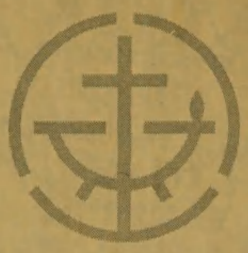
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OUR ISLANDS AND THEIR PEOPLE



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AND

THEIR PEOPLE

AS SEEN WITH THE

Camera and Pencil

INTRODUCTION BY

MAJOR-GENERAL JOSEPH WHEELER

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JOSÉ DE OLIVARES

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OUR ISLANDS

AND

THEIR PEOPLE

AS SEEN WITH

Camera and Pencil

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INTRODUCED BY

MAJOR-GENERAL JOSEPH WHEELER

UNITED STATES ARMY

WITH SPECIAL DESCRIPTIVE MATTER AND NARRATIVES BY

JOSÉ DE OLIVARES

THE NOTED AUTHOR AND WAR CORRESPONDENT

Author of "The Trocha Telegraph," "The Curse of Lopez," "The Last of the Anguilles," and other West Indian stories.

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PRIMITIVE PORTO RICO.

Chapter XIX.

UNDER this head we group a number of interesting items relating to early life in the West Indies, gleaned from an ancient book first published at Amsterdam, in 1678. It is the source from which many of the early facts about the islands have been gleaned by later writers, and it is universally accepted as trustworthy and reliable. The book is written in the quaint style of the 17th century, which, however, detracts nothing from its interest or value.

At the time of the discovery the only mammals found in Porto Rico were the agouti and the armadillo, as stated elsewhere; but the Spaniards introduced horses, cattle, hogs and dogs, and nearly all of the breeds of these animals now in existence there sprang from these original importations, and all of them at some period or other ran wild in the island. The dogs brought over by the Spaniards were of a savage and fierce disposition, and it is asserted by all the reliable historians of the period that they were imported for the purpose of aiding the conquerors in exterminating the natives —a fact that emphasizes the infamy and bloodthirsty disposition of the men who succeeded Columbus. These dogs increased with amazing rapidity, and being deserted by their masters or turned loose to shift for themselves, they soon infested all the mountainous regions and became a source of dread and danger to those who had intended them for a very different purpose. Referring to these wild dogs, the ancient writer whose book we have mentioned says:

"In this island there are still remaining a huge number of wild dogs. These destroy yearly multitudes of all sorts of cattle. For no sooner has a cow brought forth her calf, or a mare foaled, than these wild mastiffs come to devour the young breed, if they find not some resistance from keepers, and other domestic dogs. They run up and down the woods and fields commonly in whole troops of fifty, threescore or more, together, being withal so fierce that they ofttimes will assault an entire herd of wild boars, not ceasing to persecute them till they have at last overcome and torn in pieces two or three. One day a French buccaneer caused me to see a strange action of this kind. Being in the fields hunting together, we heard a great noise of dogs, which had surrounded a wild boar. Having tame dogs with us, we left them to the custody of our servants, desirous to see the sport, if possible. Hence my companion and I, each of us, climbed up into several trees, both for security and prospect. The wild boar was all alone, and standing against a tree; with his tusks he endeavored to defend himself from a great number of dogs that had enclosed him, having with his teeth killed and wounded several of them. This bloody fight continued about an hour, the wild boar meanwhile attempting many times to escape. At last, being upon the flight, one of these dogs leaped on his back, and the rest of the dogs, perceiving the courage of their companion, fastened likewise upon the boar, and presently after killed him. This being done, all of them, the first only excepted, laid themselves down upon the ground about their prey, and there peaceably continued till he, the first and most courageous of the troop, had eaten as much as he could devour. When this dog had ended his repast and left the dead beast, all the rest fell in to take their share, till nothing was left that they could devour. What ought we to infer from this notable action, performed by the brutish sense of wild animals? Only this, that even beasts themselves are not destitute of knowledge, and that they give us documents how to honour such as have well deserved, seeing these, being irrational animals as they were, did reverence and respect him that exposed his life to the greatest danger, in vanquishing courageously the common enemy."

The writer's moralizing on the good disposition of the dogs was evidently well founded, for, however little they may have



A NATIVE HUT AND FAMILY NEAR COAMO, PORTO RICO.

This hut and the family that occupies it are above the average of the dwellings of the peon class and the people who inhabit them. The houses are merely intended as shelters from the rain, and are rarely entered at any other time. At night all the family sleep on the bare floor, without bedding or furniture of any kind.

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THE 47TH NEW YORK VOLUNTEERS IN PORTO RICO.

The photograph represents the regiment on the march from Arroyo to Ponce. It also gives a very fine view of the general appearance of the country in the southern part of the island. The native boys were in evidence wherever our soldiers went, ready to carry guns or perform any other service within their power. Many of these little fellows were homeless and eager to be adopted by the Americans.

deserved commendation, it is evident from all the known facts that they were more generous and less vicious in disposition than their Spanish masters.

The Spaniards enslaved not only the native Indians, but all whom they captured in their constant piracies and depredations upon the ships and island possessions of other nations. They were the freebooters of the Spanish Main, and made loot and booty of everything that fell into their hands.

In this connection our ancient writer relates the following incident, which aptly illustrates the inherent cruelty of the Spanish nature:

"It happened that a certain planter of those countries exercised such cruelty towards one of his servants as caused him to run away. Having absconded for some days in the woods from the fury of his tyrannical master, at last he was taken, and brought back to the dominion of this wicked Pharoah. No sooner had he got him into his hands than he commanded him to be tied to a tree. Here he gave him so many lashes upon his naked back as made his body run an entire stream of gore blood, embruing therewith the ground about the tree. Afterwards, to make the smart of his wounds greater, he anointed them with juice of lemon and salt and pepper, being ground small together. In this miserable posture he left him tied to the tree for the space of four and twenty hours. These being past, he commenced his punishment again, lashing him as before, with so much cruelty that the miserable wretch, under this torture, gave up the ghost, with these dying words in his mouth: 'I beseech the Almighty God, Creator of heaven and earth, that he permit the wicked spirit to make thee feel as many torments, before thy death, as thou hast caused me to feel before mine.' A strange thing and worthy of all astonishment and admiration! Scarce three or four days were past after this horrible fact, when the Almighty Judge, who had heard the clamours of that tormented wretch, gave permission to the Author of Wickedness suddenly to possess the body of that barbarous and inhuman *Amirricide*, who tormented him to death. Insomuch that those tyrannical hands, wherewith he had punished to death his innocent servant, were the tormentors of his own body. For with them, after a miserable manner, he beat himself and lacerated his own flesh, till he lost the very shape of man which nature had given him; not ceasing to howl and cry, without any rest either by day or night. Thus he continued to do until he died, in that condition of raving and madness wherein he surrendered his ghost to the same Spirit of Darkness who had tormented his body. Many other examples of this kind I could rehearse, but these, not belonging to our present discourse, I shall therefore omit."

Our entertaining author tells us also that the wild boars were protected by the authorities in order that they might serve as food for the inhabitants in case of an invasion of the island, which arrangement subsequent events proved to be a wise and salutary provision. He says:

"In this island abounds also, with daily increase, the wild boar. The Governor has prohibited the hunting of them with dogs, fearing lest, the island being but small, the whole race of those animals in a short time should be destroyed. The reason why he thought convenient to preserve these wild beasts was that in case of any invasion of an external enemy the inhabitants might sustain themselves with their food, especially if they were constrained to retire to the woods and mountains. By this means he judged they were enabled to maintain any sudden assault or long persecution. Yet this sort of game is almost impeded by itself, by reason of the many rocks and precipices, which for the greatest part are covered with little shrubs, very green and thick, whence the huntsmen have oftimes precipitated themselves, and left us the sad experience and grief of many memorable disasters."



THE MILITARY ROAD NEAR COAMO, PORTO RICO.

A battle occurred here between the Spanish and American forces, and two distinguished Spanish officers were killed, Major Vesca and Captain Fruycos. The former fell just where the soldier stands. The scene is on the Military Road about half a mile from the city of Coamo.



UNITED STATES SOLDIERS EMBARKING FOR HOME.

This view shows portions of the 5th and 19th U. S. Infantry preparing to embark at Ponce for the United States. The 19th was subsequently ordered to the Philippines.

The accuracy of the writer's statements has a singular verification in the last sentence, for his description of the hills and mountains of central Porto Rico as they are now fits them as he depicted them two hundred years ago. The precipices "covered with little shrubs, very green and thick," are there at this very time, and if the wild boars had left any descendants the sportsman who might venture to hunt them in their chosen fastnesses would experience "grief and many memorable disasters."

But the islanders had other food supplies besides the wild hogs, as our author explains in the following extract from his intensely interesting book: "At a certain time of the year huge flocks of wild pigeons resort to this island, at which season the inhabitants feed on them very plentifully, having more than they can consume, and leaving totally to their repose all other sorts of fowl, both wild and tame, to the intent that in absence of the pigeons these may supply their place. But as nothing in the



THE DOCKS AT PONCE.

The boats are being loaded with coffee, rum and molasses, for shipment to Spain and Germany. Rum is one of the bi-products of sugar, and it constitutes one of the most valuable articles of commerce in the island.

universe, though never so pleasant, can be found but what has something of bitterness joined to it, the very symbol of this truth we see in the aforesaid pigeons. For these, the season being past wherein God has appointed them to afford delicious food to those people, can scarcely be touched with the tongue, they become so extremely lean and bitter even to admiration. The reason of this bitterness is attributed to a certain seed which they eat about that time, as bitter as gall. About the seashores great multitudes of crabs are everywhere found, belonging both to the land and sea, and both sorts very big. These are good to feed servants and slaves, who find them very pleasing to the palate, yet withal very hurtful to the sight. Besides which symptom, being eaten too often, they also cause great giddiness in the head, with much weakness of the brain, insomuch that very frequently they are deprived of sight for the space of one quarter of an hour."

The older inhabitants of our Western and Southern States remember the wild pigeons, which used to come in such huge flocks as to darken the light of the sun, and when they settled in a forest the branches were broken from the trees by their weight. They were so numerous that when they rose in flight the roar of their wings sounded like distant thunder, and none but those who have seen them can appreciate their countless numbers or understand the feeling of awe that was produced by their presence. Their flesh was never esteemed a delicacy, being flavored by the bitter taste of the acorns that they fed upon; but they were slaughtered by thousands, until they seem to have become extinct.

The crabs still exist in great numbers, especially in Cuba, where they are eaten principally by the poorer classes, and with results similar to those described by our author, if indulged in to excess. But their appearance is so disgusting that the excess is easily avoided.

The wild horses described in the following extract were the progenitors of the animals now in daily use on the island, and the lapse of two centuries does not seem to have improved them either in size or appearance:

"But besides the wild beasts above mentioned, here are also huge numbers of wild horses to be seen everywhere. These run up and down in whole herds or flocks all over the island. They are but low of stature, short-bodied, with great heads, long necks, and big or thick legs. In a word, they have nothing that is handsome in all their shape. They are seen to run up and down commonly in troops of two or three hundred together, one of them going always before, to lead the multitude. When they meet any person that travels through the woods or fields, they stand still, suffering him to approach till he can almost touch them, and then, suddenly starting, they betake themselves to flight, running away disorderly, as fast as they are able. The hunters catch them with



THE BEACH AT ARROYO, PORTO RICO.

One of the divisions of the army under General Miles landed at this place, a small village on the southeastern coast of the island, and only about five miles distant from Guayama, the capital of the province of that name.

industry, only for the benefit of their skins, although sometimes they preserve their flesh likewise, which they harden with smoke, using it for provisions when they go to sea."

Our author gives some interesting information about parrots and the carpenter bird, which is confirmed by the facts of natural history.

"It is already known to everybody," he says, "that the parrots which we have in Europe are transported to us from these parts of the world. Whence may be inferred that, seeing such a number of these talkative birds are preserved among us, notwithstanding the diversity of climates, much greater multitudes are to be found where the air and temperament is natural to them. The parrots make their nests in holes of palmetto trees, which holes are before made to their hand by other birds. The reason is, forasmuch as they are not capable of excavating any wood, though never so



QUARANTINE BOAT OFF THE COAST AT PONCE.

The large vessels at anchor are the U. S. transport "Meade" and the cruisers "Blake" and "Panther." The reposeful grandeur of the warships and the natural effect of the rippling water in the foreground constitute the most attractive features of this remarkably beautiful picture.

soft, as having their own bills too crooked and blunt. Hence provident nature has supplied them with the labour and industry of another sort of small birds called *carpinteros*, or carpenters. These are no bigger than sparrows, yet notwithstanding of such hard and piercing bills, that no iron instrument can be made more apt to excavate any tree, though never so solid and hard. In the holes therefore, fabricated beforehand by these birds, the parrots get possession, and build their nests, as has been said."

One of the most interesting extracts from this ancient book relates to the manchineel tree, a poisonous evergreen that grows wild in the West Indies, in southern Florida, and along the shores of the Carribean Sea in South and Central America. It attains a height of forty or fifty feet, has a smooth, brownish bark, and short, thick limbs, and bears a fruit of a yellow-ish color when ripe and resembling the apple in appearance. From this latter circumstance it derived its name of "dwarf apple tree." Early accounts represented this tree as being more poisonous and deadly than the upas, asserting that grass would not grow beneath it, that death resulted from sleeping under its shade, and that a drop of its juice falling upon the skin had the same effect as the application of red-hot iron. But while it is true that the milky sap of the tree is highly poisonous, experience shows that the earlier reports were greatly exaggerated. The juice of the fruit, if allowed to come in contact with the lips or other tender parts of the skin, will produce severe blisters, and the sap as well as the smoke of the burning wood produces temporary blindness. On account of the beauty of the brown and white wood when polished, it is much used for cabinet work; but cabinet makers while at work have to protect their faces with veils from the poisonous effects of the sawdust and exhalations from the wood. Woodmen in forests are careful to surround themselves with fires before cutting the trees, in order to thicken the sap and drive



A CHARACTERISTIC SCENE IN THE STREETS OF PONCE.

This view shows the entrance of the road from Port Ponce into the city; also a portion of the Custom House and the noted wholesale coffee house of Blasini Hermanos.

THE 47TH NEW YORK REGIMENT LANDING AT ARROYO.

This photograph presents a very fine view of the landscape features of Porto Rico as seen from the coast. It also corrects an erroneous impression of the maps, which represent the mountains at Arroyo as rising eight or ten miles distant from the coast, while the photograph shows that they come down almost to the water's edge.



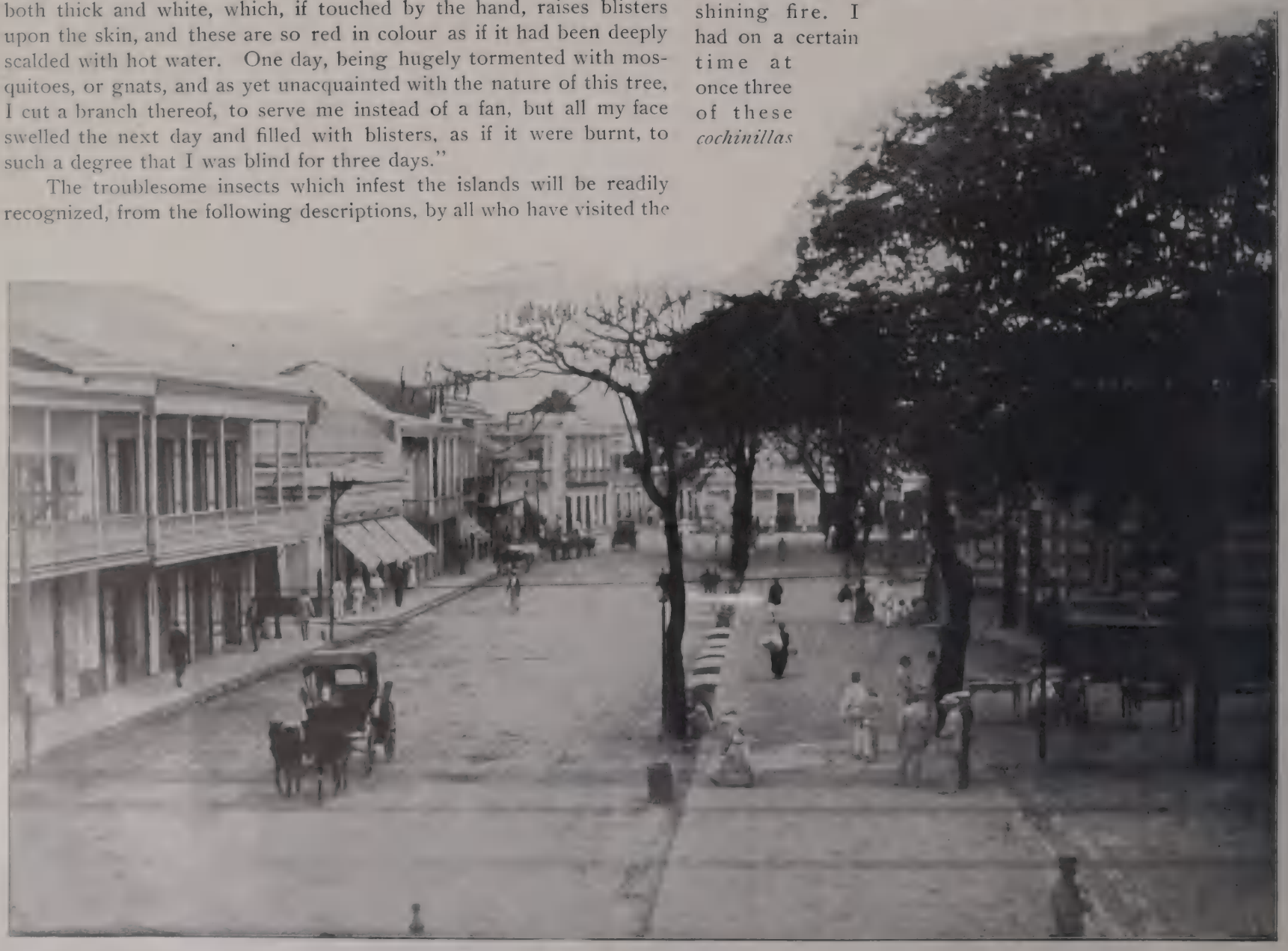
THE QUINTANA MEDICAL BATHS, NEAR PONCE, PORTO RICO.

off its volatile poison. With these well-known facts before us, it will be seen that our author is not very wide of the mark in his descriptions of the tree and its effects on men.

He says: "The tree called *manzanilla*, or dwarf apple tree, grows near the seashore, being naturally so low that its branches, though never so short, always touch the water. It bears a fruit something like our sweet-scented apples, which, notwithstanding, is of a very venomous quality. For these apples being eaten by any person, he instantly changes colour, and such a huge thirst seizes him as all the water of the Thames cannot extinguish, he dying raving mad within a little while after. But what is more, the fish that eat, as it often happens, of this fruit are also poisonous. This tree affords also a liquor, both thick and white, which, if touched by the hand, raises blisters upon the skin, and these are so red in colour as if it had been deeply scalded with hot water. One day, being hugely tormented with mosquitoes, or gnats, and as yet unacquainted with the nature of this tree, I cut a branch thereof, to serve me instead of a fan, but all my face swelled the next day and filled with blisters, as if it were burnt, to such a degree that I was blind for three days."

The troublesome insects which infest the islands will be readily recognized, from the following descriptions, by all who have visited the West Indies: "As to the insects which this island produces, I shall only take notice of three sorts of flies, which excessively torment all human bodies, but more especially such as never before, or but a little while, were acquainted with these countries. The first sort of these flies are as big as our common horse-flies in Europe. And these, darting themselves upon men's bodies, there stick and suck their blood till they can no longer fly. Their importunity obliges to make almost continual use of branches of trees wherewith to fan them away. The Spaniards in those parts call them mosquitoes, or gnats, but the French give them the name of *maranguines*. The second sort of these insects is no bigger than a grain of sand. These make no buzzing noise, as the preceding species do, for which reason it is less avoidable, as being able also through its smallness to penetrate the finest linen or cloth. The hunters are forced to anoint their faces with hogs'-grease, thereby to defend themselves from the stings of these little animals. By night, in their huts or cottages, they constantly for the same purpose burn the leaves of tobacco, without which smoke they are not able to rest. True it is that in the daytime they are not troublesome, if any wind be stirring; for this, though never so little, causes them to dissipate. The gnats of the third species exceed not the bigness of a grain of mustard. Their color is red. These sting not at all, but bite so sharply upon the flesh as to create little ulcers therein. Whence it often comes that the face swells and is rendered hideous to the view, through this inconvenience. These are chiefly troublesome by day, even from the beginning of the morning until sunsetting, after which time they take their rest, and permit human bodies to do the same. The Spaniards gave these insects the name of *rojados*, and the French that of *calarodes*.

"The insects which the Spaniards call *cochinillas* and the English glow-worms are also found to be in these parts. These are very like such as we have in Europe, unless that they are somewhat bigger and longer than ours. They have two little specks on their heads, which by night give so much light that three or four of those animals, being together upon a tree, it is not discernible at a distance from a bright, shining fire. I had on a certain time at once three of these *cochinillas*



MARIANA STREET, PONCE.
Showing the fire department and a number of prominent business houses.

in my cottage, which there continued until past midnight, shining so brightly that without any other light I could easily read in any book, although of never so small a print. I attempted to bring some of these insects into Europe when I came from those parts, but as soon as they came into a colder climate they died by the way. They lost also their shining on the change of air, even before their death. This shining is so great, according to what I have related, that the Spaniards with great reason may well call them, from their luminous quality, *moscas de fuego*, that is to say, fire-flies."

These tropical fire-flies, which were fully described in the department relating to Cuba, are really wonderful, and they impart a brilliancy and charm to the darkness of the evenings surpassing the imaginations of any one who has never witnessed the result of their efforts.

But the reader will smile at our author's description of the crickets, which he states are in "excessive numbers," and "of an extraordinary magnitude, if compared to ours, and so full of noise that they are ready to burst themselves with singing, if any person comes near them." The cricket is a lively insect wherever he is found, and his vanity regarding his voice, which makes him "ready to burst" with singing whenever any person approaches him, is remindful of a similar weakness on the part of many famous songsters of the human species. The good-natured cricket is not peculiar in his fondness for the sound of his own voice.

It is a singular fact, as stated in the following extract, that there are but few poisonous reptiles and insects in these tropical islands, in which respect they have been especially and peculiarly favored by nature. In all other tropical countries the traveler is in constant dread of the fangs of venomous serpents or the dangerous and often fatal bites of equally vicious insects, but Cuba and Porto Rico are almost entirely free from these disagreeable pests. On this subject our entertaining author writes, in his usual fluent and instructive style:

"Land-tortoises here are also in great quantities. They mostly breed in mud, and fields that are overflown with water. The inhabitants eat them, and testify they are very good food. But a sort of spider which is here found is very hideous. These are as big as an ordinary egg, and their feet as long as those of the biggest sea-crabs. Withal, they are very hairy, and have four black teeth like those of a rabbit, both in bigness and shape. Notwithstanding their bites are not venomous, although they can bite very sharply, and do use it very commonly. They breed for the most part in the roofs of houses. This island also is not free from the insect called in Latin *millepes* and in Greek *scolopendria*, or 'many-feet,' neither is it void of scorpions. Yet, by the providence of nature, neither the one nor the other bears the least suspicion of poison. For, although they cease not to bite, yet their wounds require not the application of any medicament for their cure. And although their bites cause some inflammation and swelling at the beginning, however, these symptoms disappear of their own accord."



VIEW IN COAMO VALLEY.

All the people represented in this photograph, except the man on the pony, live in the little shanty that nestles in the woods to the right of the road. How they live and what they think of life are questions we cannot undertake to answer.

The cayman, referred to in the following extract, is a species of alligator, and is still to be found in the waters of the islands and of southern Florida. Its habits are very peculiar and interesting and conform in a general way to our author's descriptions, although in some particulars he seems to have indulged the traveler's prerogative of "stretching his blanket." Of this wonderful cayman he says:

"After the insects above mentioned, I shall not omit to say something of that terrible beast called cayman. This is a certain species of crocodile, wherewith this island very plentifully abounds. Among these caymans some are found to be of a corpulency very horrible to the sight. Certain it is that such have been seen as had no less than three score and ten foot in length, and twelve in breadth. Yet more marvelous than their bulk is their cunning and subtlety wherewith they purchase their food. Being hungry, they place themselves near the sides of rivers, more especially at the

fords, where cattle come to drink or wade over. Here they lie without any motion, nor stirring any part of their body, resembling an old tree fallen into the river, only floating upon the waters, whither these will carry them. Yet they recede not far from the bank-sides, but continually lurk in the same place, waiting till some wild boar or salvage cow comes to drink or refresh themselves at that place. At which point of time, with huge activity, they assault them, and seizing on them with no less fierceness, they drag the prey into the water and there stifle it. But what is more worthy of admiration is, that three or four days before the caymans go upon this design, they eat nothing at all. But, diving into the river, they swallow one or two hundredweight of stones, such as they can find. With these they render themselves more heavy than before, and make addition to their natural strength (which in this animal is very great), thereby to render their assault the more terrible and secure. The prey being thus stifled, they suffer it to lie four or five days under water untouched. For they could not eat the least bit thereof unless half decayed. But when it is arrived at such a degree of putrefaction as is most pleasing to their palate, they devour it with great appetite and voracity. If they can lay hold on any hides of beasts, such as the inhabitants ofttimes place in the fields for drying in the sun, they drag them into the water. Here they leave them for some days, well loaded with stones, till the hair falls off. Then they eat them with no less appetite than they would the animals themselves, could they catch them. A certain person of good reputation and credit told me one day that he was by the riverside, washing his *baraca*, or tent, wherein he used to lie in the fields. As soon as he began his work, a cayman fastened upon the tent, pulled on the contrary side with all his strength, he having in his mouth a butcher's knife (wherewith as it happened he was scraping the canvas) to defend himself in case of urgent necessity. The cayman, being angry at this opposition, vaulted upon his body, out of the river, and drew him with great celerity into the water, endeavoring with the weight of his bulk to stifle him under the banks. Thus finding himself in the great extremity, almost crushed to death by that huge and formidable animal, with his knife he gave the cayman several wounds in the belly, wherewith he suddenly expired. Being thus delivered from the hands of imminent fate, he drew the cayman out of the water, and with the same knife opened the body, to satisfy his curiosity. In his stomach he found nearly one hundredweight of stones, each of them being almost of the bigness of his fist.



CIGARETTE FACTORY IN PONCE.

At the time of our artist's visit this was the only cigarette factory in Porto Rico that used machinery, the work in all of the others being done by hand.

"The caymans are ordinarily busied in hunting and catching of flies, which they eagerly devour. The occasion is, because close to their skin they have certain little scales, which smell with a sweet scent, something like musk. This aromatic odour is coveted by the flies, and here they come to repose themselves and sting.



QUINTANA CREEK, NEAR THE FAMOUS MEDICAL BATHS.

This creek, which is quite a good-sized stream, comes from the overflow of the magnesia and sulphur springs. The baths at this place are noted for curing disorders of the stomach.

Thus they both persecute each other continually, with an incredible hatred and antipathy. Their manner of procreating and hatching their young ones is as follows: They approach the sandy banks of some river that lies exposed to the rays of the south sun. Among these sands they lay their eggs, which afterwards they cover with their feet; and here they find them hatched, and with young generation, by the heat only of the sun. These, as soon as they are out of the shell, by natural instinct run to the water. Many times those eggs are destroyed by birds that find them out, as they scrape among the sands. Hereupon the females of the caymans, at such times as they fear the coming of any flocks of birds, ofttimes by night swallow their eggs, and keep them in their stomach till the danger is over. And, from time to time, they bury them again in the sand, as I have told you, bringing them forth again out of their stomach, till the season is come of being excluded the shell. At this time, if the mother be near at hand, they run to her and play with her as little whelps would do with their dams, sporting themselves according to their own custom. In this sort of sport they will oftentimes run in and out of their mother's throat, even as rabbits into their holes. This I have seen them do many times, as I have spied them at play with their dams over the water upon the contrary banks of some river. At which time I have often disturbed their sport by throwing a stone that way, causing them on a sudden to creep into the mother's bowels, for fear of some imminent danger."

This ancient writer describes a number of trees that are no longer found in Porto Rico, or at least they are not known by the names he gives them. But there is very little timber of any kind remaining on the island, the Spaniards having long since practically denuded it of its once valuable forests. On this subject our author says:

"As to the wood that grows on the island, we have already said that the trees are exceedingly tall and pleasing to the sight; whence no man will doubt but they may be applied to several uses with great benefit. Such is the Yellow Saunder, which tree by the inhabitants of this country is called *Bois de Chandelle*, or in English, Candlewood, because it burns like a candle, and serves them with light while they use their fishery in the night. Here also grows *Lignum Sanctum*, by others called *Guaiacum*, the virtues of which are well known. The trees likewise that afford *Gummi Elemi* grow here in great abundance, and in like manner *Radix Chinæ*, or China Root; yet this is not so good as that which comes from other parts of the Western world. It is very white and soft, and serves for pleasant food for the boars when they can find nothing else. This island also is not deficient of Aloes, nor an infinite number of other medicinal herbs, which may please the curiosity of such as are given to their contemplation. Moreover, for the building of ships, or for any other sort of architecture, here are found in this spot of Neptune, several sorts of timber very convenient. Here grow likewise in huge number those trees called Palmetto, whence is drawn a certain juice which serves the inhabitants instead of wine, and whose leaves cover their houses instead of tiles."



VIEW ON THE COAMO RIVER.

A fight took place at this point between the Spanish troops and a portion of the 16th Pennsylvania Volunteers, and during the engagement C. C. Barnes of the Pennsylvanians was killed. The man on the horse is Sergeant de Campo, who was with the Spaniards in the same engagement, and was badly wounded

We close this series of extracts with what our author says about the canoes of the natives, and the manner in which they were made:

"These canoes are like wherry-boats, being made of one tree only, excavated, and fitted for the sea. They are withal so swift as for that very property they may be called 'Neptune's poste-horses.' The Indians make these canoes without the use of any iron instruments, by only burning the trees at the bottom near the root, and afterwards governing the fire with such industry that nothing is burnt more than what they would have. Some of them have hatchets made of flint, wherewith they scrape or pare off whatsoever was burnt too far. And thus, by the sole instrument of fire, they know how to give them that shape which renders them capable of navigating threescore or fourscore leagues with ordinary security."

Porto Rico's Territorial Government.

By Act of Congress, passed in April, 1900, the island of Porto Rico was organized into a territory of the United States. Under this act the civil officers consist of a Governor, an Executive Council and a Legislature. The Governor is appointed by the President and confirmed by the Senate, and serves for a term of four years. He has a salary of $8,000 a year, and occupies the palace, with its furniture and effects, free of rent. The powers and duties of the Governor are thus set forth in the language of the law:

"He may grant pardons and reprieves, and remit fines and forfeitures for offenses against the laws of Porto Rico, and respites for offenses against the laws of the United States, until the decision of the President can be ascertained; he shall commission all officers that he may be authorized to appoint, and may veto any legislation enacted, as hereinafter provided; he shall be the commander-in-chief of the militia, and shall at all times faithfully execute the laws, and he shall in that behalf have all the powers of Governors of territories of the United States that are not locally inapplicable; and he shall annually, and at such other times as he may be required, make official report of the transactions of the government in Porto Rico, through the Secretary of State, to the President of the United States: Provided, that the President may, in his discretion, delegate and assign to him such executive duties and functions as may in pursuance of law be so delegated and assigned."

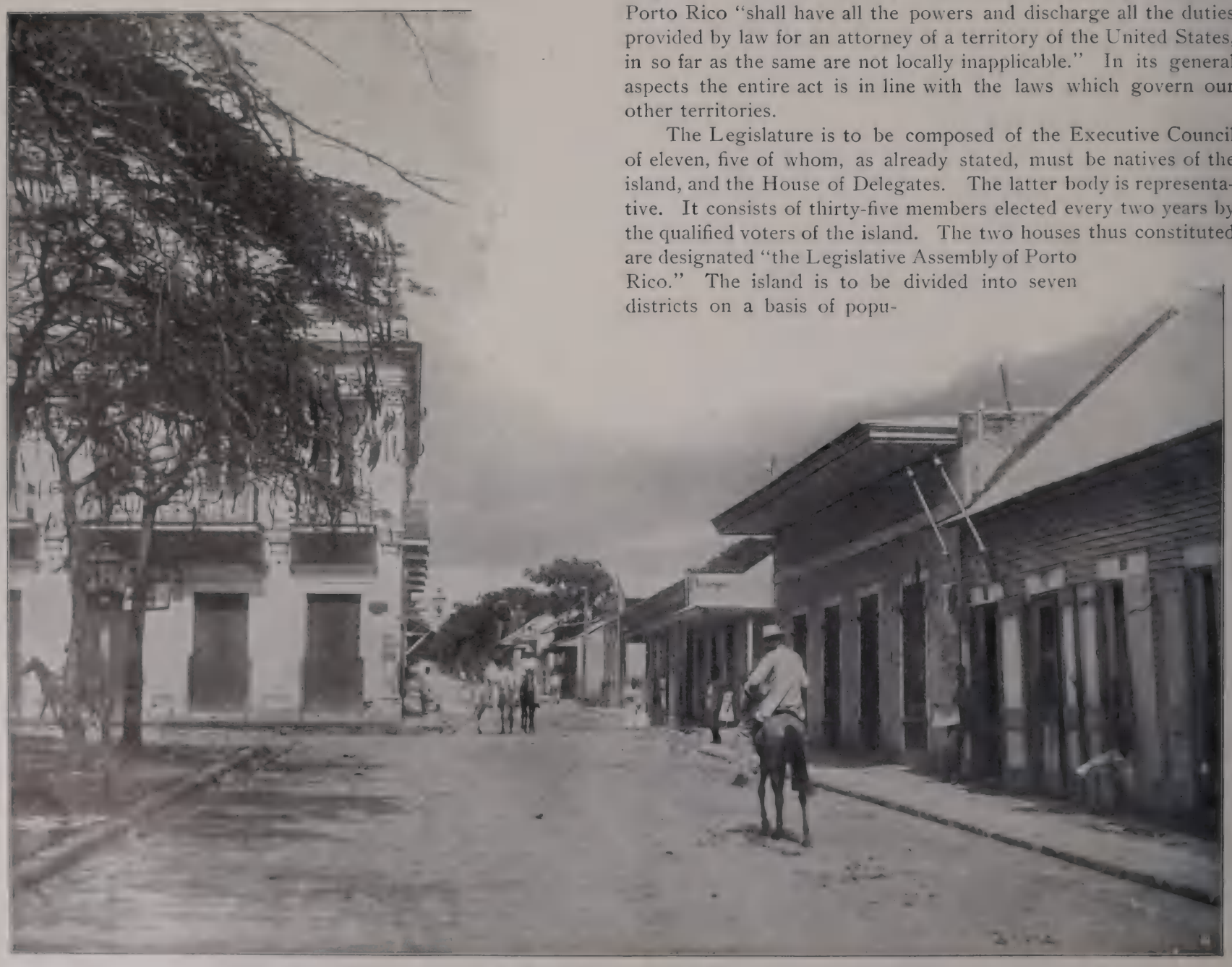


AMERICAN MEDICAL OFFICERS AT COAMO SPRINGS, PORTO RICO.

The photograph represents the medical officers and their assistants at the vaccine station. Small-pox was so prevalent when the Americans came upon the island that the Government immediately provided for the vaccination of the entire population.

The Executive Council consists of eleven persons, to be appointed by the President and confirmed by the Senate for terms of four years. At least five of the eleven "shall be native inhabitants of Porto Rico." Six of the eleven also hold offices and draw salaries as follows: Secretary, $4,000; Attorney General, $4,000; Treasurer, $5,000; Auditor, $4,000; Commissioner of the Interior, $4,000; Commissioner of Education, $3,000. The duties of these six officials, aside from those they will perform as members of the Executive Council, may be fairly well understood from the titles they hold. The law expressly states that the Attorney General of Porto Rico "shall have all the powers and discharge all the duties provided by law for an attorney of a territory of the United States, in so far as the same are not locally inapplicable." In its general aspects the entire act is in line with the laws which govern our other territories.

The Legislature is to be composed of the Executive Council of eleven, five of whom, as already stated, must be natives of the island, and the House of Delegates. The latter body is representative. It consists of thirty-five members elected every two years by the qualified voters of the island. The two houses thus constituted are designated "the Legislative Assembly of Porto Rico." The island is to be divided into seven districts on a basis of popu-



VIEW IN JUANA DIAZ, PORTO RICO.

This place is so small that the reference books do not give the population; yet it contains buildings, like the one on the left, for instance, that would be creditable to any city. Our correspondents assert that there are not more than twenty or thirty houses in this place.

lation. Each district is to have five members of the House of Delegates.

The qualifications of voters for the first election under the new order are thus set forth in the act: "All citizens of Porto Rico shall be allowed to vote who have been bona fide residents for one year, and who possess the other qualifications of voters under the laws and military orders in force on the 1st day of March, 1900, subject to such modifications and additional qualifications and such regulations and restrictions as to registration as may be prescribed by the Executive Council."

After the first election the law provides that "all future elections of delegates shall be governed by the provisions hereof, so far as they are applicable, until the Legislative Assembly shall otherwise provide."

The organization of the House of Delegates, the term of sessions, the pay of members and other details, conform closely to those of territorial Legislatures. With the exception of the following provision, the Legislative Assembly is given the same powers as those possessed by territorial Legislatures in the United States: "All grants of franchises, rights and privileges or concessions of a public or quasi-public nature shall be made by the Executive Council, with the approval of the Governor, and all franchises granted in Porto Rico shall be reported to Congress, which hereby reserves the power to annul or modify the same."

This provision was doubtless inserted with a view to protecting the people of the island against rapacious concessions like that made to the French company for building the belt railroad around Porto Rico—a road that was never built, but upon which the people were paying interest at the rate of eight per cent on an estimated cost of $30,000 per mile, when the Americans took possession of the island. It is natural to suppose that for a generation or more to come the men to be elected to office will come principally from the old, influential Spanish class, and that they will be largely influenced by the ideas of government that prevailed during the Spanish era. It is well enough, therefore, that the material interests of the island should be protected against indiscriminate and unwise concessions to favorites and intriguers, and the clause just quoted, if carried out in good faith, will accomplish that object.

The judiciary is organized very closely along territorial lines. Porto Rico becomes a judicial district of the United States, and the President appoints a District Judge, Attorney and Marshal. The court appoints the subordinate officials, assistants and commissioners. A Supreme Court is also established, conforming to the Supreme Courts of territories, the Judges being appointed by the President, subject to confirmation by the Senate. The various salaries are as follows: Chief Justice of the Supreme Court, $5,000; Associate Justices of the Supreme Court (each), $4,000; Marshal of the Supreme Court, $3,000; United States District Judge, $5,000; United States District Attorney, $4,000; United States District Marshal, $3,500.

All court proceedings are to be in English, but the law provides for official interpreters.



THE GOVERNMENT VACCINE STATION AT COAMO SPRINGS, PORTO RICO.
Showing the vaccine herd and native attendants.

One of the principal variations from the territorial line is the provision for a "Resident Commissioner" instead of a Territorial Delegate. The law provides that at the first general election following the passage of the bill, the voters will choose "a Resident Commissioner to the United States, who shall be entitled to official recognition as such by all departments, upon presentation to the Department of State of a certificate of election of the Governor of Porto Rico, and who shall be entitled to a salary, payable monthly, by the United States, at the rate of $5,000 per annum; provided, that no person shall be eligible to such an election who is not a bona fide citizen of Porto Rico, who is not 30 years of age, and who does not read and write the English language."

Three Commissioners are to be appointed by the President and confirmed by the Senate, one of whom shall be a native of Porto Rico, whose duties shall be "to compile and revise the laws of Porto Rico; also the various codes of procedure and systems of



SCENERY ON THE ROAD FROM COAMO TO SANTA ISABEL.

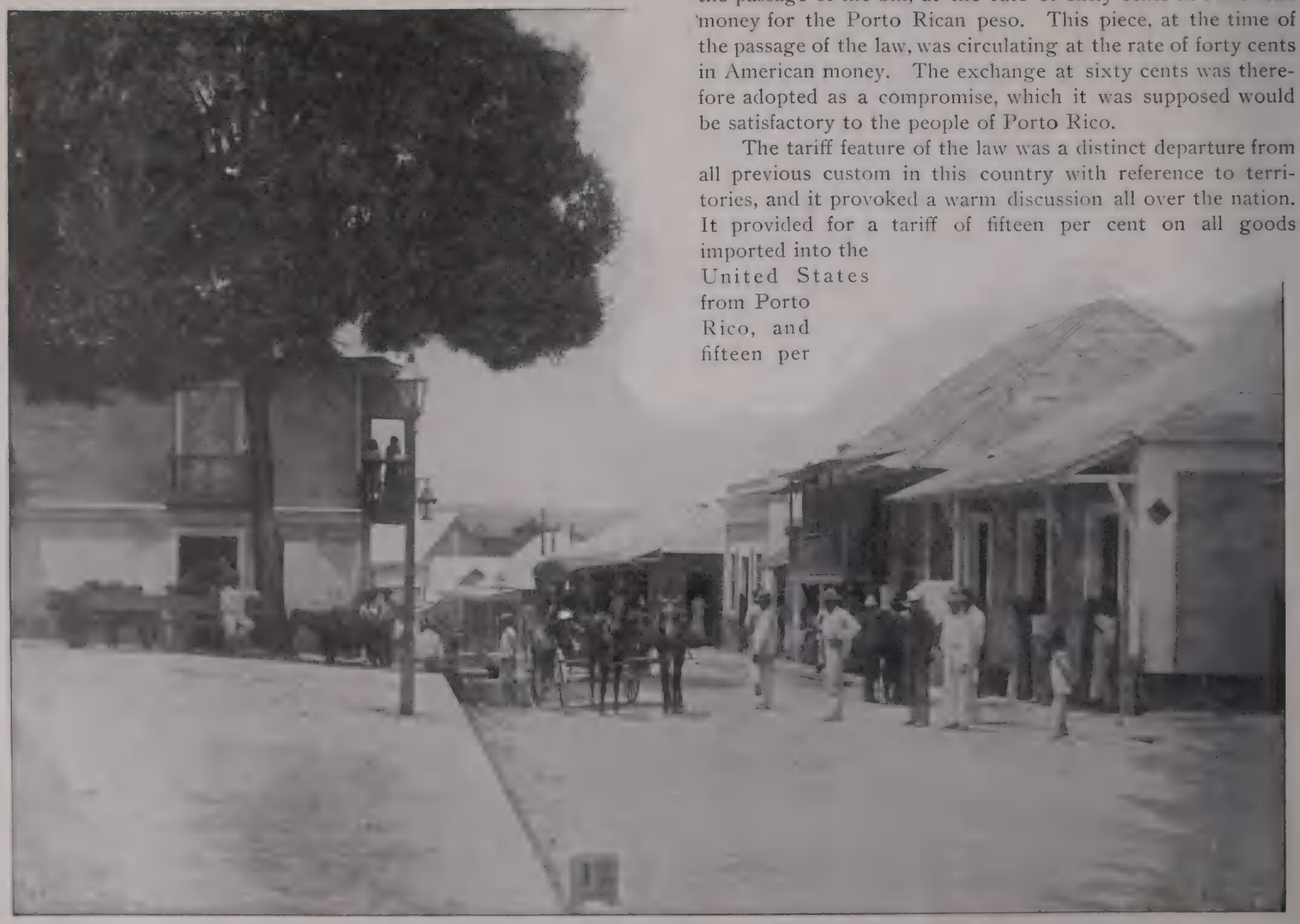
Santa Isabel is on the coast directly south of Coamo, and about ten miles distant. The road follows the banks of the Coamo River nearly the entire distance and crosses it several times.

municipal government now in force, and to frame and report such legislation as may be necessary to make a simple, harmonious, and economical government, establish justice and secure its prompt and efficient administration, inaugurate a general system of education and public instruction, provide buildings and funds therefor, equalize and simplify taxation and all the methods of raising revenue, and make all other provisions that may be necessary to secure and extend the benefits of a republican form of government to all the inhabitants of Porto Rico."

The work of this Commission is the most important feature of the entire measure, for upon it will depend the future for good or ill of the people of the island.

Provision is made in the law for the exchange of Porto Rican currency for that of the United States, within three months from the passage of the bill, at the rate of sixty cents in American money for the Porto Rican peso. This piece, at the time of the passage of the law, was circulating at the rate of forty cents in American money. The exchange at sixty cents was therefore adopted as a compromise, which it was supposed would be satisfactory to the people of Porto Rico.

The tariff feature of the law was a distinct departure from all previous custom in this country with reference to territories, and it provoked a warm discussion all over the nation. It provided for a tariff of fifteen per cent on all goods imported into the United States from Porto Rico, and fifteen per



PRINCIPAL STREET OF JUANA DIAZ, PORTO RICO.

Showing our artist's outfit as the objective point of interest for a typical crowd of natives, including the policeman in the glory of his new uniform and the ever-present and always interesting and entertaining small boy.

per cent of the existing tariff rate on all goods exported from this country to the island, with the following exceptions: "All merchandise and articles entered into Porto Rico free of duty under orders heretofore made by the Secretary of War, shall continue to be admitted free of duty coming from the United States."

The articles entitled to free entry into the island from this country include bacon, bags for sugar, coopers' wares, and wood cut for making hogsheads or casks for sugar or molasses; fresh beef, codfish, flour; machinery and apparatus and parts thereof for making and refining sugar or for other agricultural purposes; mineral, carbonated and seltzer waters; natural or artificial root beer, ginger ale and other similar non-alcoholic beverages; modern school furniture, mutton, crude petroleum, lime, plows, hoes, hatchets, machetes for agricultural purposes and other agricultural implements not machinery; pork, rice, rough lumber, tar and mineral pitch, asphalts, bitumen, trees, plants and moss in natural or fresh state.

The tariff on sugar and tobacco bore harder on the Porto Ricans than any other feature of the law, because these are their great staples, and they had hoped to find a market for them in the United States to replace that which they had lost in Spain. It was to the sale of these products that they looked for the recuperation of their wasted plantations and the restoration of their fortunes, and the failure of Congress to give them this relief was a bitter disappointment.

The law provided that all revenues collected by means of the tariff should be turned into the treasury of Porto Rico, to be used for the benefit of the people of that island. It also provided that, "whenever the Legislative Assembly of Porto Rico shall have enacted and put into operation a system of local taxation to meet the necessities of the government of Porto Rico, by this act established, and shall by resolution duly passed so notify the President, he shall make proclamation thereof, and thereupon all tariff duties on merchandise and articles going into Porto Rico from the United States or coming into the United States from Porto Rico shall cease, and from and after such date all such merchandise and articles shall be entered at the several ports of entry free of duty; and in no event shall any duties be collected after the 1st day of March, 1902, on merchandise and articles going into Porto Rico from the United States or coming into the United States from Porto Rico."

This measure therefore guarantees free trade between the United States and Porto Rico as soon as the latter shall have provided by local taxation for the expenses of the government of the island; and in no event is the tariff to be continued longer than March 1st, 1902.

There is no tariff on coffee in the United States, but under this law Porto Rico has a tariff of five cents a pound against all importations of the coffee bean into the island from other countries, which is one cent less than it was under the Spanish law.

Other important general provisions of the law are as follows:

The capital remains at the city of San Juan. All inhabitants who were Spanish subjects April 11th, 1899, and their children, "shall be deemed and held to be citizens of Porto Rico, and as such entitled to the protection of the United States." Exception is made of those who may have registered their allegiance to Spain before April 11th, 1900. All others, "together with such citizens of the United States as may reside in Porto Rico, shall constitute a body politic under the name of 'The People of Porto Rico,' with governmental powers as hereinafter conferred, and with power to sue and be sued as such."



PLAZA AND CHURCH AT SANTA ISABEL, PORTO RICO.

This town is on the south coast, and was noted in former times as a famous gambling resort, where large fortunes were won and lost in a single night at the gaming table.

The old Spanish law "forbidding marriages of priests, ministers or followers of any faith because of vows that they may have taken," is repealed.

"All persons lawfully married in Porto Rico shall have all the rights and remedies conferred by law upon parties either to civil or religious marriages."

All vessels owned by inhabitants of Porto Rico shall be nationalized and admitted to the benefits of the coasting trade of the United States, the same as vessels owned by citizens of the United States.

All of the public property acquired in Porto Rico by the United States under the cession of Spain, is by the law "placed under the control of the government established by this act, to be administered for the benefit of the people of Porto Rico; and the Legislative Assembly hereby created shall have authority, subject to

the limitations imposed upon all its acts, to legislate with respect to all such matters as it may deem advisable." Harbors and coast defenses are, of course, not included. They remain, as in the United States, under control of the general Government.

This law went into effect May 1st, 1900, and we have given this extensive resumé of its principal features, (1) because it is a distinct new departure in American legislation, and (2) because several of its provisions were not clearly understood by the public.



VIEW IN THE TOWN OF COAMO, PORTO RICO.

This is quite a noted place on account of the mineral springs near there. The view is typically Porto Rican, from the lone ox water cart to the boy who aids his mother in her domestic affairs by seeing that his little naked brother does not get into trouble.

Ships that Passed in the Night.

There is a certain degree of fascination in the fact that the bottom of the Caribbean Sea, from the western point of Cuba to the eastern termination of Porto Rico, is strewn with the wrecks of Spanish treasure ships. These vessels were loaded with the spoils of the rich gold and silver mines of Mexico and Central America, and were wrecked at various times and places on their way to Spain with their precious burdens. The location of each of these treasure ships is fairly well known, and now that the United States have a preponderance of control over the waters of the Caribbean Sea, by reason of their sovereignty over the islands, it is proposed by certain enterprising citizens to seek this ancient Klondike at the bottom of the sea and enrich our nation with its treasures. Their efforts will be greatly expedited by the recent invention of a submarine vessel that dives under the water and noses around at any desired depth, like a monster fish seeking its prey. By aid of this unique boat and the comparatively definite location of the lost ships, their discovery will be a mere matter of a little time and patience.

The number of these derelicts of the sea and the bewildering magnitude of the wealth enclosed by their antique hulks, may be inferred from the following account, supplied by a correspondent who obtained his information by a careful search of the marine records. He says:

"Our new islands in the West Indies furnish one opportunity for Yankee speculative genius that has been curiously overlooked. On the submerged rocks and reefs and in the dangerous passages around Cuba and Porto Rico lie untold wealth—millions of dollars in gold coin,



A NATIVE HUT IN THE OUTSKIRTS OF COAMO.

A battle took place at this point between our forces and the Spaniards, and the hut was used as a hospital for the wounded. The horseshoe nailed on the front wall of the house indicates the good luck superstition of the natives, who seem to be on the best of terms with the neighborly soldier to the right.

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STREET SCENE IN NUEVA GERONA, ISLE OF PINES.

silver bars and jewels. In the past Spain's rapacious rule has prevented the recovery of much of this treasure, although several men have been made millionaires by the findings of divers in Cuban waters.

"During the early years of Spain's rule in the New World, hundreds of galleons sailed yearly from Mexico and the shores of South America for Spain, stopping at the ports of Cuba and passing out into the Atlantic through the Windward Passage. For more than a century there was a close rivalry between the buccaneers and the hurricanes to see which could sink the greater number of these treasure fleets. In many cases the location of the wrecks is now definitely known, while in many others the records at Madrid and at Havana show the location only approximately. West Indian waters outside of the harbors are exceedingly clear, so that it is oftentimes possible to see to the depth of eighteen or twenty feet, rendering it easy for divers to make the necessary explorations. Indeed, with some of the recently invented submarine boats, such a boat, for instance, as Simon Lake's "Argonaut," which crawls on the bottom of the sea, it would be a comparatively easy task to prowl around in the ocean's depths and discover these old wrecks and loot them of their gold. There is fascination in the very suggestion, as well as the promise of adventure.

"A little research into the musty records of Madrid shows that during the early part of the seventeenth century over $30,000,000 worth of silver alone was shipped from Spain. During the latter part of the seventeenth century one mine, the Valenciana of Guanazuato, employed 4,000 slaves and the company owning it lost $1,000,000 every year by pirates and accidents at sea without in the least impairing its credit in European markets. Most of these enormous losses strew the ocean bottom around the West Indian Islands. A careful search of old Spanish records would reveal the approximate location of scores of the treasure wrecks, so that they could be visited with very little difficulty.

"My researches have been limited to such ancient Spanish records as may be found in America, and from these alone—and their number compares with the immense libraries of such works in Madrid as a drop to a stream—I have unearthed the stories of more than a score of vessels and fleets, the wrecks of which now lie in American waters.

"East of the Isle of Pines are the Gardirillos, or famous Jardine Rocks, where lies a whole fleet of good ships. It was here that the daring buccaneer captain, Bartholomew Portugues, lost the richest prize he ever took in his adventurous career, and it lies there to-day, awaiting the lucky submarine explorer. The account of the wreck in the old books is most circumstantial."

This adventure of Portugues, and the several remarkable circumstances connected with it, have already been related on pages 68 and 69 of this work, so that it is not necessary to repeat them here. The sunken ship contained over $100,000 in gold and silver bullion, and her location at the time of the wreck was accurately established by one or two sailors who succeeded in escaping. This treasure, for which they had risked so much and lost, is still heaped in some rock-bound bed of the sea, waiting for some enterprising American to bring it to the surface and put it once more into the commerce of the world.

"Another account of sunken treasure is told as a musty joke in a musty tome. In 1650 three canoes, manned by fifteen buccaneers each, crept around the western end of Cuba and came suddenly upon one of His Majesty's treasure ships, bound from Caraccas to Havana. They swarmed over the side of the great vessel like so many rats, and threw every Spaniard overboard. The uncouth victors ransacked the vessel for booty, but to their



AIBONITO PASS, IN THE MOUNTAINS OF CENTRAL PORTO RICO.

The photograph shows the mountain pass and trenches built by the Spaniards for its defense. These trenches cut the hills in almost every direction, and being covered with grass and concealed by the natural growths of the soil are almost imperceptible. If they had been occupied by soldiers possessed of fighting qualities they could have stopped the advance of any army that might have been brought against them—except an army of American volunteers.

disgust, found only a small quantity of wine in the officers' quarters, and in the hold a lot of grayish metal, which some wiseacre on board decided to be tin ore, and not wishing their newly acquired vessel to be ladened with such trash, the leader ordered it to be thrown overboard; and there it lies to this day, not far from the Colorado banks—not less than fifteen tons of fine silver bars.

"Sir William Phipps, a baronet of New England, who was once governor of Massachusetts, enriched his ancestral house and left his descendants among the wealthiest in New England by sharing the secret of a smuggler, who saw a plate-fleet go down in a storm, about half-way between the nearest points of Cuba and Hayti. 'Phipps' fortune' has been famous ever since. And yet it is said that he found only one of the sunken ships of the fleet, containing not less than thirty-two tons of silver, with jewels enough to make $2,000,000. The remainder of the vessels still lie off the eastern point of Cuba, and they are estimated to contain many millions of dollars. Another treasure wreck is the center of a most romantic and thrilling story of crime. In the year 1717 Charles Vane, a notorious pirate of the West Indies, captured about $80,000 in pieces of eight that were b[illegible]g taken by divers from one of five plate-ships that had gone d[illegible]wn in a storm just east of Key West. The silver bars, as they were brought to the surface by divers, were stored in a little fort on the mainland to await the 'Guardacosta,' which was carrying the treasure in installments to Havana. Vane learned of this and made a sudden descent upon the fort, captured the treasure, rowed out to the vessel where the divers were at



U. S. RECRUITING STATION AT COAMO.

Immediately after the occupation of the island by the Americans, the Government organized a force of native militia, or civil guards, to patrol the country districts and preserve order. This is one of the recruiting stations for that branch of the service.



COAMO BANOS, PORTO RICO.

This is a popular resort for health-seekers, who come not only from various parts of the island, but from other countries as well.

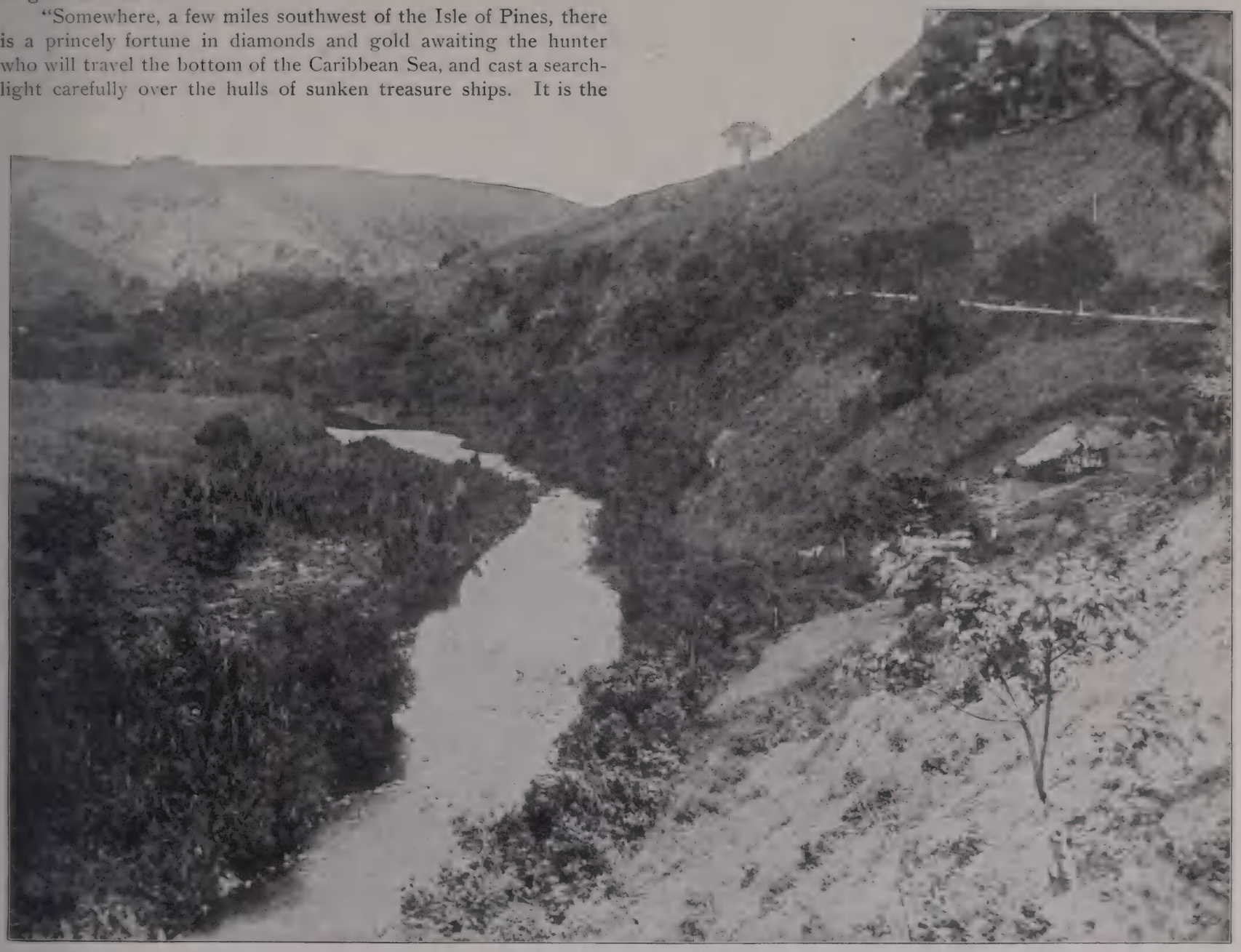
work, captured the ship and sailed away, leaving the destitute crew and divers marooned upon the barren key. The plate-fleet of five galleons, on which these divers were working, was carrying $4,000,000 in bullion when it was wrecked, and less than one-fourth was recovered and captured by Vane. The old records estimate that $3,000,000 still remain in the sea at this point.

"Another circumstantial but incomplete report tells of the wreck of several treasure galleons in the Gulf of Florida in 1676. Of this treasure $8,000,000 in pieces of eight were recovered and carried to Havana. Fifty thousand more, after being stored on the shore, were captured by the famous Capt. Jennings, who had hastily equipped three sloops in Jamaica. After this assault the Spaniards abandoned all further work on the sunken galleons and lost all knowledge of their exact location. There is no question but that a little exploration here will reveal this sunken fleet, which still contains, according to the old records, several million dollars in gold and silver.

"Somewhere, a few miles southwest of the Isle of Pines, there is a princely fortune in diamonds and gold awaiting the hunter who will travel the bottom of the Caribbean Sea, and cast a search-light carefully over the hulls of sunken treasure ships. It is the remains of a Spanish ship in the royal service, whose commander, Don Sebastian Jeminez, touched at Santiago de Cuba, in 1560, on his way to Spain. He was carrying the 'king's fifth' from the silver mines of Guanabacoa, amounting to nearly twelve tons of good silver bars, and unknown but immense quantities of personal treasure shipped by home-going merchants. Upon sailing from Santiago, he was caught in a terrific tempest, which tore the ship from its anchor and drove it upon the rocks within sight of the observers on the bluffs at Santiago. No vestige of ship or crew was ever seen again. The galleon probably lies not far from the recent naval battle ground between the Spanish and American fleets, and it offers a princely lure for the bold submariner who will conduct a patient search.

"Another, and probably the richest of all treasure ships lost in the West Indies, was wrecked in 1679. A notable company of officials, ecclesiastics and citizens of New Spain were on board, bound for Spain, at the invitation of the king. They carried the most costly personal possessions. The record tells of diamond crosses of enormous value and presents that were to win the favor of the great king of Spain, besides many tons of silver bullion, which was actually used as ballast. But many times richer than all these were the bars of gold which most of the officials were carrying with them back to Spain, in the hope of living the rest of their days in distinguished opulence. One of the ladies, Dona Inez Escobedo, was taking with her an Indian slave as a present for her brother, who was governor of one of the Canary Islands. The few negro slaves on board were servile enough, but the Indian, whose name the records do not give, was unmanageable and grew more obstinate at every punishment.

"One morning, when the ship was a few leagues southeast of the Isle of Pines, the captain was horrified to find that water was pouring into the hold. He was about to descend through the hatchway to discover the cause, when the warning voice of the Indian declared that the first man to appear through the opening would be shot. Immediately those who gathered about heard the blows of a hatchet upon the bottom of the vessel. The horrible truth then dawned upon them that the untamable Indian intended to escape slavery by wrecking the ship with all on board. They threw down a negro slave, believing that his body would receive the fire of the Indian, but everything above the hatches was plainly visible from the darkness below and the negro lay where he fell, stupefied with fear, while the blows of the hatchet rained faster than ever and the roar of the water constantly increased in volume. At last an old officer, José Nunez, sprang suddenly through the opening into the hold, waist-deep in water, and charged upon the Indian, sword in hand. He was followed by half a dozen others. They splashed around and finally found the savage under a beam, beneath the water, where he had crawled and drowned himself. The most frantic efforts were made to stop the leak, but the ship sank, and it was with difficulty that even one boat-load of passengers was able to escape. Numerous attempts were made by the Spaniards to recover the treasure from this ship,



MOUNTAIN SCENERY NEAR AIBONITO PASS, PORTO RICO.
Showing the National Military Road and peon huts on the mountain sides.

but divers never could find it.

"These are only a few of many scores of similar wrecks, the records of which can be found in the old Spanish reports and histories. They will indicate in some measure the enormous richness of these hitherto undescribed resources of our new possessions."

In may not be inappropriate to close this account of the submerged treasures of our new insular possessions with Edgar Saltus' famous story of the island of Trinidad, the fabled El Dorado of the Caribbean Sea. It is one of the most interesting contributions to the fables of history that has ever appeared in print, and is as follows: "This island of Trinidad is a place situated above the Orinoco, much as is the dot on an i. Columbus sighted it first. From the mast-head he sighted three mountain tops. Hence its name. Its interest is elsewhere. Sir Walter Raleigh, whom Queen Elizabeth called a little dear, and Coke a spider from hell, sailed once upon a time that way. Precisely as Ponce de Leon sought in the neighboring waters for the fountain of eternal youth, so did this picturesque adventurer seek the El Dorado. The belief in the existence of a city of gold and of gems was one of the hallucinations of the age. Orellana, one of Pizarro's lieutenants, inspired it. Near to the Orinoco stretched, he declared, a land so rich that the wealth of Mexico and of Peru was but genteel poverty in comparison. The story, repeated from Lisbon to London, gathered embroideries in transit. It set Europe mad. According to the accounts recited, in the center of an island of glimmering green stood a palace, built of marble, fronted with columns of alabaster, surrounded with galleries of ebony incrusted with pearls, it surged an image of what a castle in Paradise may be. Behind it were three mountains, one of emerald, one of silver and one of



SCENE OF THE LAST BATTLE IN PORTO RICO.

This place is near Coamo, on the Military Road. The ground on either side of the soldier was held by the 16th Pennsylvania, 2d and 3d Wisconsin and a battery of light artillery.



PREPARING FOR A NATIVE FESTIVAL AT COAMO, PORTO RICO.

Our artist had the pleasure of attending this festival, which lasted for three days, and during the whole time the entire population devoted itself to merry-making and sports of various kinds. The occasion was similar to a prolonged picnic in the States

gold. Within was a delicious court in which lions roamed, and where a dazzling altar supported a disc of the sun, before which four lamps burned perpetually; while around and about was Fairyland.

"El Dorado, literally, the gilded, so called because of the magnificence of his appearance, was the sovereign of this enchantment. His body, rubbed each morning with gum, was dusted with gold powder. The costume being less convenient than pajamas, at night he was scrubbed and on the morrow regilded. It is worth noting that, according to Humboldt, the Guyana chiefs used to roll in turtle fat and then cover themselves with mica, the metallic effect of which must have been equally gorgeous. But that is a detail. Expeditions to the fantastic realm of the fabulous Inca succeeded each other from every port. One of them was led by Sir Walter Raleigh. Three hundred and three years ago he sailed for Trinidad. He found it and the mountains, too, but of the heights of emerald, silver and gold, of El Dorado, of the jeweled palace, the lions, the altar, and the rest, not a trace. It will be assumed that on his return he exploded the legend. Not a bit of it. He said the place was just as had been described, only more so, and to Queen Elizabeth he related that at sight of her picture the gilded one had swooned with admiration. No wonder she called him a little dear. No wonder that Coke called him a spider from hell, when the lie was discovered."



THE SUMMIT OF AIBONITO PASS.

This is the point reached by our soldiers when they received word that the peace protocol had gone into effect. The view is one of the finest in the world.

The Fairest Isles of the Sea.

BY JOSÉ DE OLIVARES.

It was immediately following the suspension of our recent hostilities with Spain that I visited the Danish West Indies, and my impressions of the group are without exception the most vivid of any I formed during my excursions among the Antilles. After Cuba and Porto Rico, with their war-ravaged landscapes, the tranquil shores of these fair Virgin isles appealed to the sense of appreciation with singular effectiveness. I recall that in my correspondence at the time I sincerely deplored the prospect that our pending negotiations for the purchase of these islands would probably be broken off by reason of the acquisition of Porto Rico. And I think it not presuming to say that this sentiment was generally shared by those of my compatriots from the States, whose destiny had led them thither. The conditions which annually allure hundreds of health and pleasure-seekers away from the care and turmoil of the great northern cities and combine to make these the most enchanting of all the isles of the West Indian sea, are their faultless climate, unique scenic beauties, romantic associations—and, above all, their freedom from aught that is noisome or disquieting to the senses.

There are few travelers upon visiting the Virgin Islands, of which group the Danish West Indies form the western division, who will not accord to them the foremost rank among the gems of the ocean for exquisite loveliness. The cluster consists principally of lofty, reef-girt islets extending about twenty-four leagues east and west and sixteen north and south. Their position is directly north of the Windward Islands and due east from Porto Rico. On approaching these islands by the Sombrero or Virgin's Passage, the view presented is of a most pleasing character. Their blue summits towering aloft in picturesque outline are visible long before their verdant cultivated valleys come into view. As the distance lessens, their shores are traced in lines of white, rolling surf, back of which groves of graceful palms and tropical evergreens extend. The Danish division consists of three islands, namely, St. Thomas, St. Johns and St. Croix, or Santa Cruz. Of this trio the most important is St. Thomas. The island is the most westerly of the entire Virgin group, and lies within thirty miles of the east shore of Porto Rico. Geographically, it may be considered the top or ridge of a small chain of submerged mountains. Its maximum dimensions are thirteen miles in length by three in width, and its total area is about thirty-five square miles. A ridge of dome-shaped hills extends from east to west through



VIEW OF THE TOWN OF AIBONITO.

Taken from the Barracks, and showing the class of houses in the suburbs occupied by the peons and laboring people.

its center, attaining its highest elevation of about 1,500 feet in West Mountain. About midway of the island another range of hills arises, running parallel with the principal chain. From each of these systems numerous short branches reach off on both sides toward the north and south. These hills are a mass of bluish greenstone porphyry, whose iridescent hue, mingled with the variegated foliage of the shrubbery, lends a unique and almost grotesque aspect to the scenery. Romantic roadways wind in and out among these beautiful island ranges, and excursions thither on horseback in the early morning hours are a source of truly exquisite pleasure. The scenery is never tiresome to the vision, but, on the contrary, its manifold charms seem to increase the oftener they are beheld. You might read no end of eulogies concerning this island paradise, and upon viewing it with your own eyes, discover that the half had not been told.

St. Thomas was discovered by Columbus during his second voyage, and after experiencing many vicissitudes was finally found by the Danes to be uninhabited, and was settled by them in 1671. The principal settlement on the island is the town of Charlotte Amalia. The name, however, is seldom used, the town being almost invariably referred to as St. Thomas. It is picturesquely situated on the south coast of the island, in the midst of a beautiful amphitheater formed by a high semi-circular hill which curves gracefully inland with much the



OLD SPANISH HOTEL AT COAMO BANOS.

This place is about six miles from the town of Coamo, and was formerly a great resort for wealthy Spaniards, many of whom came from the old country for the benefit of the medicinal waters. The hotel was recently purchased by an American company, with the intention of making extensive improvements and establishing a winter resort there.

symmetry and splendor of a gorgeous rainbow, then sloping gently away stretches seaward in two graceful peninsulas. These bend slightly in at their extremities and terminate in pyramid-like promontories, the summits of which are capped with red-roofed signal towers. This most majestic of gateways guards the entrance to a tranquil land-locked haven, perpetually secure, both from the capricious sea without and the terrific hurricanes which periodically sweep down upon the island. But it is along the shore of the harbor wherein are centered the most exquisite attractions of St. Thomas. Nowhere have I ever beheld a landscape of such varied yet uniformly exquisite features. Rising from among the tangled groves of palm and cocoanut, and above the dense thickets of mangoes and bay trees that garnish the tideless strand, are a series of conical-shaped buttes, their terraced sides, from base to apex, overgrown with shrubbery and abloom with flowers of variegated hues.

Upon the summit of the most lofty of these unique formations, situated at the extreme inner curve of the harbor, an ancient castle with grim stone tower stands facing the sea through the narrow entrance to the bay. This ominous-looking structure is known as Bluebeard's Castle, and is said to be the scene wherein that most popular of juvenile romances concerning the bloodthirsty buccaneer and his unfortunate wives is founded. As a matter of fact, however, the Danish records pertaining to that period repudiate this and numerous other pirate legends connected with the island, and set forth that the somber tower wherein such wholesale beheading is supposed to have been enacted was erected by the English somewhere about the commencement of the eighteenth century. In addition to Bluebeard's stronghold there are three other castles on the adjoining hilltops, said to have been reared in years long gone, by various pirate chieftains. Clustered upon the sloping sides of three of these natural pyramids are the habitations of as picturesque a city as I have ever viewed in any of my rambles. In appearance, the dwellings of Charlotte Amalia partake both of the Spanish and Danish styles of architecture, the material used in the construction being in some instances wood and in others masonry. The roofs of all the houses, both business and private, are invariably painted a bright vermilion, which contributes largely to their picturesqueness.

Charlotte Amalia boasts of but few public buildings, those few consisting of a modest gubernatorial mansion, a public library and reading room, a government college, two hospitals and the quarantine station on Light House Point. Little evidence of the State of Denmark is seen about the place, save the Danish flag that floats above the little garrison in the midst of the town. The population of Charlotte Amalia is at the present time estimated at 10,000 souls, which is about two-thirds the total number of inhabitants on the island. Of this population one-tenth are white, two-thirds black and the remainder mixed. In the course of my visit I was impressed first of all by the sanitary conditions existing on every hand. Not only do the flagged streets and dooryards present a thoroughly immaculate appearance, but the natives themselves, from the poorest Carib in the place to the most opulent of free-



THE MILITARY ROAD NEAR AIBONITO PASS.

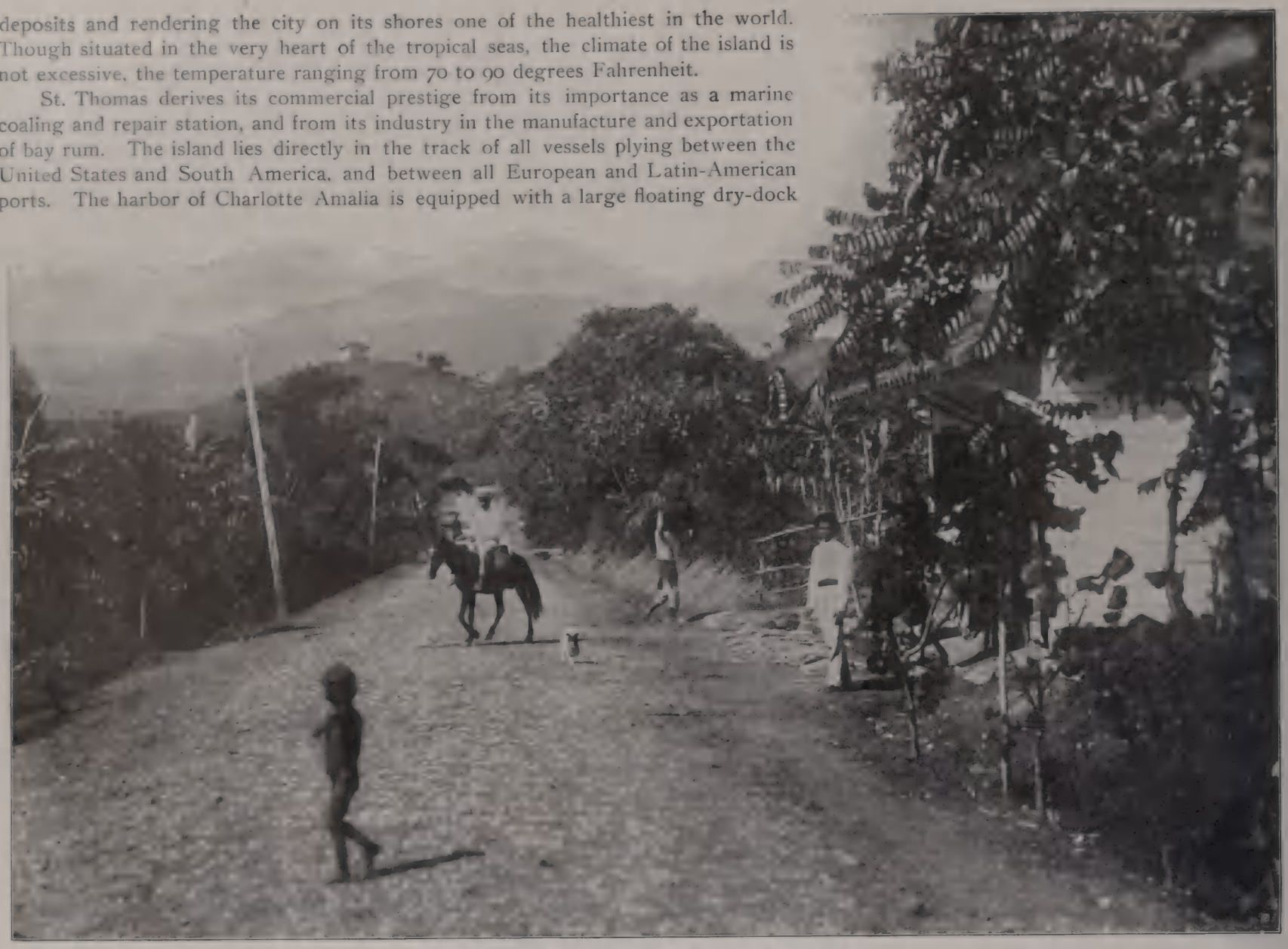
The bridge in the distance on the right is a continuation of the road, and its location with reference to the central point of the picture affords a good idea of the windings of the grade in ascending the mountains.

holders, go about attired in garments of spotless white, differing only in point of texture. This extreme cleanliness of person is one of the foremost sanitary regulations of the island, and its inhabitants regard the law which compels them to cleanse themselves and their apparel daily as a necessary safeguard against the infectious diseases which frequently ravage some of the larger islands in the vicinity. Verily, when I compare Charlotte Amalia, with its quaint beauty and unimpeachable cleanliness, with other cities whose squalor too often combines with their attractiveness to make them famous, I am constrained to lay the palm unreservedly at the gates of the enchanting capital of St. Thomas.

In former years Charlotte Amalia was a perfect pesthole of disease, which condition was due to the accumulation of filth in the lagoon-like harbor. But within recent times this evil has been entirely obviated by the cutting of a narrow passageway or canal through one of the peninsulas that bounds it. This enables the sea to circulate through the bay continually, removing all obnoxious

deposits and rendering the city on its shores one of the healthiest in the world. Though situated in the very heart of the tropical seas, the climate of the island is not excessive, the temperature ranging from 70 to 90 degrees Fahrenheit.

St. Thomas derives its commercial prestige from its importance as a marine coaling and repair station, and from its industry in the manufacture and exportation of bay rum. The island lies directly in the track of all vessels plying between the United States and South America, and between all European and Latin-American ports. The harbor of Charlotte Amalia is equipped with a large floating dry-dock



ROAD AND BLOCKHOUSE BETWEEN AIBONITO AND COAMO.

The blockhouse on the knoll in the background of the picture commanded the Military Road in both directions. It was occupied by a strong force of Spanish troops, who fled, without firing a gun, on the approach of the Americans. The little boy in front is in full Porto Rican costume for young gentlemen of his age.

with a capacity for receiving vessels of 3,000 tons displacement; likewise with a marine slip and railway for the hauling ashore and repairing of smaller craft. There are in all, three large coaling docks, one of which is owned by the Hamburg-American line, and one by the Compagnie Generale Transatlantique, a French line, the remaining one catering to the public demand, which is very extensive. It is estimated that upwards of 70,000 tons of coal are handled annually by these three companies at Charlotte Amalia, independent of the vast amount which has of late been supplied to the vessels of the United States Navy.

Throughout the late war the Island of St. Thomas figured as one of the chief, if not the most important, bases of supplies to which the United States had access. The distance from Santiago de Cuba and Porto Rico to this island is much less than to Key West, hence the warships and colliers of the flying squadron depended almost entirely on St. Thomas for coal and other supplies. The "longshore" work is largely done by women, who supply the ships with coal by marching in procession with baskets on their heads. They are an interesting lot of characters, these Virgin Islanders, pathetically simple in their lives, and it is little to be wondered at that the Danish government should insist upon the enforcement of the modest regulation which protects for its wards the mainstay of their livelihood. Many of the natives eke out a scanty subsistence by selling fruit and small merchandise to the crews of visiting ships. The boats of these enterprising tradespeople constitute a flotilla of exceedingly wide proportions and clamorous tendencies. A better natured lot of people it would be difficult to imagine, and with all their importunities in the vending of their



AMONG THE MOUNTAINS OF CENTRAL PORTO RICO.

These mountains are covered with a rich clay soil to their very tops, and produce large crops of coffee, oranges, bananas and other tropical products.

wares, wrangling seems to be an unknown propensity among them. A large majority of the inhabitants are intensely religious, about one-third being classified as Roman Catholics, while the remainder are divided between the English, Wesleyan and Moravian churches.

The soil of St. Thomas is of poor quality and the products of the island are insufficient for one-twentieth of its inhabitants. There are no running streams, and but one small spring, hence it is necessary to collect rain for drinking purposes and general use. Notwithstanding these serious drawbacks, combined with the frequent droughts, the island presents by no means a barren aspect. The staple fruits grown are bananas, alligator pears and mangoes, which are augmented by several other varieties peculiar to this section. The distilling of bay rum from the leaves and berries of the bay tree is carried on very extensively on the island, the superior quality of this article, so indispensable to the tonsorial art, being famous the world over. In addition to the spirit, a very excellent toilet soap, of which bay oil is a principal ingredient, is also largely manufactured and exported.

The island of St. Johns, the second of the Danish West Indies from a standpoint of position, is small in area, and of correspondingly little value. A small town of the same name, and of little commercial importance, is situated on the north coast. There are on the island only about 1,000 inhabitants, who manage to eke out an existence by the raising of scant crops, among which sugar, coffee, fruit and vegetables are included in very limited quantities. The island lies near Tortola, and entirely remote from the beaten steamer routes. But on its eastern side is an excellent harbor, which is much resorted to by the local fishermen as a haven of refuge from the heavy winds that frequently appear in those latitudes. The harbor is properly named the Corral, which is the Spanish for enclosure, but which the English persist in contracting to "Crawl Bay." The island became the property of Denmark by purchase, but has proved a most unprofitable investment.

The third and largest island of the Danish group is Santa Cruz, or St. Croix. It lies at a distance of sixty-five nautical miles in an east-southeasterly direction from Porto Rico. The length of the island is twenty-five miles, and its breadth is five miles, while its total area represents about eighty-four square miles. The population is estimated at about 25,000. The physical character of St. Croix is somewhat undulating, with a comparatively high range of hills in the western part. The highest point of elevation is about 1,300 feet. The island is for the most part highly cultivated, of the 51,168 acres of land only 4,000 being untillable. The soil is exceedingly fertile and adapted to a great variety of products. In former times an immense amount of sugar cane was grown, but with the abolition of slavery, and the subsequent depression in the sugar market, its cultivation has been greatly neglected. The principal town on the island is Christianstead, situated at the head of an inlet on the north coast. At a distance the buildings of this town, embellished with coats of white, pink and yellow, covered over with red and purple tiling, form a most attractive picture, but close at hand they prove to be dirty, shabby and anything but interesting. The island was purchased from France by Denmark in 1733, for $150,000. It was taken by the British in 1807, but eventually restored to the Danes by the conditions of the treaty of Paris. Negotiations for the purchase of the Danish West Indian Islands by the United States Government on a basis of $11,500,000, have been pending since 1867. At that time the question was voted upon, and although passing the House by an overwhelming majority, failed to receive the approval of the United States Senate. The result was generally regretted, especially by the islanders themselves, who thoroughly appreciated the benefits they would derive as United States citizens. And there is no reason to believe those sentiments have become in the least modified by the lapse of time, or that they will ever be modified until all of the West Indian Islands become a part of the great American Republic.



SCENERY NEAR SAN ISABEL, PORTO RICO.

This photograph affords a good idea of the density of the foliage in the uncultivated portions of Porto Rico. But even such localities are not barren of products, as will be observed by the heavily laden wild coffee bushes on the right.



A COFFEE PLANTATION IN CENTRAL PORTO RICO.

This plantation is located high up in the mountains, and it produces a very fine quality of coffee. The photograph shows the methods of hulling and drying the berries, the assorting being done by hired girls and members of the family in their living-rooms.

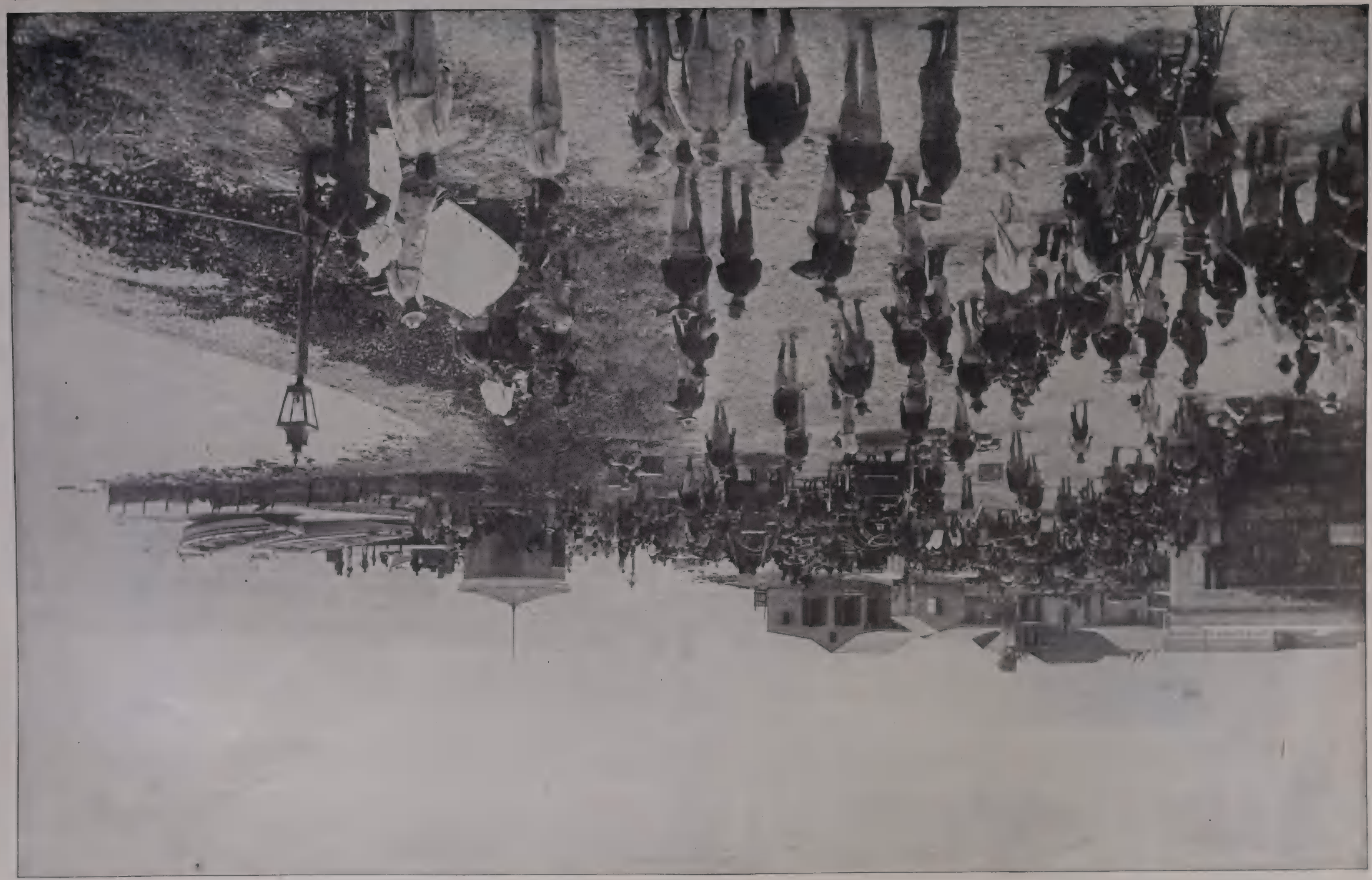
Our Island Gateway.

It was a dream of Thomas Jefferson that Cuba should become a State of the American Union, and serve as an outpost or sentinel to guard our Gulf ports against foreign invasion. Necessarily, with Cuba there would have come numerous smaller islands that cluster around it like emerald gems. Whether or not the dream of the great statesman shall be realized is a matter for speculation. Cuba is free and may decide to remain an independent republic; but Porto Rico is ours by treaty and the consent of her people, and with Porto Rico there comes to us a vast flock of thirteen hundred or more isles and islets, some no larger than a dot on the ocean, while others possess areas of considerable dimensions. There are a number of other important islands in the Caribbean Sea, belonging at present to various foreign mon-



A RELAY STATION IN THE MOUNTAINS OF PORTO RICO.

The "station" consists of the primitive shed in the foreground. The horses in the rear belong to a U. S. cavalry regiment encamped at this point, where the climate is pleasant and healthful



AMERICAN TROOPS LANDING AT ARROYO, PORTO RICO, AUGUST, 1898.



GATHERING WILD COFFEE NEAR CAYEY, PORTO RICO.

Natives gather the wild coffee that grows all over the island and sell it at the nearest market town for about five cents per pound. It is inferior to the cultivated varieties, but is claimed to be better than the bulk of coffee sold in the American markets.

archies that are casting friendly glances toward the great Western Republic; and these also may in the near future become American territory. Whether we want them or not is a question for our own people to decide; but events of the past year have created in the United States a keen interest in this subject. The danger of allowing these islands to remain under foreign control, to serve as fortifications and bases of attack in case of war, is recognized by all. But, on the other hand, their varied and mixed populations are unsuited by temperament and education for the duties of American citizenship, and their admission to the Union might prove to be a dangerous experiment.

The most important of these islands, outside of the few that are classed as French and Danish territory, belong to England, and the statesmen of that country have intimated that they would not be averse to exchanging their West Indian possessions for the Philippines. Under our form of Government the consent of the governed would be an essential feature in such an exchange, but this of course is a principle that does not enter into the calculations of the British imperialists.

For many years—indeed, for a century—the West Indies have been to a great proportion of the American people an indistinct chain of islands somewhere to the south, and associated chiefly, when anybody thought of them at all, with sea tales of piracy and adventure, or with constantly recurring revolutions. General knowledge about them was extremely vague among the untraveled public. However, the late war with Spain thrust the islands daily before the public eye, both in type and map, until they began to come out of the mist of romance and assume definite shape, and interest in them intensifies constantly.

Nevertheless, England's possessions in that part of the world are somewhat confusing as to location, extent and importance. And well they may be, for they are almost innumerable and dot a



A MOUNTAIN STREAM NEAR AIBONITO PASS, PORTO RICO.

vast expanse of salt water. Roughly speaking, they stretch in semicircular form from off the coast of Florida to the mouth of the Orinoco River, and vary in size from the State of Connecticut to a rock that barely pushes its barren crest above the tide. Those that are habitable are veritable ocean gems.

For administrative purposes the English government has divided these islands into a number of groups, the most important of which is composed of the island of Jamaica and its dependencies. Then, in indiscriminate order, are Turk's and Caicos Islands, the Bahamas, the Leeward Islands, St. Christopher, Dominica, Montserrat, the Virgin Islands, the Windward Islands, Barbadoes and Trinidad, making seven governmental groups in all.

Jamaica is the largest and in many respects the most important British possession in the West Indies. It lies about one hundred miles south of the eastern end of Cuba, in the Caribbean Sea, and is reached from the north through the Windward Passage. Geologists rate the island of volcanic origin. It is distinctly mountainous. Near the center lofty peaks rise to the height of seven thousand feet, and thence the land drops in a succession of hills and precipitous ridges to the sea. Countless streams of fresh, pure water spring from the mountains and wind through the valleys, which seem in beauty and fertility to rival the Garden of Eden. Flora of tropical nature and abundance, consisting of palms, bananas and cocoanut trees, mangoes, plantains, orchids and orange trees, adorn the landscape everywhere. On all sides are abounding evidences of the hand of man. Cultivation is practically coextensive with the territorial limits of the island, and human art has aided and husbanded the exuberant resources of the soil. In fact, Jamaica is one great garden where people live in perpetual summer.



HUT AND NATIVES ON THE BANKS OF THE COAMO RIVER, NEAR SAN ISABEL, PORTO RICO.

The island was first occupied by the Spanish in 1509, and passed into the hands of England in 1655. By this time the original owners of the soil had been practically exterminated, and those remaining sought refuge in the mountains. For a long period the island was a rendezvous for pirates, but England's navy finally got the better of the freebooters and a lucrative and legitimate commerce was established.

A regular colonial government was formed in 1661, with a legislative assembly elected in the island. The suffrage, limited at the beginning, was gradually extended, until, in 1866, a charter was granted which conferred large local rights. At the present time the population of the island is estimated at 700,000, of which 16,000 are whites and about 20,000 Asiatic coolies. The vast majority of inhabitants are African negroes, who were grafted



NATIVE HUTS IN THE SUBURBS OF SAN ISABEL, PORTO RICO.

This collection of shanties constitutes a populous village, and the fact that from six to a dozen persons live in each of the shacks explains how the dense population of the island is provided with shelter.

on the island by the slave trade. Kingston, located on the south side of the island, is the principal city and capital. The city has a population of 40,000. Near by is Spanish Town, the old capital, and on the north coast are Port Maria, with 7,000 inhabitants; Montego Bay, with 5,000; Falmouth, Port Antonio and Port Morant.

Industry and trade, once so promising, have undoubtedly languished in recent years. Many causes are assigned for this unsatisfactory state of affairs, the most common being the tariff duties enforced by England. Out of this depression has grown a popular discontent, which recently manifested itself in demonstrations against the government. Probably, difficulties in dealing with the labor question since the abolition of slavery have had a great effect. The imports of Jamaica now amount to about $12,000,000 a year, of which over half goes from the United States.

The exports are valued at $10,000,000, and are steadily dwindling. Industry is almost wholly confined to garnering the products of the soil and shipping them out of the country. Formerly, sugar was the most valuable export, but the subsidizing of beet sugar in Europe and the duty on cane sugar in the United States have given this industry a decided backset, and now it ranks second to coffee. Rum is a very important article of export, and of late years fruit culture has been given a mighty stimulus by an American company, which practically controls the fruit output of the island.

The Bahama group of islands, which stretches through a total distance of 780 miles north of Cuba, includes nearly 700 islands and over 3,000 rocks. The entire group, with its innumerable channels and passages, embraces an area of 5,600 square miles.



A NATIVE AND HIS TOBACCO PLANTATION.

The scene is located near Cayey, Porto Rico, in the midst of a rich tobacco region. A drying-house of the kind used in that country is seen on the hill in the background. The tobacco plants are spread out in irregular patches over the sides of the hill, without order or system.

In aspect the Bahamas are more like the land of our Florida coast and keys than the other West Indian Islands; in fact, there is little resemblance between them and the latter. Geologists consider them wind-blown piles of shell and coral sand, much of whose former surface is now under shallow water. The islands are merely the exposed tips of a vast submerged ridge, divided into several groups, of which the great Bahama Bank is the largest. Some ancient and populous continent may have existed here.



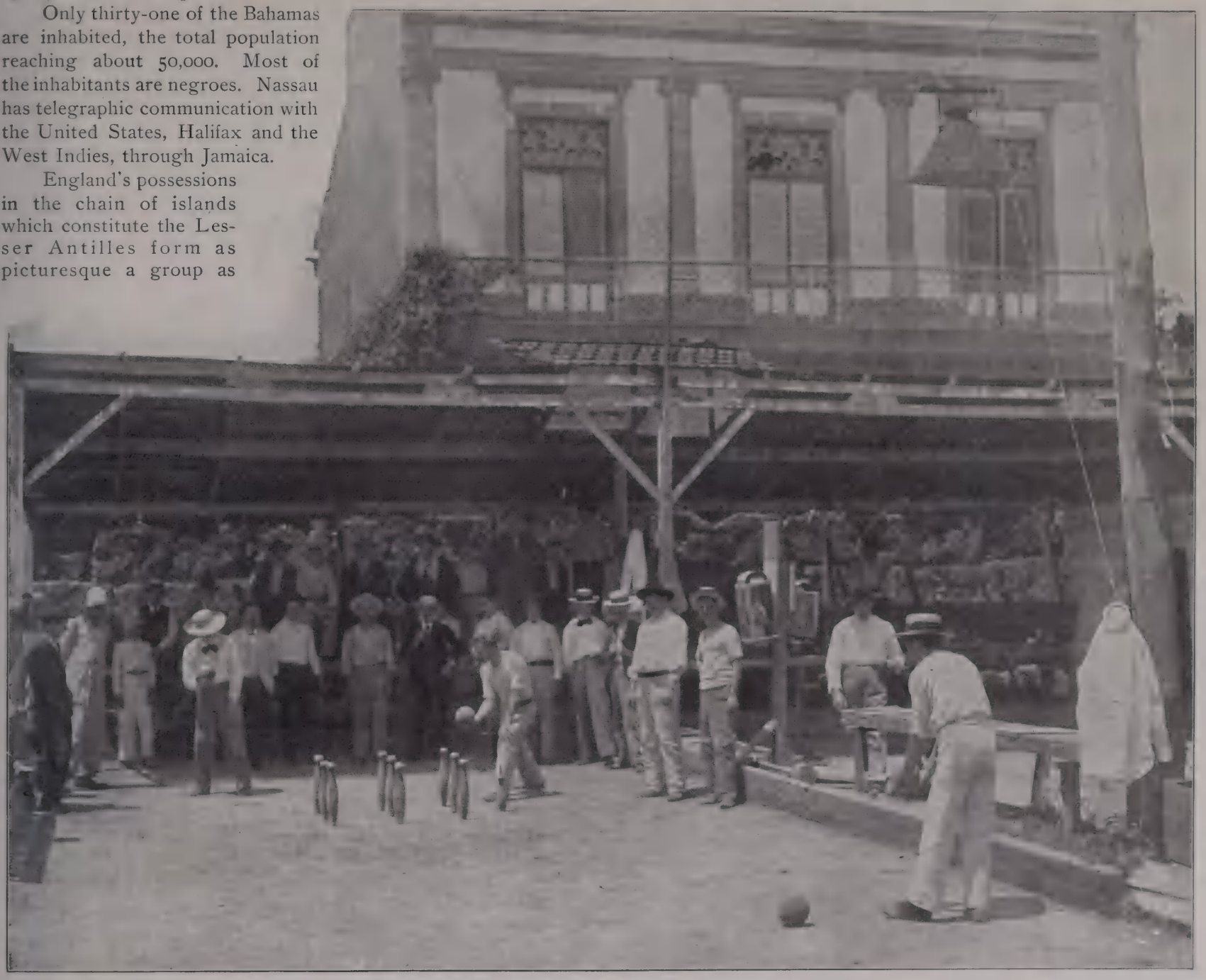
OCEAN VIEW NEAR SAN ISABEL, PORTO RICO.

From the sea the Bahamas appear as low stretches of land, with here and there a village. With the exception of Andros, they are destitute of running water. The flora are tropical, but quite different from those of the Antilles, being similar to those of the Florida coast. Stunted timber covers some of the islands.

The Bahamas have been under the British flag since 1718. They were originally the resort of pirates, who first settled upon the island of New Providence. Here is located the capital, Nassau, and the seat of government. The soil is not rich, but is suitable for the cultivation of small fruits, vegetables, pineapples, oranges and cocoanuts. Of recent years there has been little commercial and industrial progress, owing to the fact that the United States, the only available market, placed an embargo upon the products in the shape of a tariff. Except in the Caicos and Turk groups, where salt is found in considerable quantities, most of the inhabitants earn a livelihood from the products of the sea, such as sponges, shells and pearls.

Only thirty-one of the Bahamas are inhabited, the total population reaching about 50,000. Most of the inhabitants are negroes. Nassau has telegraphic communication with the United States, Halifax and the West Indies, through Jamaica.

England's possessions in the chain of islands which constitute the Lesser Antilles form as picturesque a group as



A GAME OF "BOLARA."

This game is similar to bowling, and is very popular with the natives, who make it subserve their passion for gambling, as they do many of their other sports.

may be found on our planet. The principal islands are St. Lucia, St. Vincent, St. Christopher, the Grenadines, Grenada, Barbadoes and Trinidad. Of these it would be difficult to say which is more beautiful than any other. All have the same rugged aspect of the Caribbees, the same lofty hills glowing with verdure; the same beautiful roads, pretty houses and smiling, contented people.

Perhaps St. Lucia may be taken as a model, for it is noted as one of the loveliest, if not the very loveliest, in the chain. It is forty-two miles long and twenty miles broad and has a coast line of 150 miles. Coral bluffs hold back the sea and steep acclivities extend up to cloud-capped summits, of which the highest is 4,000 feet in altitude. A veil of mist usually covers the tips of the mountain chain and spreads, hazy and fanlike, over the island, moderating but not barricading the rays of the sun.

St. Vincent is seventeen miles long and ten miles wide, and has a population of 50,000. It has more extensive valleys than a majority of the Lesser Antilles, but culminates in a vast volcanic crater, which was last in eruption in 1812, when thousands of people lost their lives. Kingstown, the capital, has a population of 8,000. In this island also, the sugar industry has decayed.

The Grenadines are a series of islets, extending for about sixty miles. They are very picturesque, and are inhabited by planters. Grenada is the most southern of the Caribbean chain. This island is just the size of St. Vincent, and is similar in all essential respects. It is distinctly British, and in St. George, the capital, one may find excellent English society. Cocoa is the chief product.

Barbadoes stands, somewhat isolated, out to the eastward of the Caribbean chain. It is a large and beautiful island. Bridgetown is the port and principal city. It is a pretty town, with public buildings, churches, handsome residences, clubs, libraries and shops. The beaches are exceedingly fine. Here are the headquarters of the Royal Mail Steamship Company, and extensive marine repair and supply shops. The entire island is under cultivation, and the sugar is the finest produced anywhere. Owing to its superior quality, this industry has so far escaped disintegration.

The Bermudas do not properly belong to the British West Indies, but in the event of a transfer of sovereignty they would be included with the others. They are probably better known than the rest, for every winter many thousands of Americans visit the principal islands. There are excellent hotels, good society, and a number of British warships are always in the harbor at Hamilton. The general impression is that onions are the principal product of the Bermudas, but the agriculture is quite varied, and the climate is unequaled in any part of the world.

It will be seen from the foregoing that there is a vast insular empire lying at the entrance to the Gulf of Mexico, which, by the natural trend of affairs, must some day become American territory.

It will constitute the gateway to the continent, and effectually bar the passage of unfriendly fleets.

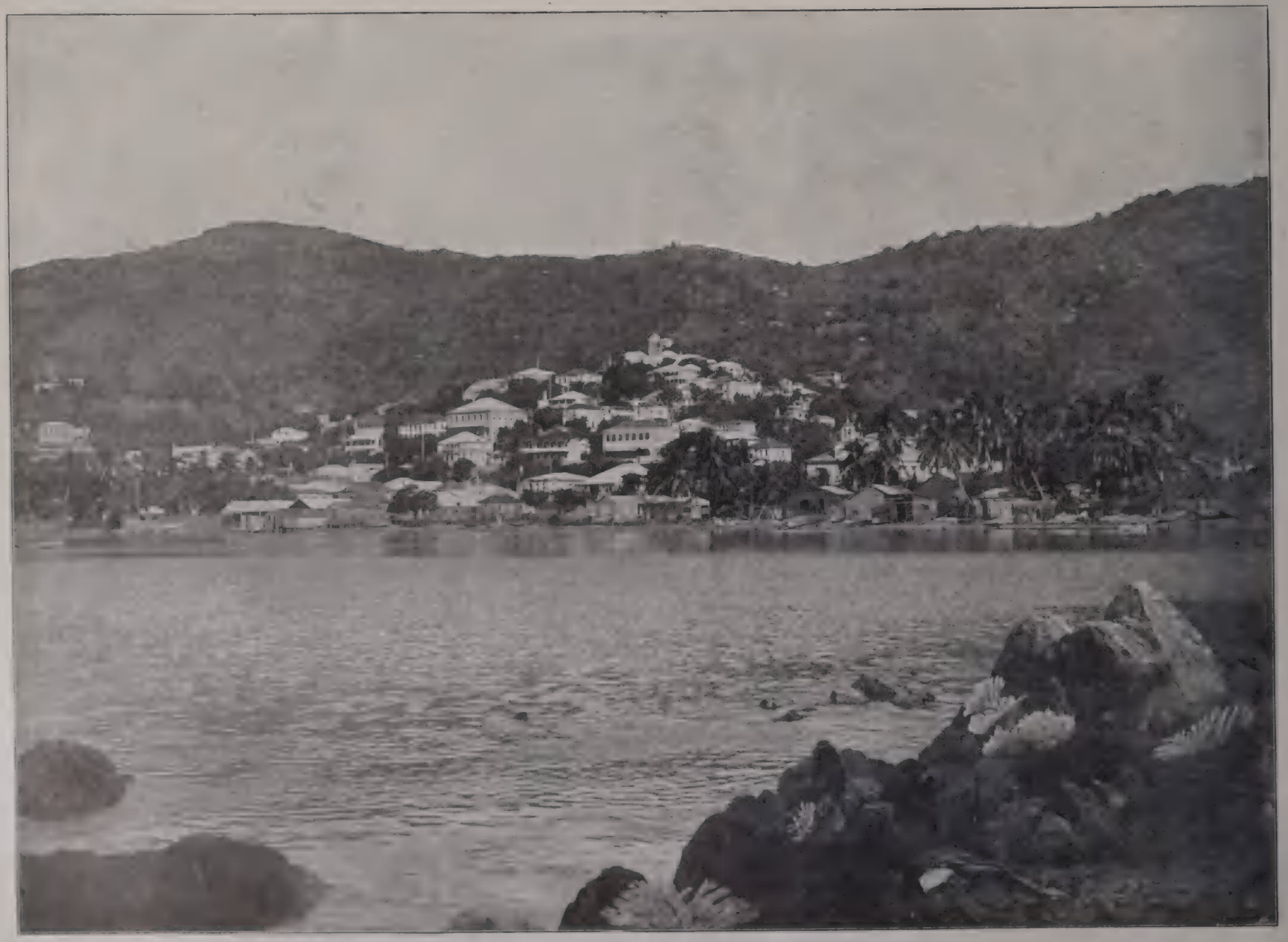
In view of the foregoing, it will appear, even to the casual observer, that the position of Porto Rico makes this island a very important part of our territory. It is in the outer circle of the chain of our insular defenses, and it ought not only to be well fortified, but it should also be peopled by inhabitants in close sympathy with our institutions and entirely friendly to us. The people now on the island fill these requirements in an eminent degree, and their good will and loyalty can be made permanent by open-handed sincerity and kindness on our part.



HARBOR OF ST. THOMAS AND BLUEBEARD'S CASTLE.

This tranquil scene is graphically described in Mr. Olivares' article, "The Fairest Islands of the Sea," beginning on page 405. According to his estimate, the island of St. Thomas is one of the most beautiful in the entire West Indian group.

Whatever imperfections the bill establishing civil government in Porto Rico may have contained, it marked the commencement of a new era for the inhabitants of the island; and if they shall continue to manifest the same earnest devotion to the principles of liberty that has characterized them from the beginning of their connection with us, the time will not be far distant when they can justly claim all the high privileges and immunities of American citizenship. All classes seemed eager to fit themselves for the new duties that benevolent fate had so unexpectedly thrown in their way. They quickly organized a political party and issued a platform pledging their devotion to republican principles, and otherwise manifested an earnest disposition to put themselves in harmony with our institutions. This was especially the case with reference to public education, which they recognized as the true foundation of popular government. They were particularly well pleased with the assurance that English would not supplant their native tongue in the schools and the proceedings of the courts, and yet they so fully realized the advantages that a knowledge of our language would bring to them that all classes were imbued with an enthusiasm to acquire its use at the earliest possible date. This enthusiasm extended even to the little children, most of whom learned to read within a few weeks when the opportunity offered.



GOVERNMENT HILL, CHARLOTTE AMALIA, ST. THOMAS.

This island lies only thirty miles east of Porto Rico, and contains an area of thirty-five square miles. Much interest centers in it, owing to the fact that negotiations for its purchase have been in progress for some time between our Government and Denmark, to which the island at present belongs.

HAWAII

SCALES.

Statute Miles, 29 - 1 Inch.

Kilometres, 46 - 1 Inch.

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NIIHAU

KAUAI

OAHU

HONOLULU

MOLOKAI

LANAI

MAUI

KAHOOLAWE

KAIEIE WAHO CHANNEL

KAULAKAHIKI CHANNEL

PAILOLO CHANNEL

KEALAIKAHIKI CHANNEL

ALENUIHAHA CHANNEL

P A C I F I C O C E A N

N O R T H P A C I F I C O C E A N

Longitude West from Greenwich

UNIQUE PRODUCTS OF HAWAII.

By José de Olivares.

Chapter XX.

WHATEVER may be the strategic advantages possessed by our newly acquired Hawaiian Islands, their importance from an agricultural standpoint is most significant, and their productiveness will add materially to the national resources. The area for agriculture is not, as compared with the great areas of the United States, very large, but its limits for cultivation will not be reached for many years. Intense interest attaches to the various products, alike because of their multiplicity and uniqueness.



STATUE OF KAMEHAMEHA THE GREAT.

This statue stands in front of the Government House at Honolulu. It is composed of bronze and represents the great chieftain, clad in his royal robe of birds' feathers, addressing his assembled warriors. This statue is one of the features of the capital, and is admired by all visitors.

A valuable food plant, indigenous to these islands, is the taro (*Colocasia esculenta*). The variety known as dry land taro will grow on land that is sufficiently moist for the cultivation of coffee trees. The taro is an exceedingly resourceful product. The tubers contain more nutriment for a given weight than any other vegetable food. The young tops when cooked are hard to distinguish from spinach. The tubers must be cooked before they can be used as food, in order to dissipate a very acrid principle that exists in both leaves and roots. The Kanaka's farming consists in the cultivation of this plant alone; other things may grow if they will, but to the taro nearly all of his labor is devoted. Great skill is displayed in irrigating and preparing the soil. The beds are made of rich, soft mud, each bed being enclosed in a wall of earth impervious to water. The plant is propagated by setting out the tops of the ripe root; water is then let in upon them, and retained until the planting of the next crop. It is said that forty square feet of taro will supply food for an average-sized family for a year. The plant flourishes perennially in the islands and constitutes the chief article of diet to thousands of Chinese and Japanese laborers, in addition to the majority of the Kanaka natives. The latter are most fond of it when made into poe, a glutinous concoction at once nourishing and pleasing to the taste. However, the root can be eaten in various ways—boiled, baked or fried it is equally palatable. It is said, with much truth, that all who eat the taro (poe), particularly the natives, are never troubled with indigestion. In fact, many foreigners have been completely cured of this universal ailment by the use of the taro flour, which has lately been introduced from Honolulu.

Another peculiar plant that yields abundantly is the cassava (*Manihot utilissima*). This plant furnishes the staple food for the population of Brazil, and the date of its introduction into the Hawaiian Islands is comparatively recent. It is easily propagated by planting pieces of the woody portions of the stems and branches. The tubers are available in nine or ten months after planting. There are two kinds, the sweet and the bitter, the latter being the more prolific. The sweet variety can be fed to pigs without cooking. The bitter contains a poisonous substance which is entirely destroyed by cooking. There is no danger of animals eating the bitter variety in a raw state, for no stock will touch it, while the sweet kind is eagerly eaten in the raw state by pigs, horses, cows, etc. The tubers are prepared for human food by grating them. The juice is then expelled by pressure, and the residue pounded into a coarse meal, which is made into thin cakes. It is an excellent food, and said to be much more digestible than bread and other foods made from wheat.



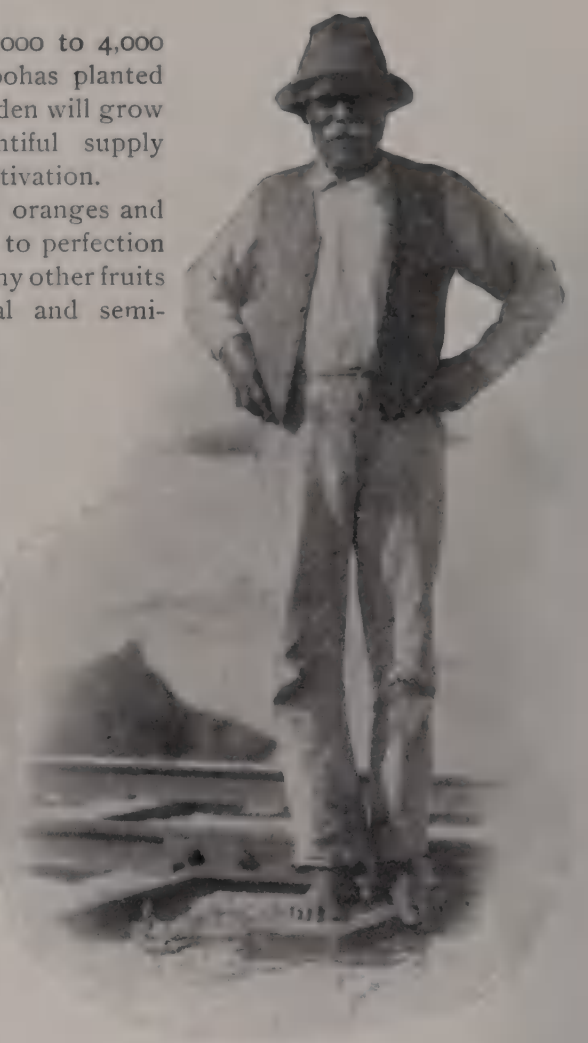
OUR ARTIST IN HAWAIIAN COSTUME.

Pigs can be very cheaply raised on the sweet variety of this plant. A field of the plant being ready to gather, a portion of it is fenced off and the pigs turned into it. They will continue to feed until every vestige of the tubers is eaten, leaving the ground in a fine condition for re-planting. The tubers never spoil in the ground, in fact the soil is the very best store-house for them. However, if left for two or three years, they grow very large and tough.

Pumpkins and squashes grow to an enormous size in the Hawaiian Islands and yield an immense quantity of feed, much relished by cows and pigs. In fact, almost all kinds of vegetables will grow in such profusion as to astonish those who have lived in northern climes. Green and sweet corn, Irish and sweet potatoes, cabbage, tomatoes, beans, lettuce, radishes and many other kinds of vegetables, all of the finest quality and in the greatest profusion, can be had every day in the year. Strawberries and raspberries can also be had all the year round.

The poha (*Physalis edulis*) is a quick-growing shrub, bearing a berry that makes excellent jelly and jam. The shrub grows wild on elevations of 1,000 to 4,000 feet. A patch of pohas planted in a corner of a garden will grow and yield a bountiful supply almost without cultivation.

In addition to oranges and limes, which grow to perfection in this country, many other fruits peculiar to tropical and semi-tropical climates grow well and flourish. Among the more important is the Avocado pear (*Persea gratissima*), commonly called the alligator pear. This tree grows well and bears fruit of splendid quality in from three to five years from seed. The alligator pear is usually prepared in the form of a salad, and has a taste similar to that of an egg. It is extremely wholesome, and a great flesh producer. Being perishable, it is never shipped in any quantity to the States, and such of the product as does occasionally reach here is regarded as a great delicacy by epicureans. Another tropical product abounding in these islands is bread-fruit. This fruit is globular in shape, and when ripe measures half a foot or more in diameter. Its color is a vivid green. Like the orange, there are many varieties of bread-fruit, the most prized of which



A NATIVE HAWAIIAN.



A HONOLULU HOTEL.

Guests stopping at this house can pluck ripe bananas without leaving their rooms while the air is filled with the sweet odor of flowers blooming on the trellised verandas and in all the convenient spaces of the adjoining yard.



THE KING'S PALACE.

This is a stately pile, built of the volcanic rock of the country, cut in square blocks. It stands in extensive grounds, is fronted by well-kept lawns, shaded by royal palms, and is surrounded by many rare flowering trees and shrubs.

contains no seeds. The pulp of the breadfruit resembles that of the banana in consistency, and the juice while raw is flat and disagreeable to the taste. The fruit, therefore, is never eaten until after it has been baked or cooked in some manner. A favorite style of preparing it among the native Hawaiians is to enclose the pulp in a large gourd or calabash, into which several pieces of heated blue lava stone



KING DAVID KALAKAUA.

Kalakaua was the seventh and last of the Hawaiian kings. He was born in Honolulu November 16th, 1836, and died at San Francisco, Cal., January 20th, 1891. He was elected king by the Legislature on the 12th of February, 1874, to succeed Lunalilo, who died the 3d of that month.

are inserted, and the whole mass is then shaken and tossed to prevent burning, until it is well done. When cooked in this manner it is a delicious dish. Sometimes the pulp is kneaded like dough until by the evaporation of the juice it reaches the proper consistency, when it is baked in an oven like bread. But it loses much of its flavor in going through this process and is too dry to suit the taste of the breadfruit eater. This is a taste, anyway, which has to be acquired, for no one likes the fruit at the beginning. But every one soon grows fond of it, even to the extent of relishing it with every meal.

The breadfruit is a native of the Pacific islands, and is found in all the clusters and groups covering the wide area from Borneo to Hawaii.

The yack is another product somewhat resembling breadfruit, except that it is longer and two or three times as large. The fruit springs from the trunk of the tree, as the branches would be unable to bear the weight of the enormous clusters in which they grow. The seeds are enclosed in a sack of juicy, yellow pulp, which has an exceedingly disagreeable odor. When, however, the repugnance to the smell is overcome the pulp becomes a favorite edible.

Another valuable fruit indigenous to this country is the Papaya (*Carica Papaya*). This fine fruit can be raised in enormous quantities and is a most fattening food for pigs and chickens. The tree is seldom over twenty feet high, is a foot in diameter at the base and gradually tapers upward without branching, bearing at the summit a crown of long-petioled leaves. The latter attain an immense size, often being two feet across, deeply cut into seven irregular lobes, which give the tree much the appearance of a palm. The fruit is oblong in shape, somewhat like the pawpaw, except that it is much larger, being about ten inches long and half as broad. Externally, the fruit is ribbed and of a dull orange color. It has a thick, fleshy rind and numerous small, black, wrinkled seeds, arranged in longitudinal lines along the central cavity. It is sometimes eaten raw with pepper and sugar, but is most generally cooked with sugar and lemon juice. The unripe fruit is boiled and eaten as a vegetable, and is also pickled. The juice of the raw fruit is used as a cosmetic and will readily remove freckles, while that of the green fruit is a remarkably efficient vermifuge. The leaves are used by the natives as a substitute for soap in washing linen. The tree abounds in a milky, bitter juice, which is remarkable as containing fibrine, a principle otherwise found only in the animal kingdom; the juice has been compared by scientists to blood deprived of its coloring material. A few drops of this juice mixed with water will in a few moments render recently killed or old meat tender. The same effect is produced



NATIVE AND CANOE.

Showing peculiar form of paddle used in propelling their frail boats. The photograph also embraces a very fine view of Diamond Head, a prominent landmark near Honolulu, which, it is claimed, resembles a recumbent lion.

by wrapping a piece of meat in a leaf of the tree and keeping it thus over night. It is also claimed that if old swine or poultry be fed upon the leaves of the papaya their flesh will be tender when killed.

The mammee apple (*Mammea Americana*) grows in great profusion in the Sandwich Islands. It is a large, round fruit, which sometimes grows to the size of a child's head. Among other peculiarities, it has a double rind, the outer of which is leathery, rough and brownish yellow, while the inner one is thin, yellow and closely adherent to the flesh. The latter is firm, bright yellow in color and of a singularly pleasant taste and a sweet, aromatic smell. The skin and pulp are very bitter and resinous. The pulp is eaten alone, or cut up into slices with wine and sugar, prepared as a jam or marmalade, or with syrup. From the close similarity of its pulp to that of the apricot, it is called by the French, Abricot Sauvage. The seeds, which are sometimes as large as hen's eggs, are used as anthelmintics, and an aromatic liquor called *eau de creole* is distilled from the flowers. The fruit occasionally finds its way into our seaboard cities, but rarely in an edible condition. The tree of the mammee apple presents a handsome appearance, frequently attaining a height of over sixty feet. It has large, oval, or obovate, opposite leaves of a shimmering green hue, and prior to fruiting is laden with beautiful white, sweet-scented flowers.

One of the most important of Hawaiian fruit products is the banana. It is raised usually in small patches by Chinese, who dispose of the bunches through middlemen, which makes them cost on board ship at Honolulu about 100 per cent more than in any of the West Indian countries. Notwithstanding this great drawback, however, the industry is rapidly gaining in volume and importance. In 1892 there were $175,000 worth of bananas shipped from the Hawaiian Islands. Ten years before there was none. Experiments are now being made, and organized plantations are going into the matter in a scientific way. Eventually, banana culture will unquestionably take rank with the leading industries of the islands. This is from the fact that there are few other commodities they can raise which will have so great and popular a market.

Until a dozen years ago, the banana was comparatively unknown except as a curiosity, and now we buy them by the carload. This affects the trade in flour, bacon and other common foods of the people. One pound of bananas has as much nourishment in it as four pounds of bread. There is a great market west of the Missouri River, which is practically virgin, and the cost of raising bananas in the Hawaiian Islands will be undoubtedly decreased by the scientific growing of them, and the conditions are such that they can be transported to points east of the Pacific slope and west of the Missouri River as cheaply as they can be brought from west of the Atlantic and east of the Mississippi. At present, a bunch of bananas from Honolulu, sold in the markets of the Pacific slope, outside of San Francisco, will bring from $3.00 to $4.50.

The pineapple is another food which is being raised systematically—more so, probably, than bananas. They can raise and mature pineapples every month in the year, which, however, is also true of bananas. Conditions are different in the Hawaiian Islands from any other portion of the world. This would insure a high price in the markets of the Pacific Coast. The pineapple crops constitute an important feature in the commerce of the islands. It is a fruit that grows in popularity with use, and the industry has a promising future.



PORTION OF THE 38TH REGIMENT AT HONOLULU.

The regiment was on the way to the Philippines, and while the transport lay in the harbor at Honolulu the men availed themselves of the opportunity to see the city and show the people the kind of soldiers America turns out.

Other delicious fruits that grow well in Hawaii are guavas, mangoes and peaches.

The Guava (*Psidium Guayava*) grows wild in all parts of the islands below 3,000 feet. The fruit, of which there is a great abundance, is made into jam and the very finest of jelly. In the fruiting season large quantities of the latter commodity can be made, and without doubt exported at a profit.

The Mango (*Mangifera Indica*) is a tropical fruit tree that grows in the greatest profusion and bears enormous crops of delicious fruit. It comes into bearing in five or six years from seed and does well from sea level to an elevation of 2,000 feet. The fruit is much relished by every one; the green fruit is made into a sauce closely resembling, but much superior to, apple butter.

necessitates applied energy to Hawaii in order to create a suitable trade in such products.

From a strictly lucrative standpoint, the cultivation of coffee, sugar and rice undoubtedly constitute the most important of Hawaiian resources. The introduction of the coffee industry into the islands dates back to 1838, from which time it increased rapidly and promised well until there came a drought in the years 1851-52, which caused a blight that for a time ended the advancement of the industry.

The soil of Hawaii is of a dark chocolate or reddish brown color. The darker color is said to be the best adapted for growing coffee. The soil is extremely rich and fertile. Being of volcanic origin, the fertility varies according to the state of disintegration of the lava, and the amount of decomposed vegetable matter. The lava flow is of two kinds, called "Aa" and "Pahoihoi." Where the ground is covered with broken aa the soil is very rich. Coffee thrives as well in soil that is clear of stone as it does in that mixed with it; but in the wet districts, the stone is thought to be advantageous, because the drainage is better. Land that is covered with large timber which has begun to die is sure to be good.

In Hawaii, coffee has been found to thrive best at altitudes varying from 500 to 2,000 feet. Trees grown near sea level are more susceptible to blight than when grown at higher altitudes. The coffee crop will eventually rival sugar in amount and value, as there are large areas of yet unoccupied land not available for sugar but peculiarly adapted to coffee. This product is the hope of the country, as it can be produced profitably by farmers with small capital. Unless a man is particularly vigorous and in earnest, he should not attempt to start a coffee plantation without some capital, say $5,000 at least, as the trees take three years to mature. The work is practically the same as that on a fruit farm in the



EX-QUEEN LILIUOKALANI.

This lady is a sister of King Kalakaua, and succeeded him on the throne in 1891. She was deposed by a revolution in 1893, and on the 4th of July the following year the Republic of Hawaii was established, followed by annexation to the United States by act of Congress passed July 7th, 1898. This photograph is the latest taken of the ex-queen, and shows her dressed in her robes of royalty and wearing the various insignia of her rank.

Hawaiian peaches are much esteemed by all classes. A small quantity of the fruit is shipped to California; what reaches there in good condition is quickly bought at high prices. It can only be carried safely in cold storage, and this involves very expensive freight charges. A native peach does well, and will bear fruit in two years from seed. The fruit is much smaller than the American peach, which, by the way, does not flourish on elevations below 4,000 feet. The Hawaiian variety is very sweet and juicy and makes excellent preserves and pies. Without doubt this product could, in a few years, be improved so as to rival peaches of any other country, for the islands have the finest climate in the world, and are in every way adapted to the successful propagation of all fruits indigenous to tropical or semi-tropical climes. The United States tariff has heretofore precluded the export of these fruits, either green or preserved, but under the present favorable conditions, and with a fair market on the Pacific Coast, it only



DRIVEWAY AND BEACH IN FRONT OF THE HOME OF THE LATE PRINCESS KAIULANI.

United States, and is eminently suited to a man with a large family, as the children make as good pickers as adults. No finer coffee in the world is produced than that of the Hawaiian Islands. It requires care and does not produce a crop until the third year, but it remains until the fifth year to make a proper realization upon the investment. The coffee tree requires a loose, porous soil, and does not thrive well in heavy, clayey ground which holds much water. Of such heavy land there is very little in the Hawaiian Islands. The soil is generally exceedingly porous.

It is very evident that coffee will thrive and yield good results in varying conditions of soil and degrees of heat. In these islands it grows and produces from very nearly the sea level to the elevation of 2,600 feet. The highest elevation of bearing coffee known here is twenty-five miles from the town of Hilo, and in the celebrated Olaa district. With such a range it is evident that in a tropical climate the cultivation of coffee presents greater opportunities for an investor than other tropical products.

Coffee occupies the fifth place in commodities shipped to this country from the Hawaiian Islands. For years it was thought that the berry would only grow to advantage in the Kona district of Hawaii. Practical experiment has shown that it can be grown with success in almost any part of the islands. The opening up of the Olaa portion of Puna district, by a well-macadamized road leading from Hilo to the volcano, may be regarded as the commencement of the coffee industry on a large scale in the Hawaiian Islands. Where only a few years ago there was nothing but primeval chaos, there are now innumerable plantations, and many thousands of acres of land yet awaiting development. The Olaa land is government property, and can be acquired under the land law. The location is very desirable, as there is direct communication with Hilo by an excellent road, and the crop can be readily taken to the shipping point.

The area cultivated with sugar cane in the Hawaiian Islands is approximately 80,000 acres. The export of sugar in 1896 amounted to 221,000 tons. The land available for sugar cultivation by natural rainfall or irrigation from streams is about all in use; but recent developments have shown that water can be profitably pumped to an elevation of 450 feet, and probably higher, for irrigation of cane, and new plantations with a probable output of 100,000 tons annually will be established within the current year. The plantations now being organized are on a basis of from $500,000 to $2,000,000 cash capital each. Nearly all sugar plantations are carried on by corporations. The principal labor on such plantations has heretofore been done by Japanese, Chinese, Portuguese, and a few other European laborers. An effort, however, is now being made to induce American white laborers to work on the sugar plantations on shares, the plantation advancing wages to the laborers while the crop is maturing, and paying them a proportion of the gross receipts from the sugar. It is hoped and believed that this method of procedure will partially meet the labor problem, which is the most serious one now confronting the country.

Rice farming is a staple as well as substantial industry of the country, and is carried on principally by the Chinese and Japanese. The rice raised on the Sandwich Islands grades with what is known commercially as No. 1, or on a par with any rice of the South Sea Islands or of South Carolina. Water is allowed to stand until the crop ripens, when it is drawn off. If this is impracticable, the men perform the work of gathering in rubber boots. Most of the rice is milled by one concern in Honolulu, and very little of it is shipped to the United States in the condition of what is known as paddy. It enters successfully into competition with Japanese and other oriential rice crops of the Pacific Coast, and very rarely does this cereal from the Atlantic seaboard, South Carolina or Louisiana reach the Pacific Coast. A dry-land rice is being experimented with in coffee districts of Olaa and Kona, on the Island of Hawaii, and there is every reason to believe that it will be successful. Nearly all the laborers on the coffee plantations use rice as their staple food, and it has to be brought from the island of Oahu to the islands of Hawaii and Maui. There is no doubt that the rice used on the coffee plantations can be raised on the spot, which will reduce the cost of living to the laborers, and will make them far more contented. The returns of the year 1896 showed that our imports of rice from the island of Hawaii amounted, in round numbers, to 4,354,500 pounds, with a value of $163,571.



OUR ARTIST AT HIS HOME IN HONOLULU.

Mr. Townsend spent several weeks in the city of Honolulu as the guest of a prominent citizen, who accompanied him on many of his trips through the island of Oahu in quest of subjects for his camera and pencil.

While the soil of the Hawaiian group is generally prolific throughout, there are certain localities which are much better favored than others. Probably the richest farming locality in the islands is the Makaha Valley. This is one of the most fertile valleys on the Island of Oahu. It is about six miles long and contains an

area of 5,000 acres, more or less, from ridge to ridge. At the head, nature has carved out several waterfalls, little valleys and springs, surrounded by a luxuriant growth of native trees, ferns and flowers of unsurpassed beauty. The soil being rich, the climate moist and warm, and walled in on three sides, as it is, with high mountains, make it an ideal spot for coffee, cocoa, bananas, plantains, mangoes, breadfruit, alligator pears, oranges, lemons, limes; in fact, citrus fruits of all kinds, and the grapefruit in particular. Among the citrus fruits there is none which appears to be in greater demand and which obtains such a high price as the grapefruit. You can bud it on sour orange or lemo stock. The fruit, under proper conditions, will keep for months, and can be shipped to any part of the world. The fruit brings now from $10 to $12 per box in the New York, London and Paris markets, this on account of the killing of the grapefruit tree in Florida. At the lower or west end of Makaha Valley are 400 or 500 acres of almost flat land, well adapted to cane, cotton, tobacco, fiber plants and a great variety of tropical and semi-tropical fruits and vegetables.

A number of feed grasses and herbs grow luxuriantly in various portions of the islands. The Teosinte reana (*Euchlaena luxurians*) plant is a native of Guatemala, and grows splendidly in this country; each plant requires sixteen feet of ground for its full development. It is an annual, if allowed to run to seed; but its growth can be continued by cutting when four or five feet high, and green feed obtained all the year round. Guinea grass (*Panicum maximum*), one of the grandest of fodder plants, has been introduced, and finds a congenial home in this country. It is purely a tropical grass. It grows to a height of eight feet, forming large bunches, which, when cut young, furnish an abundance of sweet and tender feed. In districts where there is sufficient moisture it can be cut every two months. Kaffir corn, Egyptian millet and sorghum grow well, and should be planted in order to have a change of feed.

Cattle-raising in so small a place as the Hawaiian Islands does not present great opportunities except for local consumption. Pigs are profitable to the small farmer. In the Kula district of Maui, pigs are fattened upon the corn and potatoes raised in the district. The price of pork, dressed, is twenty-five cents per pound in Honolulu, and about fifteen cents per pound in the outside districts. The Chinese, of whom there are some twenty thousand resident on the various islands, are extremely fond of pork, so that there is a large local market, which has to be supplemented by importations.



PRINCESS KAIULANI.

This beautiful and talented young lady, called "The Hope of Hawaii" by her devoted people, died at her residence, "Ainahau," in Honolulu, March 6th, 1899. A sketch of her life occurs in the text matter.



IN THE SUBURBS OF HONOLULU.

Showing the Nuuana River and the cloud-capped mountains which extend down almost to the limits of the city.

The indigenous woods of the Hawaiian Islands number 150 kinds. The insects have done considerable damage to them; the most common is the borer, a species of bug. On account of the limited amount of wood on the islands, the question of rain has become quite a serious matter. When hogs and cattle became too plentiful they were turned loose, and the result was they rooted up and destroyed all the trees below 2,000 feet. Laws have been passed prohibiting the cutting of trees except for firewood. The islands produce some furniture woods, but no pine or cedar, and all lumber for building purposes is imported from Puget Sound. The price of northwest pine lumber is from $20 to $24 per thousand. A fine building stone of lava rock is available and quarried practically all over the country. No clay has yet been found which makes first-class brick. All brick is imported from California. The business portion of Honolulu is built of brick and stone; all other buildings are of wood, except the roofs, which are, as a rule, of corrugated iron.



Photographed by Frank Davey, Honolulu.

HAWAIIAN "LEI," OR FLOWER WOMEN.

The natives are very fond of flowers, which they regard with a certain degree of religious veneration. On feast days and other festival occasions they wear wreaths of flowers around their shoulders and on their heads, as shown in the picture. Owing to their aversion to being photographed, this picture could be obtained only through the influence of Mr. Davey, a local artist, who was acquainted with the people, and to whose courtesy we owe this interesting view.

With the exception of the supplies furnished to the Trans-Pacific shipping, the business and resources of Hawaii are purely agricultural, with such other subordinate industries as are necessarily incidental to an agricultural community. Success in agriculture in the islands depends, as it does in all other countries, upon the intelligence used in the cultivation of crops, and upon the markets, which are a most important consideration.

Facts About Hawaii.

Any one who undertakes to write a history of Hawaii will find himself confronted at the start with a dearth of reliable facts about the islands and their people. Volumes have been written concerning them, but the authors of these books have confined themselves to pyrotechnic eulogies of the climate and scenery, instead of giving us solid information about the land and the people who dwell upon it. Some of the earlier missionaries wrote voluminous works regarding the conversion of the natives from paganism, but most of their descriptions of the people and their customs are colored by religious prejudice, and are in many instances gross libels on the characteristics of a race that has always been noted for gentleness and hospitality. The Hawaiians love nature—the woods, the flowers, the rolling serf of the sea and the music of their mountain streams, almost to the verge of adoration. In fact, this intense devotion to nature was practically their religion previous to their conversion to Christianity, and it is hard to believe that any people who thus worshipped the Creator through the symbols of his benevolence, could have been otherwise than gentle in heart and pure in life. Their affection for children, and their absolute devotion to their own little ones, disprove the fabulous stories about the willful destruction of their offspring. The very words which a native uses in addressing a stranger indicate the character of the race—*Aloha nei*, the first meaning "great gratification," and the latter, "my country, myself, everything that I have, is yours." And they meant it, for it was their custom while in a state of paganism to surrender their grass huts, and even their wives and daughters, to the full and free gratification of strangers who visited them. This boundless hospitality, be it said to the shame of our higher civilization, was frequently abused and outraged, and bloody encounters and reprisals took place as a natural result. It is said that the death of Captain Cook was due to such a violation of hospitality, and one conscientious writer, in describing the event, says he "got what he deserved."

With infinite labor we have collected a mass of information, incident and description regarding the islands and their people, which we believe will demonstrate their true character better than any history that has yet been written. Much of this information has been supplied by Hon. John W. Stailey, of Lawrence, Kan., who lived in the Hawaiian Islands for a number of years and made



NATIVE CANOE WITH OUTRIDER.

The outrider prevents the canoe from upsetting, and enables the boatman to venture with perfect safety into rough seas that would be dangerous to any ordinary craft. Our artist, who handles one of the paddles, has just returned from the exhilarating sport of a surf ride.

a special study of them and their inhabitants. He has written voluminously on these subjects, and we are greatly indebted to him for placing this matter at our disposal.

Nearly every one of the so-called "histories" of Hawaii gives a different estimate of the number of islands constituting the group, from five up to the fatal thirteen. There are, in fact, eight habitable islands in this cluster of marine gems, named in order of size as follows: Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau and Kahoolawe. All of these islands are correctly named and located in the map accompanying this work. They stretch almost in a semicircle from northwest to southeast, Kauai being the most northern and Hawaii forming the southern limit. There are various rocks and reefs which at different times were placed under the Hawaiian flag, but they hardly rise to the dignity of islands. The group is located in the Pacific Ocean, in a southwesterly direction from San Francisco, the distance from the latter city to Honolulu being 2,090 miles.



A NATIVE AND HIS SURF-BOARD.

The native sits or stretches at full length on the board and rides the surf with perfect ease and safety. The mild climate makes sea-bathing a pleasant sport all the year round, and the natives become so expert in the use of these boards that they have been known to ride the surf for a distance of half a mile or more.

The following descriptions of the eight inhabited islands are gleaned principally from a very meritorious little work by Mr. Frank Davey of Honolulu, who has done mankind a service by correcting many of the inaccuracies of history.

Hawaii, the largest of the group, is about 4,210 square miles in area, and is very mountainous. Three mighty domes, striking the eye at once from the ocean are named as follows: Mauna Kea, 13,805 feet high; Mauna Loa, 13,675 feet high, and Hualalai, 8,275 feet. Mauna Loa, meaning "long or high mountain," is composed entirely of lavas which have been thrown out in a highly fluid state, and in consequence they have flowed laterally with such freedom as to build up a mountain with extremely gentle slopes. At a distance it presents the appearance of a smooth, regular dome, partly forest-clad and usually covered with snow at the summit. On the east side the forests cease at an elevation of 5,000 feet, but vegetation on the windward side reaches to a height of 10,000 feet. The surface of the mountain is composed of recent lavas in three forms: First, "satin," or blue lava, a dense, solid rock; second, scoriaceous lava, or clinkers; and, third, a black slag or spongy lava, of the horrible roughness and hardness of which it is difficult to convey any idea, except by the means of accurate photographs, such as are given in this work. There are numerous craters on the sides and near the summit of Mauna Loa, while at long intervals new ones open and are the source of the grandest Hawaiian eruptions. The latest of these occurred on the 4th of July, 1899, and is fully described in this work by eye-witnesses. The active volcano of Kilauea is located on the side of Mauna Loa, at an elevation of about 4,000 feet, while the summit of the mountain is crowned by the magnificent crater of Mokua-weo-weo. The latter is not so often in eruption as Mauna Loa, but its proportions are amazing. It is

circular in form, about 8,000 feet in diameter, with two lateral depressions which increase its dimensions to the north and south to 13,000 feet, while its depth is about 1,000 feet, with almost perpendicular walls.

At intervals of years tremendous bursts of lava roll down one side or the other of the mountain to the sea coast. Stretching away toward the sea there are great tablelands and slopes covered with forest and pasture, or cultivated in large expanses with sugar cane and coffee shrubs. Bold cliffs front the ocean, their feet washed by the dashing waves, while down their perpendicular faces plunge numerous cascades and waterfalls, among which are constantly to be seen the brilliant-hued colors of iridescent rainbows. A few streams, rushing to meet and mingle with the surf, have cut deep and dangerous gulches between the mountains and the sea, adding the gloomy grandeur of their dark seams to the splendid scenery of the islands.

Eruptions from Kilauea often take the form of enormous lava fountains, spouting immense sheets of flame and smoke from the center of the burning crater. Such a display occurred in February, 1859, when for the space of three or four days and nights vast columns of white-hot lava 200 feet in diameter and from 200 to 300 feet in height poured out from the bosom of the mountain and spread out in fan-shape above its crest. The light of this eruption was plainly visible at sea for a distance of more than 150 miles. In April, 1868, the lavas forced their way twenty miles underground, appearing near the south point of the island and bursting forth through a fissure two miles long. Four enormous lava fountains spouted up continuously from this opening, two of which occasionally united laterally, while now and then the whole four joined in one, making a continuous formation of fire a mile long. It boiled with the most terrific fury, throwing up enormous columns of crimson lava and red-hot rocks to a height of 500 or 600 feet, producing a spectacle of inconceivable and awful grandeur.

The island of Maui is forty-eight miles in length by thirty in width, but its irregularity of shape reduces its area to about 760 square miles, or about one-sixth the size of Hawaii. This island is composed of two mountainous elevations connected by an isthmus, giving it the appearance on the map of a turtle with its head extended. Its chief summit, Hale-a-ka-la ("house of the sun"), is 10,200 feet high and contains a crater twenty-seven miles in circumference and 2,000 feet deep. The island's head-piece is a cluster of jagged ridges, jutting up at the highest point to an elevation of 5,800 feet. The connecting isthmus is a sandy plain, rising but a few feet above the level of the sea, so low, in fact, that vessels have stranded upon it at night, mistaking it for a channel between the heights on either side. Iao Valley, which forms a part of this isthmus, is said to be rich in picturesque scenery and one of the most beautiful regions in this entire cluster of islands. The soil is practically inexhaustible, and there is never any danger of frost. Sugar culture is the chief industry, and it is said that four tons of sugar per acre is not an uncommon yield. Ascending from the valleys up the sides of the mountains the tourist can have his choice of all the climates of the different zones, from the torrid to the cold temperate. Fruits and vegetables of the temperate zone



"LUAU," OR NATIVE FEAST IN THE WOODS.

While nominally Christian, the natives still adhere to many of their old pagan superstitions, some of which resemble the ancient Druidical worship of the early Britons. The feast represented in this photograph partakes of that character, and is at the same time a social picnic enlivened by music and singing.

are cultivated successfully on the mountain slopes, while at their base and along the lower levels of the valleys sugar cane plantations cluster without end. Lohaina, on the west coast, is the ancient capital of the islands, and is the site of the first seminary for teaching English, established by American missionaries nearly eighty years ago. It is still in a flourishing condition, and is one of the best educational institutions in the Hawaiian government free school system.

Oahu is the best known of all the islands in the group, and third in size, embracing about 600 square miles in area. It has a length of forty-six miles by a breadth of twenty-five, with two distinct mountain ranges, one, the Koolau, extending along the northeastern coast, and the Waianae range, at broken intervals along the southwestern. The two ranges are separated by high, rolling tablelands, very fertile and possessing a delightful climate. Some of the Koolau peaks are 3,000 feet high, while several of those in the Waianae range rise to a height of 4,000 feet. In proportion to its area, Oahu is the greatest of all the islands in its agricultural

products. It has seven extensive sugar plantations, besides numerous smaller ones, and many others devoted to the cultivation of rice; while there are innumerable truck-patches of taro and garden vegetables, usually cultivated by Chinamen or Japanese. Honolulu harbor has the capacity to accommodate, in dock or anchorage, the largest steamships plying the Pacific Ocean, while Pearl and Koolau harbors are capable of being made to do the same. All who visit Honolulu are fascinated by the climate and scenery, and it has the reputation of being as near an Edenic region as any known place on the earth.



A RICE FARM NEAR HONOLULU.

Rice is one of the staples of the islands, yielding immense crops in the rich, irrigated soil. This cereal also constitutes the principal food of the Chinese and Japanese population.

Kauai is called the "Garden Isle" for the richness of its vegetation. It is twenty-five miles long and twenty-two broad, and circular in form. The valleys are deep and numerous, and every ravine is a watercourse. Kauai has a larger proportion of arable land than any other of the Hawaiian Islands, the lowlands being mostly on the windward side where there is an abundance of rain. The soil in the valleys is inexhaustible and frequently ten feet or more in depth. On the west coast there is a steep sand bank about sixty feet high, known as the "barking sands," from the fact that when visitors slide their horses down the face of the bank a noise is heard like subterranean thunder. On account of the greater decomposition of its lavas, the leveling of its ridges, and the absence of volcanic products, Kauai is regarded as the oldest of the Hawaiian group. But like all the others it bears strong evidence of its volcanic origin. The scenery in all parts of the island is extremely beautiful. Breadfruit, taro, bananas, cocoanuts, oranges and other tropical fruits grow abundantly. The chief product, however, is sugar, and the raising of cattle is an extensive industry. Kauai is better endowed with living streams than any of the other islands, and upon these in the forest depths are many beautiful cascades.

Niihau lies to the southwest of Kauai, being separated from the latter by Kumukahi channel. It is one of the smallest of the group, containing only about 70,000 acres of land, all of which belongs to one firm of sheep-raisers. The whole island is one extensive sheep ranch. In physical conformation it is a miniature likeness of all the others, with picturesque scenery and an extremely healthful climate.

Molokai is forty miles long and seven broad, and is very picturesque and fertile. This island is the first land sighted by vessels from San Francisco to Honolulu. A small peninsula on the north side, fenced off from the rest of the island by a lofty and almost vertical precipice, is the leper settlement, which is described elsewhere. Until within a few years past nearly all of the island was devoted to pasturage, but recently an immense sugar plantation has been opened out, and its success is stimulating other similar enterprises.

Lanai is ten by nineteen miles in extent, a little gem of an island, devoted, until recently, to sheep-raising. But the sugar



A WATERFALL NEAR THE CAPITAL CITY.

All of the islands are mountainous in their central regions, and the creeks and rivulets that flow down to the sea are broken into numerous and very beautiful waterfalls, around and over which rainbows of the most brilliant hues are to be seen almost constantly.

interest has extended there also, and the resources of the island are being developed in that direction.

Kahoolawe lies near the southwest coast of Maui, and is devoted principally to cattle-raising. Although its area is only six by fourteen miles, its mountains rise to a height 1,450 feet, and present a wealth of scenery in cliff, crag and peak, with intervening valleys covered with perennial green, that is not surpassed in any other part of the world.

The whole area of these islands is less than that of the State of Massachusetts, and much of this area is so mountainous that it cannot be applied to any industrial purpose. But the portions that are capable of being cultivated are rich enough to make up for the waste and sterile sections.

As a winter resort the Hawaiian Islands must necessarily become of the first importance. The climate is ideal. No other land is more premeated and dominated by perpetual sunshine; and Hawaiian weather, whether the holiday being observed is Christmas or Fourth of July, the birthday of Washington or of Victoria. A perennial resort for rest or health or recreation, rather than either a winter or a summer resort, would be the correct designation of these delightful islands. The recorded daily average of temperature during July of a recent year was 76.4, and for December of the same year, 70.7. Perhaps in no other part of the world could such a climate be found.

These conditions have naturally attracted large numbers of people to the islands, many of whom have met with disappointment in securing anticipated employment. The market for all kinds of labor is overstocked, and it would be unwise for any one to go to Hawaii with no capital, on the mere chance of obtaining work. Persons able and willing to engage as agricultural laborers can secure employment on the plantations at wages of $18 per month, with free wood, water, lodgings and medical attendance,



A HONOLULU RESIDENCE AND JAPANESE SERVANTS.

The Japanese constitute the most popular serving class in the islands, being quick, neat and intelligent. They are far superior to the Chinese as a race, and many of the young girls are quite beautiful.

it is not the blazing sun that smites to the earth, such as denizens of the temperate zones on either hand are fain to fly from in their summers. Sunstroke is unknown in these fair islands of the Pacific. The climate the year round is marvelously equable, gentle and uniform. So true is this observation that it would be just as proper to call Hawaii a summer resort as a winter resort, for the seasons vary so little that the changes are scarcely perceptible. It is a region where one enjoys perpetual spring, and life becomes a dream of pleasure. Here people from the United States meet those from Australasia—the former fleeing from their winter cold and the latter from their summer heat—and both find relief from the climatic extremes that drove them from their homes. The American from New Hampshire and the Australian from New South Wales may prolong their stay in Hawaii until their respective countries change seasons again, for neither can tell by reference to both for the laborer and his family, and, as a rule, sufficient land on which to raise vegetables for their own use.

The small capitalist may acquire land from the government by two methods, viz.: the cash freehold system, and the right of purchase leases. Under the first system the land is sold at auction. The purchaser pays one-quarter in cash and the rest in equal installments of one, two and three years, interest being charged at the rate of six per cent upon the unpaid balance. Under this system the purchaser is bound to maintain a home on the land from the commencement of the second year to the end of the third. The right of purchase leases are drawn for twenty-one years at a rental of eight per cent on the appraised value of the land. The lessee has the privilege of purchasing the land at the original appraised value, provided twenty-five per cent of the land is reduced to cultivation, and the other conditions of the lease filled. In this case a home



A CHINESE FARMER AND HIS TARO PATCH.
The Chinese are industrious and thrifty farmers and gardeners, and they produce most of the vegetables that are sold in the island markets.

must be maintained from the end of the first year to the end of the fifth year. The area limit of first-class agricultural land obtainable is 100 acres. This amount is increased on lands of inferior quality. Under the above conditions, the applicant must be eighteen years of age and obtain special letters of denization. Land can also be obtained from the various land and investment companies and from private parties. There is but little good government land left. The amount, all told, is less than 2,000,000 acres. Of this, much is sterile, a great part inaccessible, and other parts are covered with lava. There are perhaps 500,000 acres that are of some value, and half of this amount is excellent land. The best coffee lands are on the island of Hawaii, and about 60,000 acres of this character will be opened to settlement by the Kohala & Hilo Railway, which is now being constructed.

At present the islands are divided into great baronial estates, owned or leased by rich men or corporations. Oahu has no public land available to settlers; Kauai, the Garden Island, is practically controlled by six corporations, and the Bishop estate owns 600,000 acres outright. The Parkers control 700,000 acres on the island of Hawaii, including 250,000 acres under irrigation, and the small island of Niihau has 25,000 sheep, all owned by one family. The chances of the young investor are almost exclusively limited to the government lands, and these are compara-



THE GOVERNMENT HOUSE AT HONOLULU.
This building was erected by the kings of Honolulu, and is now occupied by the public offices of the island Territory. There are but few handsomer structures to be seen in any city or country than the one photographed above.

tively so few that they will, in a short time, be exhausted. Coffee-raising probably offers the best inducements to young men of small means, and hundreds of this class have gone into the business during the past few years. The coffee tree will bear as high up as half a mile above the level of the sea, or as low as five hundred feet above that point. The coffee lands therefore lie above the sugar plantations, which are usually found close to the sea.

The Hawaiian coffee is far superior to that raised in Brazil. It ranks with the best Mocha and Java in the markets of the Pacific Slope, selling at retail there for thirty-five and forty cents the pound. It brings from fifteen to eighteen cents the pound at wholesale in the markets of San Francisco, where Rio sells for six or seven cents. At these rates the planters of Hawaii can figure on a clear profit of about ten cents the pound, and, as a good plantation in bearing will annually produce about 1,500 pounds to the acre, the profits are very large. One plantation on the island of Hawaii produced, in 1899, 3,400 pounds to the acre, or a net profit of $340 per acre, so that it will be seen that even a small coffee plantation might bring in a considerable income.

Heretofore the profits of sugar-raising were so large that everything else gave way to it, the planters preferring to buy their supplies from the outside, just as the planters of cotton in the South did when they received such high prices for that product. But now that the sugar lands are nearly all taken up, other industries are coming into notice. It is claimed that the islands could produce enough pineapples and bananas to supply all of the American market west of the Mississippi River, and with annexation these industries have received a new impetus.

Owing to the limited white population, there is a larger supply of white mechanics than the demand justifies. The Chinese and Japanese come into competition with white men to some extent. In the future, as the country grows, there will be an increasing demand for skilled white mechanics.

In line of the professions, there are about as many physicians, dentists, lawyers, etc., in private practice as in communities of similar size in the United States. Doctors and dentists are required to take out a license, which is granted only upon presenting a diploma of graduation from some reputable medical or dental college, or upon passing an examination.

There are a number of large mercantile houses with abundant capital that have been established for years, and do the largest part of the trade. The Chinese and Japanese are also engaged in the mercantile business and make sharp competitors. The usual stores, shops and trades appurtenant to an up-to-date American town are to be found in all the islands, fully equipped and stocked.

Large capital is required in establishing mills and carrying on the sugar business, and nearly all of this industry is under control of corporations. There are, however, an increasing number of small planters, who either grow the cane on shares for the larger concerns or raise it on their own ground and sell it to the sugar factories when ripe. Comparatively small capital will suffice under either of these systems.



A NATIVE WOMAN WITH HER WATER BOTTLE AND CALABASH.

The natives are expert in making vessels of various kinds out of the fruit of the calabash tree, which has a hard, woody rind like the gourd, only it is tougher and more durable. Many of these vessels are carved with intricate characters and are quite ornamental.

In planning for a home in the islands, it must be remembered that Hawaii is not a new country. It is not a Klondike where gold can be picked up, nor an Oklahoma where land can be had for the asking. Honolulu was an established city before San Francisco was on the map. In the later 40's and early 50's the people of California sent their children to Honolulu to be educated. People coming to Hawaii, therefore, must not expect to find the opportunities incidental to a new and undeveloped country, but must expect to meet the conditions, so far as business is concerned, found in the older States.

Under these circumstances, the field for engineers, mechanics, bookkeepers, clerks and such employments is necessarily limited.

The ruling and influential class in Hawaii is of course American, and it will remain so. While the population of the entire group



STATION OF THE OAHU RAILWAY AT HONOLULU.

Those who have never visited the Hawaiian Islands will be surprised at the arid and unproductive appearance of the country, which is due to the fact that very little rain falls, except on the windward side of the mountains, where it rains almost constantly. All other sections have to be irrigated to render them productive.

is only about 150,000, it is composed of five distinct and dissimilar elements, standing on very different levels of civilization. The American-European element, consisting of white men, chiefly of American origin, with a good many English, and minor sprinklings from other European countries, is the smallest, but most important by intelligence, energy and wealth. It is, in round numbers, about 14,000, and it has practically had the management of the islands in its hands for many years, since it guided and furnished ministers for the latest native sovereigns. Largest in number, but still very backward, though it is nominally Christian and Protestant, and to a great extent can speak English, is the native Hawaiian element, estimated at 75,000, and apparently diminishing. Then follow three masses of recent immigrants—Japanese, about 25,000; Chinese, about 15,000, and Portuguese, about 9,000. The Portuguese are Roman Catholics, the Japanese and Chinese nearly all heathen. All these four elements, Portuguese, as well as native Hawaiian, Japanese and Chinese, are quite unfit for free government. The Portuguese, though a good sort of people, have had practically no experience in it, and have no taste for it. The other three races are, of course, in a still lower stage. All these four race groups have, moreover, no national organization among themselves. Three of them have come lately to the islands, while among the natives the ancient system of rule by chiefs has completely vanished. Nor has any of these four groups anything in common with any of the others except local contiguity. The two Asiatic races hate one another. No group can speak the language of any other, and it will take a good while before they learn to use English as their common medium of communication. This is an advantage for the ruling Americans, because it prevents a hostile combination against their authority. But it increases the difficulty of establishing representative institutions, or of impressing American ideas upon the mass of the inhabitants. The Japanese are the only foreigners who will in any substantial degree compete with the Americans for supremacy.



NATIVE CANOEMAN COASTING NEAR DIAMOND HEAD.

With an outrider like that shown in the photograph, the native canoeman will venture far out to sea, and in mere sport ride waves that would swamp a much larger and more substantial craft.



A SUGAR PLANTER'S HOME ON THE ISLAND OF KAUAI.

This is the home of the superintendent of the Lihue sugar plantation on the island of Kauai. Some of the brightest men in the islands hold these positions, which entail vast responsibilities and unremitting care, the salaries ranging from $6,000 to $20,000 a year, according to the size of the plantation and the amount of work to be performed.



PREPARING FOR A "LUI," OR FEAST.

The scene is near Kahuku Point, on the north coast of the island of Oahu. The natives are gathering driftwood from the surf with which to roast a pig preparatory to one of their unique feasts. The immediate ancestors of these same people roasted and ate missionaries just as their more civilized descendants now roast and eat pigs.

The Leper Colony.

BY HON. JOHN W. STAILEY.

To visit Kalaupapa, Molokai, the leper settlement, is a privilege not often granted either visitor or resident, and never except as a guest of the National Board of Health. Through the courtesy of Dr. H. G. McGrew, president of the board, the writer, with three other newspaper correspondents, was permitted to accompany the board upon one of their official visits. Every person was placed upon his honor, and without permission could not even converse with the stricken ones, nor enter any building. Kalaupapa is but fifty miles from Honolulu, yet it required five hours for the little government tug that plies between the settlement and the outside world to make its anchorage, and another hour to make a landing in the lifeboat that the tug carries. There is no wharf at Kalaupapa, and none is desired, although there could be none maintained, as the only point of approach is an unprotected cove with rocks scattered about—immense masses of volcanic drift that have rolled into the sea from the precipitous cliffs, and are tossed about, at times, like eggshells by terrific winds and breakers. In front this rocky coast, across the island, a wall 4,000 feet high, practically perpendicular, which separates the leper settlement from the balance of the island of Molokai, forms a perfect amphitheatre, a natural prison. Notwithstanding these barriers—the sea in front an open roadstead filled with rocks hidden just beneath the waves,



VIEW FROM THE "PUNCH BOWL."

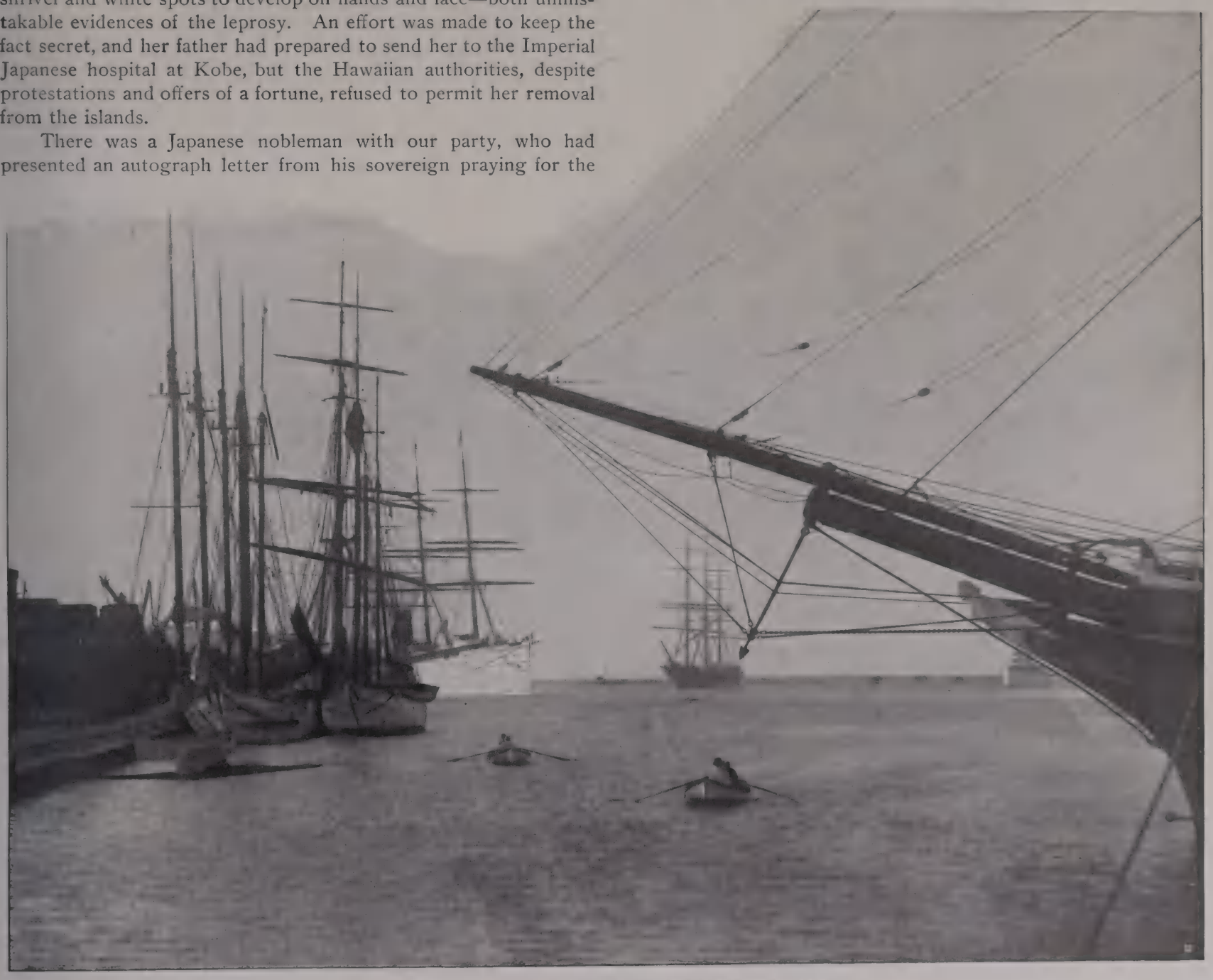
This is an extinct volcano overlooking the city and harbor of Honolulu. A smooth roadway winds up the side of the mountain from the city, and the view from the point where our artist's assistant stands is said to be one of the finest in the world.

a solid wall nearly a mile high shutting the little colony from the lands beyond—there have been some escapes, and other desperate attempts, from the hospital-prison. Only the week previous to our visit, an American girl, the daughter of a Maui planter, had been consigned to the leper colony—for life. Less than a month from the date of her incarceration there she secured a board, and, aided by an incurable leper, lashed herself to it securely, and went out with the tide—to be dashed against the cruel rocks. She had declared that death was preferable to a life's restraint among the vile, loathsome lepers she must meet, and to some extent associate with daily. To know was to love her—the beautiful Caroline Hartwell, society leader, musician, church worker and patron of art. The dread leprosy attacked her and developed so quickly that her friends had not the opportunity to isolate her, to save her from the leper settlement. First the muscles of the hands began to shrivel and white spots to develop on hands and face—both unmistakable evidences of the leprosy. An effort was made to keep the fact secret, and her father had prepared to send her to the Imperial Japanese hospital at Kobe, but the Hawaiian authorities, despite protestations and offers of a fortune, refused to permit her removal from the islands.

There was a Japanese nobleman with our party, who had presented an autograph letter from his sovereign praying for the privilege of studying the Hawaiian lepers. This nobleman had founded a noted leper colony and hospital near Kobe, Japan, and had traveled the world over in the study of pulmonary complaints, leprosy, elephantasis, and kindred diseases, and his sovereign had placed the hospital under the care of other prominent men and made it a national institution. This renowned bacteriologist, whose name now escapes me, had just completed a post-graduate course at a German medical college, after having made a special study of the lepers of Norway and Sweden, Spitzbergen and Siberia. This man claimed that leprosy could not be contracted except by inoculation through mucus from the nose or the saliva from the mouth. He had demonstrated, he claimed, the fact that a child of leper parents, if taken away from the mother at birth, would be clean; that the child might even nurse the mother if the breasts, hands and such parts of the body as might come in contact with the infant's mouth and nose were kept thoroughly disinfected. The leper does not perspire; indeed, the outer skin becomes dry and scaly, and their blood gradually becomes so impoverished and diluted as to refuse its functions of life-giving—then death ensues. As the old blood becomes weak the mucus from the nose and saliva from the mouth becomes more profuse, until, with the incurable leper, the sight is disgusting.

The first indication of leprosy is invariably the dissolution of the muscles, beginning almost invariably between the lower joints of the thumb and forefinger, then the biceps and calves of the legs become attenuated. The groins are next attacked, and then comes a general decay, fingers and toes dropping off, the nose and ears disappearing, simply crumbling away, for there are no running or ulcerous sores in leprosy; simply a dissolution.

At the hospital, where there were a number of the worst cases, some were unable to move hand or foot—or usually the stubs, for the fingers and toes were generally lacking. There were others who had vitality sufficient to get outdoors and sit in the sun, yet unable even to feed themselves, who could see perfectly and could converse freely. As a rule the incurables were willing to discuss their affliction, and none of them seemed dissatisfied with their condition. One old lady who had become a "chiefess," as the women of the higher caste were called, was in a most pitiable condition; yet she was ever garrulous, discussing current events with enthusiasm. She was very much interested in the change that had come to the Hawaiian Islands, denouncing the overthrowing of the monarchy, berating the republicans and the provisional government. She was told by the resident physician that she had but a short time to live, and was asked what disposition she wished to make of her property. "I will deed it to my Queen," she declared—and she did, later dying as she had lived, happy in the loyalty of her friends, who sent her monthly food, and clothing, and tobacco, and with a loyalty to her sovereign beautiful in its earnestness.



THE HARBOR AT HONOLULU AS SEEN FROM DIAMOND HEAD.

Ships of all nations are to be seen almost constantly lying at anchor or entering or departing from this beautiful harbor, the commerce of which is rapidly increasing.

The celebrated Dr. Nicholas Senn, who is an authority on infectious diseases and leprosy, spent a month at the leper settlement on the island of Molokai, during 1899. He went at the request of the Government, and made a thorough examination of the patients and the conditions which environed them. His report is exceedingly interesting. He says, in part:

"The Island of Molokai is not, as generally supposed, given over entirely to lepers, only the northwestern part, a peninsula, is set apart for those afflicted. This section is almost inaccessible to the rest of the island, however, being shut off by a precipice that rises sheer 2,000 feet, where the peninsula joins the main part of the island.

"I climbed this wall by means of the stone steps and rope ladders rather than to go around by way of the coast in one of the fickle canoes the natives use. For, excepting the harbor of Honolulu, the coast is embroidered with coral reefs, over which the surf rolls in a way that does not encourage a man to make the trip by water.

"The leper colony now numbers about 1,200 persons. Of these, all except fifty are native Hawaiians. The remainder is made up of Chinese and Japanese, and, when I was there, one white man. The lepers live in comfortable bamboo houses, which are roofed with thatch, and are whitewashed every month. From a distance the colony has the appearance of a giants' graveyard.

"Years ago, it was doubted that leprosy was infectious. It was argued that if it were the priests and sisters could not labor among those afflicted with the disease without contracting it. However, it has been proved that the germ-leprosy, a germ disease, may be transmitted. The manner in which proof was obtained was not particularly pleasing to think about, but it aided medical science greatly. A white man, a sailor, who had killed another in a drunken brawl in Honolulu, had been sentenced to death. He was promised his freedom if he permitted the doctors to inoculate him with the germs of leprosy, provided, of course, he was not infected.



MEAT AND FISH MARKET AT HONOLULU.

Many of the stalls in the markets, as well as the shops and commercial houses in the city, are owned by Chinamen and Japanese. Very few natives engage in these pursuits.



NATIVE FISHERMEN AND THEIR BOATS.

This photograph was taken in the early morning and shows the fishermen preparing to depart for their day's work. Two of the boats have been lashed together like a catamaran and are propelled by wind and sail.

"The condemned man did not hesitate. He was taken to the colony and there isolated. He was inoculated and died in six weeks. That settled the question forever.

"There are two kinds of leprosy; one attacks the skin, the other the nerves. The former cannot be cured by any treatment yet discovered; the latter cures itself. In fact, the form which attacks the nerves is much like paralysis, and while it does not kill its victim, it usually leaves him helpless.

"The form which shows upon the skin is the most loathsome form. Once the average man is infected, he dies in seven years.

"There is really little danger of a white man in good health contracting it, however. Father Damien,

the martyr of Molokai, labored amongst these people for thirteen years before he was attacked. And many men believe that he was criminally careless. Brother Dutton, who came from Changesville, Wis., and was associated with Father Damien for years, is negligent in looking after his own welfare. I saw that plainly. He reveres Father Damien as he does a saint, and he seems to wish to die as he did. While I was on the island he submitted to an examination after discovering a sore on his ankle, and he seemed disappointed when he found that he had not contracted leprosy.

"Five Catholic sisters minister to the wants of the lepers. Some of these have been on the island since 1885. None of them are afflicted, for they take care to be cleanly. That is the best protection.

"In Hawaii no divorce is necessary if either husband or wife has leprosy. When a man or woman is sent to Molokai, he or she is permitted to marry again without applying to the courts; so is the man or woman who is not afflicted. The priests perform the ceremonies in the leper colony as in any other place, and, strange to say, more children are born in proportion to the population, than in any other spot on the globe.

"Even stranger is the fact that not one in 500 of these children are born with leprosy. The girls who do not have the disease are taken to an institute in Honolulu, where they are educated and cared for by the Catholic sisters; I am sorry to say that no provision has been made for the boys, and nearly all of them, remaining, as they do, in the colony, sooner or later contract the disease. There is a chance for some philanthropist to erect a great monument to himself by giving a home to these unfortunates.

"In the United States there are many lepers—more than any one suspects or physicians have an idea of. There are two regular hospitals for these people—one in New Orleans and the other in San Francisco. There are about thirty-five patients in each.

"I believe, however, that in all the large cities of this country there are lepers who are not isolated and with whom we are liable to come in contact at any time. Two cases found in New York last winter might have spread the disease in every direction. The persons afflicted were employed in a sweatshop. Every piece of cloth they touched might have carried germs when it left the shop.

"One difficulty in discovering leprosy in the first stages is that the symptoms are much like those of another loathsome disease. Neither has been studied sufficiently by the physicians of this country, excepting the specialists, to enable the average practitioner to distinguish between them.

"I think that every soldier who returns from the Philippines, where there is considerable leprosy, should be rigidly examined when he lands. If this is not done the disease is liable to be spread throughout this country. I do not mean there will be a plague or anything of the sort, but once it gains a foothold it is almost impossible to destroy it, and it is well to be cautious under existing circumstances."

One of the most graphic descriptions ever written of the leper settlement at Kalaupapa came from the pen of the late Robert Louis Stevenson, the distinguished English novelist. It was written immediately after a visit to the settlement, while the terrible sights that he witnessed were still fresh in his memory, and is as follows:

"I have seen sights that cannot be told and heard stories that cannot be repeated: yet I never admired my poor race so much nor (strange as it may seem) loved life more than in the settlement. A horror of moral beauty broods over the place; that's like bad Victor Hugo, but it is the only way I can express the sense that lived with me all these days. And this, even though it was in great part Catholic, and my sympathies flew never with so much difficulty as toward Catholic virtues. The pass book kept with heaven stirs me to anger and laughter. One of the sisters calls the place 'the ticket office to heaven.' Well, what is the odds? They do their work and do it with kindness and efficiency incredible; and we must take folks' virtues as we find them, and love the better part. Of old Damien, whose weaknesses, and worse perhaps, I heard fully, I think only the more. It was a European peasant; dirty, bigoted, untruthful, unwise, tricky, but superb with generosity, residual candor and fundamental good humor; convince him he had done wrong (it might take hours of



THE "NEWPORT" COALING AT HONOLULU, ON HER WAY TO THE PHILIPPINES.

All vessels bound from the Pacific Coast to the Philippine Islands or China, stop at Honolulu as a half-way station, and this fact adds very greatly to the commercial and strategic location of the city and the islands.

insult) and he would undo what he had done and like his corrector better. A man with all the grime and paltriness of mankind, but a saint and a hero all the more for that. The place, as regards scenery, is grand, gloomy and bleak. Mighty mountain walls descending sheer along the whole face of the island into a sea unusually deep; the front of the mountain ivied and furred with clinging forest, one iridescent cliff; about half way from east to west, the low, bare, stony promontory edged in between the cliff and the ocean; the two little towns (Kalawao and Kalaupapa) seated on either side of it, as bare almost as bathing machines upon a beach; and the population—gorgons and chimeras dire. All this tear of the nerves I bore admirably; and the day after I got away, rode twenty miles along the opposite coast and up into the mountains; they call it twenty. I am doubtful of the figures."



FISHERMEN NEAR KAENA POINT.
This point forms the northwest extremity of the island of Oahu, and is a favorite resort for the native fishermen.

During the winter of 1899-1900 the islands suffered from another visitation even worse in some respects than the leprosy. We refer to the Asiatic plague, a disease which, though peculiarly terrifying and deadly in its ravages and definitely marked in its inception and progress, has never been fully understood or classified by the medical profession. Several cases of the plague appeared in Honolulu during January, 1900, introduced, it is supposed, by Oriental emigrant laborers. During January and the first half of February, 4,356 Asiatics, chiefly Japanese, were landed at the port of Honolulu as sugar plantation contract laborers. Several companies of these people were photographed by our artist, who was there at the time, and these pictures accurately reproduce their appearance and personal belongings. During the same period vigorous measures were put in operation by the board of health for the suppression of the dreaded disease. The personal effects, homes, merchandise and places of business of more than 5,000 Asiatics were destroyed in Honolulu alone during this time; and it is estimated that upwards of $1,000,000 worth of property was burned in the plague infected and quarantined districts of the city. These drastic measures soon annihilated the plague in the capital city; but the disease was carried by the immigrants to several of the other islands, where a few sporadic cases occurred. Dr. D. A. Carmichael, of Honolulu, gives the results of the observations of a trip made by Consul-General Haywood, President Wood of the board of health and himself to Kaluhui, Maui, and Hilo, Hawaii, to look over the situation at those places. They started February 13th. At Kaluhui the inhabitants of Chinatown, where the disease was discovered, had been moved to a detention camp, Chinatown destroyed by fire and the dead burned. No cases had developed since February 10th, and the situation was well in hand. Sugar is



A GOOD CATCH.
The natives are expert fishermen, and they very rarely cast their nets without bringing in good returns. They are also famous swimmers and canoemen.

shipped directly from Kaluhui to San Francisco. All cargoes are discharged and received in the open bay. Complete arrangements were made for the shipment of the sugar direct from the plantations to the landing place and thence to the lighters, so as to avoid as far as possible any danger of infection by the men engaged in the work. At Hilo the doctor found only one case of plague reported, a Mrs. Zarrao, the wife of a Portuguese merchant, who kept a small store along the water front. She was taken ill on January 25th, and died on January 28th. She had all the usual symptoms of the plague. What closely resembled the bacilli of bubonic plague were found in one of the glands sent to Honolulu. The body of the deceased woman was burned, surrounded by quicklime, near her residence, and the store and dwelling in which she had lived were burned. The source of infection in this case had not been traced and nothing had been found that would throw any light on the matter, except that the store, in which she sometimes served, was directly over the mouth of a sewer that received refuse from the Chinese quarters further up-town. No other cases had been reported in Hilo, so far as was then known.



PICKING COFFEE NEAR WAIANAE.

This section, located on the western coast, is the principal coffee-raising district of the island of Oahu. The extraordinary productiveness of the soil is shown in the immense weight of berries growing on the branches of the shrubs.

Concerning the treatment of the plague, but little is known. About all that can be done is to make local applications to the carbuncles and buboes, support the patient's strength, and place him under as favorable hygienic circumstances as possible. But in spite of the best treatment that can be given, a majority of cases die, and when recovery takes place convalescence is tedious. The plague is a contagious fever characterized by an eruption of carbuncles and buboes. The course of the disease varies in almost every individual case. Sometimes the local symptoms appear first and the subsequent fever will be comparatively mild; at other times the patient is overwhelmed by the violence of the constitutional disorder, and dies without the appearance of the local eruptions. In its milder forms, small spots like flea bites first make their appearance, especially on the parts of the body exposed to the air, these enlarge, become dusky and are covered by vesicles filled with a dark-colored fluid. The base of the spots is hard, and becomes black, forming a gangrenous eschar with a circumference of an inch or an inch and a half in size; these are the carbuncles. Consequent upon the appearance of the carbuncles, glandular swellings often form, commonly in the groins or armpits, more rarely in the neck. These buboes, as they are termed, occasionally disappear without suppuration, but usually pus forms and corruption sets in. In all severe epidemics of the disease, patients usually die before the development of the eruptions. The plague is transmissible by means of miasmata given out by the bodies of the sick, and carried in clothing, merchandise or by other means. It is therefore liable to spread rapidly from place to place, when carried by immigrants, as was the case in the Hawaiian Islands, and each new case becomes a center of infection for that locality.

The "black death," of the middle ages, which ravaged all Europe and produced more frightful devastation than all the wars that had preceded it, is supposed to have been the Oriental plague. Its prevalence was due to the irregular and filthy habits of the people, to a scanty and unwholesome diet, the accumulation of animal and vegetable matter in a state of putrefaction, the moral and physical poverty of the masses, and their utter ignorance and disregard of the simplest laws hygiene. There is no reason to fear that the plague will ever gain anything like a permanent foothold in modern civilized communities, for the conditions that foster it do not exist in such localities. At the same time, its ravages are so terrible and its progress so fatal to human life, that no effort should be spared to stamp it out instantly wherever it appears. The only countries in which the plague at present originates are India, Egypt, Syria and Turkey. In all other countries where it appears it is brought there in infected goods or carried by travelers, and, being a germ disease, it is not difficult to eradicate. This fact was established by the results in Hawaii.

The rapid advance of medical science, and the knowledge of what it has accomplished in the past, afford good reasons for believing that leprosy also will eventually be brought under control, if not practically eliminated. Owing to the fact that our popular histories confine themselves too closely to records of wars and battles, it may not be generally known that during a portion of the Middle Ages this dreaded disease prevailed all over Europe, to an equal if not greater extent than it had previously been known among the Asiatic nations and on the continent of Africa. The returning Crusaders brought leprosy with them from the Holy Land, and between the sixth and fifteenth centuries its ravages in Europe reached frightful proportions. No country was exempt, and the authorities were unceasing in their efforts to prevent the diffusion of the dreaded infection. At first the old system of casting out and isolating the afflicted was resorted to, but under the influence of Christianity a more humane spirit eventually prevailed, and hospitals, or asylums, usually under charge of the religious orders, were established for their reception. It is stated that so dreadful were the ravages of leprosy in Europe during the thirteenth and fourteenth centuries that these hospitals "literally covered the face of the continent," being numbered by thousands in every country. Each principal town had one or more of them in its vicinity. The scourge seems to have been especially severe in France, where not only the towns and cities were provided with hospitals, but even the villages and more thickly populated communities in the country were compelled to establish them. The Order of St. Lazarus, so called from Lazarus the beggar, patron saint of lepers, had been formed as early as 72 of the Christian era, and during the twelfth century a military branch of this Order was instituted by the Crusaders at Jerusalem, whose duty it was originally to take charge of lepers and their asylums in the Holy Land. The knights hospitallers of St. Lazarus, after being driven out of Palestine by the Saracens, established themselves in France and instituted a celebrated hospital, or "lazar" house, immediately outside the gates of Paris. Subsequently, under the protection and friendly patronage of several of the Popes, they settled in Sicily and lower Italy; but with the disappearance of the disease, which began to decline about the middle of the fourteenth century, the distinctively charitable feature of the organization gradually disappeared, and in the early part of the sixteenth century the various societies were merged into the religious Order of Lazarists, which flourished for more than a century and then gradually subsided. During this period the Order established itself in the United States, and some of its institutions still exist here; but it has grown so weak during the present century that it is claimed that there are less than three thousand members of the Order now in existence on both continents. In general, hospitals for the reception of lepers were supported by chance eleemosynary contributions, and in secluded localities, beyond the reach of organized assistance, the condition of the victims was pitiable in the extreme. Even under the most favorable circumstances the leper was excluded from all association except his own kind, and became an outcast from the world, being considered both legally



WATCHING THE FLOOD OF 1898.

On the 24th of March, 1898, there was a fall of six inches of rain in six hours in Honolulu, producing a flood unsurpassed at any previous time in the memory of the people. Many were terrified at the unusual spectacle, and they gathered in frightened groups on the streets of the city to watch the downpour.



ALONG THE BOULEVARD FROM HONOLULU TO WAIKIKI.

Waikiki is a famous bathing resort, visited by hundreds of people every afternoon during the entire year, for the mild climate makes sea-bathing always comfortable.

and morally as a dead person. To such an extent was this custom carried that upon being set apart from his fellow creatures the ceremonial for the burial of the dead was pronounced over the leper, masses were said for the benefit of his soul, and, to carry out the illusion to the fullest extent, a shovelful of earth was thrown upon his body. His marriage ties were thenceforth dissolved, although he was permitted to contract a new marriage with a person similarly afflicted; he was prohibited from entering any church or place where food was prepared, from dipping his hands in any running water, and from taking up food or any other necessary article without the assistance of a stick or fork; and he was strictly enjoined to wear a peculiar dress, by which he could be known at a distance, and to give notice of his approach by ringing a bell.

With the progress of civilization and medical science, and the improvement in the condition of the poorer classes, leprosy declined, and at present it is practically unknown in civilized countries. It still prevails, however, to a limited extent, in some portions of Norway and Southern Europe, put it is no longer regarded there as a scourge. The horror which the various forms of the disease inspired in earlier times remains in full force, and even at the present day the word leper designates a person unfit for human association.

The Hebrews brought leprosy with them into Palestine from Egypt, and the stringent provisions of the Mosaic law show how dreadful its ravages must have been, and how great the terror which it inspired. The Jews regarded it as a disease sent from God in punishment for sin, for which no natural remedy could be prescribed. They accordingly required that the person supposed to be infected should show himself to the priest, and if in the opinion of the latter the disease was leprosy, the unfortunate was declared unclean and instantly separated from the rest of the people. Outside the gates of cities and in secluded districts leper villages were established, and these institutions still exist in the East, where the outcasts drag out their wretched lives, depending upon their own labor and the alms of the charitable for the means of subsistence. Hospitals for their relief or protection seem to have been unknown among the nations of antiquity, although the disease in its various forms extended back in those countries beyond the earliest records of history.

The methods already adopted in Hawaii for the suppression of leprosy will doubtless eradicate the scourge from those islands within the next generation or two, but if our Government should unwisely decide to retain the Philippine Islands, it will encounter a serious problem there. Lepers are scattered throughout that archipelago. They exist everywhere, and in many places they associate with the rest of the people as freely as the unafflicted. They beg at the doors of the churches, and it is probable that they are engaged in the various occupations of industry, even to the handing of food and vegetables that are consumed by the rest of the population. It is said that there are 30,000 lepers in the Visayan Islands, and the number in the whole country must be upwards of 50,000. Leprosy exists to an alarming extent in several of the provinces of Luzon, and one of the physicians of the Health Department recently stated that he saw several hundred cases in the Island of Negros. The Spaniards paid but little attention to the prevention of the disease. They had only two hospitals—one in Cebu and one in Manila. In Cebu the disease is known to be spreading, and in Manila there are undoubtedly many lepers at large. Mr. Frank Carpenter, the distinguished correspondent, recently visited the hospital at the latter city, and graphically describes his experiences in the following language:



A BUSY SCENE IN THE HARBOR AT HONOLULU.

The U. S. transport, "Manauense," lying at the docks in the foreground of the picture, arrived at Manila in very bad condition, and was saved from sinking before reaching Manila only by the heroic efforts of the soldiers who were on board at the time.

"I took a carriage and drove out into the country to the leper hospital. It is about three miles from the center of Manila and not far from the outskirts of the city. You pass by a market where hundreds of men, women and children are crowding and pushing one another in buying and selling, thinking as you look how easily one leper could contaminate the whole. You go by thousands of thatched huts of the laboring classes, each hut swarming with people, and at last come to a big, white building which looks not unlike a penitentiary. It is surrounded by large grounds and shut off from the road by a thick wall of stone. It has a barred gate, and as you look up you instinctively remember the inscription over Dante's Inferno—

"'All hope abandon, ye who enter here,'



A CHINESE TRUCK FARM NEAR HONOLULU.

The owner of this farm, who appears in the foreground, was photographed very much against his will, and greatly to his discomfiture. These people have a superstition that if they are photographed a certain part of their soul is taken from them, and that their lives will be shortened thereby. The same superstition is entertained by the uneducated Japanese and native Hawaiians, and on this account our photographer experienced a great deal of trouble in securing satisfactory views of these people.

and wonder why it is not inscribed upon it. Entering the gate is like going into a prison. You are in a long passage between high walls of stone, and far down at the end of this you see the barred doors of the hospital itself.

"Come with me, and let us take a trip through it. There is a native at the entrance who looks ugly enough to be a patient himself. We ask for the lepers. He points across the court and tells us to enter. We do so, and within a few seconds are in the presence of two score horrid-looking objects, who have run to the doors to meet us. Some are young, some old—all are lepers. Here is a boy, brown-faced, bright-eyed, and as quick in his actions and joyful in his laugh as your own boy at home. But look! His hands and his breast are covered with white spots, and one of his ears has already begun to decay. Next to him is a man whose nose has been eaten away and whose eyes are bleared with the disease. Others have foreheads which are falling in, toes almost gone, and their bodies covered with sores. It is so horrible, indeed, that words can hardly express it.

"Accompanied by the resident physician, we go together through the building with the ghoulish crowd at our heels. We pass up-stairs through one long hall after another, each filled with beds, upon some of which lepers are lying. The halls are clean and well lighted. The walls are whitewashed, and the building is cool and well kept. The floor is of hardwood, polished so that our faces and those of these living dead men are reflected in it as we walk through.

"Leaving the men's ward, we next go to one occupied by the women. There are eighty-one men and fifty-five women and girls now in the hospital. The females are of all ages, from little tots of four up to gray-haired, horrible-looking hags of sixty. Most of them are idle, sitting about talking, smoking and chewing the betel. One woman has her mouth so eaten away that neither teeth nor lips are left to hold her cigarette. The whole assemblage has a ghoulish and frightful aspect, like that of beings belonging to some accursed region of anguish in the nether world.

"I can imagine nothing more horrible than the condition of the lepers here. They have no amusements and no work. They are just waiting to die, and watching themselves, knowing that they must die inch by inch.

"I saw no Chinese lepers in the Manila hospital, but there is a large population of these people here, and without doubt some of them are lepers. The disease was known in China several hundred years before the days of Confucius, and it is said that one of the disciples of that sage died of this dreadful scourge."



NATIVE GIRLS BATHING IN THE SURF NEAR KAPOLANI PARK.

This is one of the several popular resorts near Honolulu. Many of the native girls and women are expert swimmers, and their frequent bathing has instilled into them the commendable virtue of perfect cleanliness.

So prevalent is leprosy in the Philippines, and so little discretion do the natives exercise with regard to it, that the famous Dr. Senn advises that all soldiers returning from there be rigidly examined, and whenever one is found to be infected with the disease, that he be secluded for the remainder of his life. It seems excessively cruel to even suggest such a course with reference to the brave men who have risked life and health in those inhospitable regions, but, with the facts of history before us, would we be justified in risking the infection of the whole continent? Perhaps the wiser and more humane course would be to bring the army back home and thus remove the soldiers from the danger of infection. These islands, including Japan and portions of the adjacent continent, seem to breed lepers. There are said to be more than a million in India, China and Japan, and in this estimate half a million are assigned to Hindoostan. No accurate statistics have been taken for China, for lepers are to be found in all the cities in the southern part of that empire. They mix about with the rest of the people, and you see leper beggars everywhere. On many of the rivers they go about in boats asking for alms, thrusting out bags attached to long poles at every boat and ship which goes by. They blackmail the funeral processions and levy tribute on the mourners, threatening to touch them if they do not give alms. There is a leper asylum in Canton which has 500 inmates. Both sexes live together in this institution, and many of them marry and have children.

Conditions are bad enough in Hawaii, but the disease is treated scientifically there, and it is practically under control. If the Philippines were shut off from Japan and the continent of Asia, so as to prevent any further infection from those fruitful sources, it would require two or three generations to bring them up to the standard already established in Hawaii. There is but little danger that we will import the disease from the latter group, but it would be well for those who visit these islands to exercise caution in their associations with the natives and the Asiatic portion of the population. Many beautiful women in this archipelago are lepers—happy, light-hearted and vivacious; and knowing the fate that awaits them in case of discovery, they are the last who would reveal the poison that lurks in their system. A clasp of the hand a mere touch of the garments, or a kiss—and kissing is a national custom with these people—may transmit the poison. The very thought of such a state of affairs is horrible.

Before leaving this subject we desire to pay a merited tribute to the memory of Father Damien, who, freely and from choice, sacrificed his life for the benefit of the lepers on Molokai Island. He was a moral hero such as the world rarely sees. He went among these wretched people and ministered to their wants with the certain knowledge that it meant exile and death for him—and death by the most horrible and disgusting of all the processes of disintegration. It was his custom to return occasionally to Honolulu on business, but he never remained longer than during the day; and in moving about the city he walked in the middle of the street, continually crying out, "Unclean! Unclean!" in order that no one might approach near enough to receive the infection. He lived like a hero and died like a martyr, rejoicing that the privilege had come to him to sacrifice his life for the consolation of his fellow creatures. Such examples give us a higher estimate of humanity, and a nobler conception of the duties of life—for what greater thing can a man do than give his life for another?

There is naturally a large degree of repugnance attaching to such a place as the leper settlement on Molokai, and few men are capable of appreciating the full extent and meaning of Father Damien's sacrifice. Nothing but an absorbing and overpowering love of humanity could ever have induced him to make it. As a rule it requires the strong arm of the law to compel even those who are



JAPANESE CONTRACT LABORERS AT HONOLULU.

These people are on their way from Japan to the island of Hawaii, where an extensive new sugar plantation was recently opened. They are brought to the islands under contract to work for a certain period of years. They receive about $13 per month and board themselves, and the cost of their transportation both ways is deducted from their wages. Our artist photographed them while they were waiting for a steamer.

afflicted with the dread disease to take up their residence in the settlement; and several instances have occurred in which patients have taken their own lives rather than remain there. In nearly every case the sufferer conceals his condition as long as possible, and at the last frequently resorts to open defiance of the law. The following account of a very remarkable instance of this kind was published but recently:

Some twelve years before the period of annexation there lived on a little farm near Hilo, on the island of Hawaii, a native named Kipula and his family. He was industrious and intelligent, and providence seemed to smile on his efforts. His taro patch grew season by season, and with his canoe he caught all the fish he needed for his household. One day Kipula, with alarm and horror, noticed the dread white spots appearing on the hands of his baby child. The spots grew, and the pretty, healthy little one became ugly and misshapen. The body was covered with festering sores, and mother and father were obliged to keep their darling hidden, lest it be torn from their arms and sent to Molokai. An elder child began to be stricken, and finally excuses had to be made for the absence of the two children.

The natives became suspicious, and asked all sorts of questions about the children, but the unfortunate parents succeeded in appeasing their curiosity. One day Kipula, while fishing in his canoe, felt a strange numbness about his knee and shortly after his limbs began to swell. Then the wife was stricken with the same dire ailment, and now the neighbors would no longer be silenced. The authorities were notified, and the examination set on foot proved the family to be ill of leprosy. Kipula was advised to be ready for transport to Molokai the next morning. When the officers came for him they found his little hut empty and his garden patch forsaken. Kipula and his wife and children had fled.



SCENE NEAR WAIALUA.

This place is on the north coast of the island of Oahu, and, being adjacent to a rich and well-watered valley, it is growing rapidly and advancing in commercial importance.



THE CLIFF OVER WHICH KAMEHAMEHA CAST HIS ENEMIES.

It was at the top of this precipice that King Kamehameha the Great fought his last and most important battle with the natives of Oahu Island, and after defeating them hurled the chiefs down the face of this cliff, a distance of several hundred feet.

Investigation showed that the outcasts had gone to Mauna Kea, a grim mountain peak. The following day half a dozen of the peace officers went in pursuit, and by footprints in the tropical undergrowth and the soft earth they tracked the leper family to a deep circular basin similar to a small crater. They came upon Kipula on the ledge of a rock, rifle in hand, and motioning his pursuers to return.

The officers took his warnings for idle threats and advanced. There was a shot and the foremost man fell and rolled over the precipice into the valley below. The outlaw placed another cartridge in his rifle and again warned the officers to go back. They knew that he had them at his mercy and returned.

A posse, which outnumbered the first by a dozen men, went to the lair of Kipula. They found that he had built a barricade meanwhile, and held an almost impregnable position. Another shot from the leper's rifle, which flattened itself against the wall of the cliff, made the pursuers throw up their arms and promise not to disturb him and his family, provided they continued to live where they were.

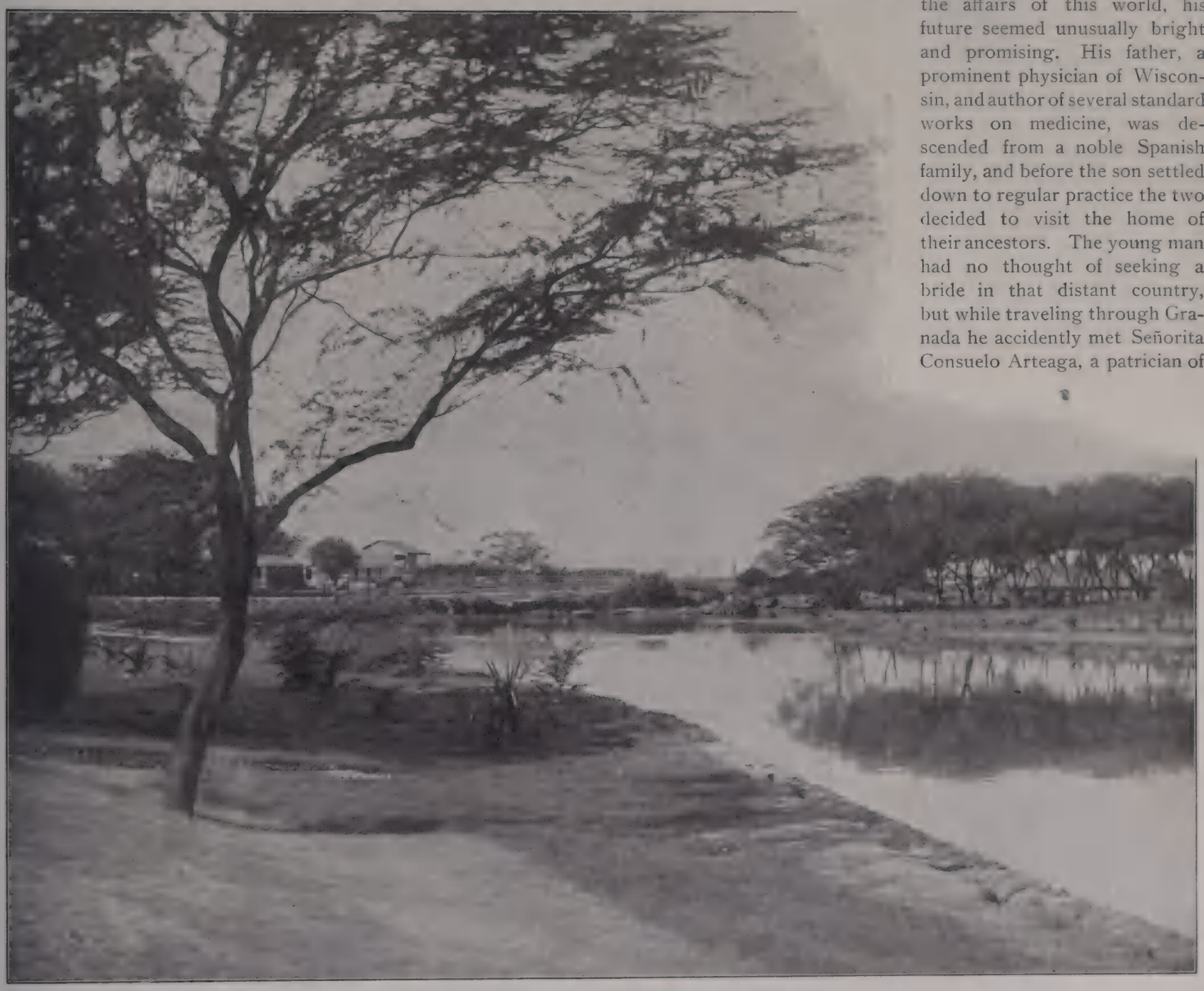
However, this was only a ruse; the officers decided to flank him and attack him in the rear. They came upon his place of abode, where his wife and children were busy erecting a hut, but Kipula was out of range of their guns, and they had to give up the hopeless task. The expedition was abandoned, and for six years Kipula remained true to his promise. A guard was placed at the foot of the mountain path to prevent him from coming down. At the end of six years, under a new chief of police, another attempt was made to capture the leper. This time there was a repetition of former proceedings. A rifle shot over the barricade warned them that old Kipula was still on hand to defend his hut and his family from intruders, and a second shot killed one of the men.

Shortly after annexation, some goat-hunters ascended to the crater and traveled down toward Kipula's barricade. There was no warning cry, and, pursuing the trail so often trod by the lepers, they reached the hut. Six graves outside told the story plainer than words could have told it. One large in size and still fresh evidently held the remains of Kipula's wife. They entered the hut, and there found the old leper with a bullet hole in his head and the rifle clutched in his diseased and distorted hand.

After all his family had left him he had taken matters in his own hands and ended his troubles and sufferings.

Another story, similar to the preceding as an illustration of the depth of human love, and the sacrifices that it willingly makes for the object of its devotion, comes from Cuba. In this instance a beautiful and accomplished Spanish woman is the heroine—for her sacrifice is not yet ended.

Fifteen years ago Dr. John M. De Soto was prominent in the fashionable set of young physicians in the city of New York. Handsome, talented, highly educated and well off in the affairs of this world, his future seemed unusually bright and promising. His father, a prominent physician of Wisconsin, and author of several standard works on medicine, was descended from a noble Spanish family, and before the son settled down to regular practice the two decided to visit the home of their ancestors. The young man had no thought of seeking a bride in that distant country, but while traveling through Granada he accidently met Señorita Consuelo Arteaga, a patrician of the Andalusian race of women, so celebrated for their beauty, and the incident changed the whole course of his life. In all Granada there was no maiden more courted than the lovely Consuelo, and none could boast purer lineage or greater accomplishments. One flash from her dark eyes as she drove past him, attended by her duenna, disarranged all the plans he had made for the future and set him to dreaming of a home where this beautiful Spanish girl should reign as queen. The young physician was haunted by the glance that had fallen upon him, for it seemed to him that there was something in it of startled inquiry, as if in response to the tumult of his own soul. The elder De Soto was sympathetic and indulgent. Since his son longed to meet the belle of Andalusia, he saw no need for opposition, and his own family connections made it easy to procure an introduction to the Arteaga family. The young doctor and the Señorita Consuelo pursued their courtship under the difficulties imposed by the social customs of Spain, but the end was as the most sanguine romancer might have foreseen.



A PICTURESQUE INLET ON THE NORTH COAST.

This tranquil scene lies near the hotel at Waialua, and is one of the many popular resorts within reach of the citizens of Honolulu.

They were married and set sail for America.

Dr. De Soto and his bride established a home in New York, and quickly won a place in society. The husband worked hard at his profession and was rewarded with a constantly augmenting practice. Fortune favored the young couple in every way. Their means and distinction won them a footing in fashionable circles, and the story of their marriage endowed them with a fascinating glamour of romance. At the same time De Soto was aided in gaining an enviable status in the medical world by his father's renown, as well as by his own talents.



A CHINESE DUCK FARM.

This is a very profitable industry, ducks being worth about $1.50 each, and many Chinamen are becoming independent at the business.

It was strange that a political issue should arise to destroy the happiness of a pair so happily mated. De Soto the elder, notwithstanding his Spanish origin, sympathized with Cuba in her fight for liberty, and he had contributed large sums to the revolutionists during the ten years' war. The son shared his father's sentiments in this respect, and expressed them with all the ardor of his youth. But his wife, true to the traditions of her country and family, looked upon the Cubans as a race of brigands, unworthy a moment's sympathy. And thus arose a discord between these loving hearts which was destined soon to estrange and separate them. Among the Cuban patriots to acquire an influence over Dr. De Soto was Jose Perez, a former aide of Gen. Salvador Cisneros, the celebrated revolutionist of Cuba, and named president during the ten years' war and in the early part of the war which ended in American intervention.

Perez came to New York in 1884 to organize a filibustering expedition. He assured De Soto that another important uprising would take place in Cuba before the end of the year. The young doctor, fired by the spirit of chivalry and adventure, gave a check for munitions of war and promised to join the expedition. But when he mentioned his purpose to his wife, she was greatly incensed. It wounded her to the heart to think that the man she loved should delight to take up arms against the land of her birth. She thought it a proof that he no longer loved her.

"You cannot hate Spain and love me," she cried. Bitterly grieved because he would not yield to her entreaties, she threatened to return to her own country, but even this did not turn him aside from his purpose. A month later he embarked with the Perez expedition, which was equipped with 3,000 rifles and an abundance of ammunition. The forsaken wife became a prey to melancholy. She alone knew what had become of her



THE PALI.

Pali means precipice. The peaks on either side of the road rise to a height of 2,800 and 3,200 feet, respectively, while the pass itself is 1,200 feet above the level of the sea. The cliff on the left is the one down which Kamehameha cast his enemies.

husband, but she would not tell the world. Perhaps she was too mortified to confess that he had gone to fight against her country. All that society knew was that she had been deserted by her husband, and that was humiliation enough.

Meanwhile the Perez expedition made a successful landing in Nuevitas Bay and transferred the munitions to Gen. Cisneros' home, thirty miles inland. De Soto became a captain of insurgents and set to work drilling his men for the insurrection. One day he discovered that a Chinaman who had been his body servant for many months was affected with leprosy. He sent him away and soon forgot the incident. The plan for a general insurrection miscarried, and in June, 1885, Perez and other conspirators were captured and put to death in the place of execution at Nuevitas. De Soto escaped and shipped on board a schooner for Savannah, Ga., intent on regaining his wife. At a point off Nuevitas, a mast was carried away, and the vessel put into the bay for repairs. One of the sailors, who had lived in Honolulu, stepped up to De Soto and closely inspected his hands and ears, without touching them. Then he spoke to his shipmates, and immediately avoided the passenger and looked at him with aversion. A deputation waited on the captain and loudly demanded that De Soto be left ashore.

"What is the matter with me?" inquired the doctor, who overheard the colloquy.



ALONG THE DRIVE TO "DIAMOND HEAD," NEAR HONOLULU.

It is claimed that the cocoanut trees which line this road are more than four centuries old, a statement which, if true, gives to these particular trees a peculiar degree of interest, as being among the most ancient specimens of their species.

"You are a leper," said the sailor who had first scrutinized him.

The unhappy man was rowed ashore and handed over to the alcade as a Cuban leper. The alcade ordered him to flee into the solitudes and not to approach a human dwelling on pain of death.

For a long time he wandered in the forest, fleeing from every sign of life, living on wild fruits, tortured bodily by his disease and mentally by the thought that it was no longer in his power to make reparation to his wife. Thus he found his way to Puerto Principe, where he was placed in the lazar house, a companion of lepers and the insane.

From this place De Soto wrote a letter to an old friend, C. E. Hamilton of Madison, Wis., telling him what had happened, and asking him to settle up the property so that his wife might live in comfort, but cautioning him not to reveal to her the terrible secret. Hamilton went to New York on this mission, and when Mrs. De Soto entreated him to tell her the truth about her husband, he showed her the letter.

Instantly her mind was made up. Without a moment's hesitation or a thought as to the consequences, she determined to go to her husband, and within three months from that time she was at his side. There she has remained, indifferent to the danger of contagion, to the squalor of the place—to everything save her conception of the duty of ministering to her husband in his affliction. She brought with her their joint fortune, and this she invested in some house property in the town. But the Spanish commander of the province destroyed the houses and confiscated the land, so that they were left penniless.

In 1896 the municipality made a pretext of the insurrection for cutting off the lazar house supplies. It was then that Mrs. De Soto went to work in the hospital to earn a pittance for her charge. And all the time she nursed him unremittingly and kept his cell in a sanitary condition. When not at his side, ministering to his wants, she performed menial offices in the hospital to secure the means necessary to supply him with food and delicacies. From her heart she banished all resentment because of the day when he left her to grieve in loneliness and humiliation while he secretly joined a filibustering expedition to Cuba. During all these years she has not sought the aid of her former friends. She has been content that the world should forget her and him. And the world forgets quickly. But since the romantic incident that led to the discovery of their plight efforts have been made in New York and Wisconsin to find and awaken the sympathetic interest of those who knew the young people in their days of prosperity. But those who have the movement in hand hope to accomplish little beyond ministering to the comfort of the doomed man and mitigating the hardships of his wife. They know that any attempt to remove him from Puerto Principe would be unwise, and that no inducement could call his wife from his side. But they purpose to establish a fund sufficient to sustain them both in comfort, and to provide the best scientific attention for the patient.



VIEW OF THE EWA SUGAR PLANTATION.

Showing the manner of planting the cane. This plantation is some distance west of Honolulu and is one of the largest on the island of Oahu.

It was a remarkable coincidence that led to the discovery of the leper and his self-exiled wife, by a former friend, after the termination of the Spanish-American war.

Dr. R. B. Zanner, a surgeon in the United States Army, was detailed to the hospital at Puerto Principe. He had known the De Sotos in the days of their prosperity, but like a majority of their old friends, had lost sight of them and probably forgotten them. One day he and several companion officers paid a visit to the lazar hospital, as a matter of curiosity and for the purpose of noting the appearance of leprous patients. While passing through that abode of wretchedness, the Doctor was startled by hearing his name called in a familiar voice, which added in cheerful tones,

"Come in here, you Americans! Come in!"

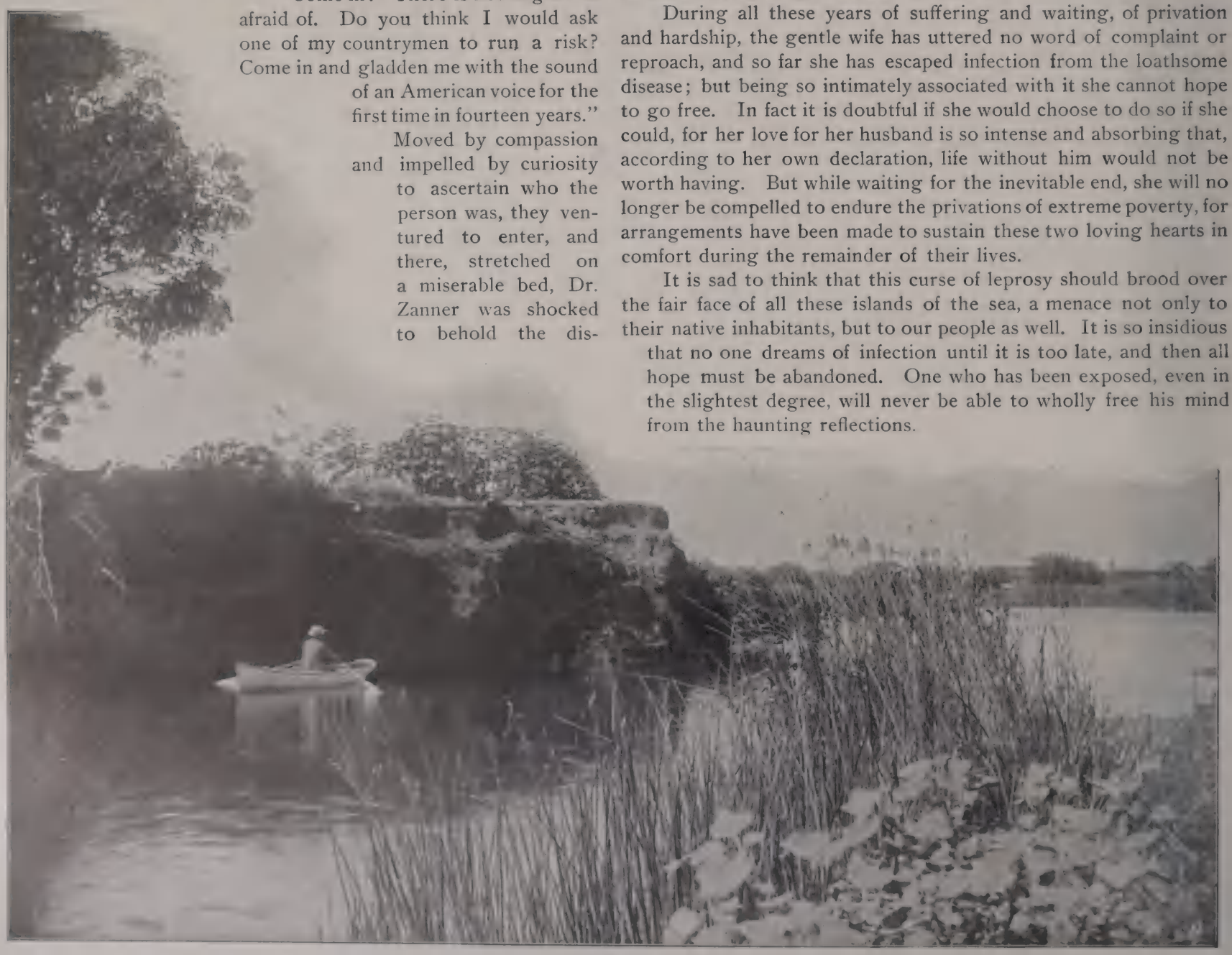
If one had spoken to them out of the grave, they could not have experienced a more gruesome sensation. Shuddering at the invitation to enter a leper's cell, they were about to pass on, when the voice persuasively added:

"Come in! There is nothing to be afraid of. Do you think I would ask one of my countrymen to run a risk? Come in and gladden me with the sound of an American voice for the first time in fourteen years."

Moved by compassion and impelled by curiosity to ascertain who the person was, they ventured to enter, and there, stretched on a miserable bed, Dr. Zanner was shocked to behold the diseased wreck of his handsome friend of former years. It was a sad and yet a pleasant meeting, for it gave the Doctor an opportunity to send relief to a worthy countryman, who, for liberty's sake, had sacrificed everything that men hold dear.

During all these years of suffering and waiting, of privation and hardship, the gentle wife has uttered no word of complaint or reproach, and so far she has escaped infection from the loathsome disease; but being so intimately associated with it she cannot hope to go free. In fact it is doubtful if she would choose to do so if she could, for her love for her husband is so intense and absorbing that, according to her own declaration, life without him would not be worth having. But while waiting for the inevitable end, she will no longer be compelled to endure the privations of extreme poverty, for arrangements have been made to sustain these two loving hearts in comfort during the remainder of their lives.

It is sad to think that this curse of leprosy should brood over the fair face of all these islands of the sea, a menace not only to their native inhabitants, but to our people as well. It is so insidious that no one dreams of infection until it is too late, and then all hope must be abandoned. One who has been exposed, even in the slightest degree, will never be able to wholly free his mind from the haunting reflections.



THE RIVER NEAR WAIALUA.

Several small streams unite and empty into the ocean on the north coast of Oahu near this place. The scenery is very fine, and the delightful climate adds immeasurably to its enjoyment.



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IN THE SUBURBS OF HONOLULU.

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NATL

HAWAII, PAST AND PRESENT.

By Hon. John W. Stailey.

Chapter XXI.

THE early history of the Hawaiian Islands is wrapped in a great deal of mystery. It seems, from the most reliable authorities, that Gaetano, a Spanish navigator, first recorded the discovery of these islands in 1542; but he admits to finding among the native inhabitants Spanish sailors, who had been wrecked off the coasts of both Oahu and Maui, and other sailors, among them Norsemen, were found with the peoples of Hawaii and Kauai, all having been adopted by the Hawaiians, given wives, and generally taken into the confidence of the rulers, who recognized their superior intelligence, and adopted the advanced ideas of the strangers, greatly to the betterment of the natives. Capt. Cook, the noted navigator and discoverer, first visited the Hawaiian Islands in 1778, and, revisiting them some months later, was killed "by the orders of a council of high chiefs," for interfering with the administration of the islands, and attempting to impress natives into the service.

The harbor of Honolulu, known to early Hawaiians as "Ke Awa o Kou"—the harbor of Kou—was discovered by Capt. Brown, of the British ship "Butterworth," and named by him "Fairhaven." The harbor was first entered by the schooner "Jackall," the "Butterworth's" tender, and was followed by the "Prince Leboo" and "Lady Washington," ships of light draught. This occurred subsequent to Capt. Cook's last visit to the Hawaiian Islands, and but six months prior to Kamehameha I.'s conquest of Oahu by the overthrow of Kalanikupule and his brave co-defenders, in the celebrated battle of Nuuanu, 1795. The first survey of the port was made by Capt. Broughton, of the British ship "Providence," in 1796. Capt. Kotzebue, of the Russian frigate "Rurick," made a second survey twenty years later, and Lieut. Malden, of H. B. M. S. "Blonde," surveyed the port in 1825, verifying and correcting the records of survey and making some important suggestions regarding improvements, many of which have since been followed. In this last work the channel and harbor were defined, the bar located, and the first dredging was begun. Since that time much work has been done on the channel here and at Pearl Harbor, and much more is necessary before the harbor will be accessible to the larger craft of this age. Honolulu Harbor will never be a great haven, as there is little room and inadequate protection from storms.



JAPANESE GIRL STUDENTS AT HONOLULU.

The Japanese are a bright, progressive race, and some of the women of the better class, especially those who are born and reared in the islands, are quite beautiful. It would be difficult to find a more attractive bevy of young girls in any country than the one photographed above.

Pearl Harbor, a good dozen miles east of Honolulu, is destined to become the great commercial harbor of the Hawaiian Islands, for there the fleets of the world may ride at anchor, and the navies of the world may maneuver around them, with room enough for the excursion steamers and yachts of the world to follow their evolutions in witness—and with room then to spare. The coral reef separating the inner harbor from the roadstead outside must be cut through first, however. This would cost a pretty sum, but not so much as has already been expended upon the jetty work and dredging at Galveston, for instance, or other ports of the United States. The coral is easily cut by the rotary dredges, as demonstrated in Honolulu Harbor, when the current of the outgoing tides will sweep clean, not only the newly-made channel,



SCENERY NEAR WAINAE, ISLAND OF OAHU.

This place is located on the southwestern coast of the island, and is connected by rail with Honolulu. The picture represents a small inlet of the sea, with a native fisherman and his wife repairing their nets and boats.

but the entire inner harbor, of the loose sands—incinerated lava, rather, which is brought from the mountains by every spring and autumn flood. The cost of cutting a passageway through this coral reef a half mile, 200 yards in width and 30 feet in depth, would, it has been conservatively estimated, cost $1,500,000, a slight sum when the importance of the result is considered. The United States Government was granted this wonderful harbor many years ago, and it has been simple negligence that the work of cutting a passageway through this coral reef has remained undone. From recent reports and recommendations of officials now on the ground, it would seem the opening up of Pearl Harbor is to be realized. With the opening of Pearl Harbor and the completion of the ocean cable from San Francisco, appropriations for which have been made, Pearl City will become the city of the Hawaiian Islands, although it is not unlikely that the capitol will remain at Honolulu. *Aloha-Oe!* This will meet with the approbation of the Americans, for then the Orientals may be kept out of the city proper. The curse of Honolulu is the Chinese and Japanese resident and doing business among the whites. The Oahu Railway and Land Co., which laid out the New Pearl City in 1890, made arrangements for separate towns for whites and Orientals and natives.



HOUSE OF A WEALTHY CHINESE FARMER, AND HIS CHILDREN.

Nearly all of the Chinese in the islands were brought there by the sugar companies as penal contract laborers, but it is their custom, as soon as they serve their term, to go into business for themselves, either as small farmers or merchants, and many of them have in this way acquired comfortable fortunes.

There are short lines of railways in all the principal

BANYAN TREE AT THE HOME OF PRINCESS KAIULANI, HONOLULU.

This is one of the finest specimens of the banyan tree that our artists were able to find in their tours through the several groups of islands. It stands in the grounds surrounding the home of the late Princess Kaiulani, at Honolulu, who, like all of her race, was passionately fond of the forests and flowers.

islands of the Hawaiian group, constructed primarily as modes of transportation between the seaboard and the larger plantations, but all are equipped with passenger coaches and are much used for excursions on holidays and for private parties. It is not unusual for the prominent leaders of society to charter a special train to convey guests to some of the many urban parks or to some friend's plantation where the ever-popular *Luau* is indulged in. These Luaus may be strictly private or semi-public; may be simply a family gathering, or a grand barbecue: but in any event the inevitable roast pig, with poe, is the *piece de resistance*.



RETURNING FROM THE YACHT RACES.

Our artist made a fine picture when he caught the two native canoemen returning from the races at the Royal Yacht Club in the bay at Honolulu.

The Oahu Railway is the most important line in the group, in that it connects Honolulu with the principal points in Oahu. The original intention was to encircle the island of Oahu, but its construction has been slow. The road was begun during the reign of Kalakaua, and that monarch, always liberal and progressive, granted the company, which was purely local, a select tract of crown lands at the mouth of Pearl River, reserving certain portions of the tract for public parks. Afterward, it was surveyed and laid out as a city, with suburban acre and larger tracts adjoining; and thus, from a comparatively small grant of public lands the company was enabled to realize considerable funds. Kalakaua, with that keen foresight and shrewd business tact which made him so popular and which gained for him the entire confidence of the people, saw there must be a great city at the mouth of Pearl River, for there only is it possible to harbor more than a few vessels, and the only harbor insuring absolute safety from the "*konas*," or tidal storms, which sweep that part of the Pacific Ocean periodically. Indeed, except the little harbor at Honolulu, there is no other where permanent docks may be built with entire safety, in the group, for at Hilo there is but an open roadstead which vessels must leave in event of a storm, and only the most precarious landings are possible at other points, unless the sea is comparatively calm.



THE PUNCH BOWL.

When the ancient volcano went out of business it left a cone of cinders and lava just as you see it through the screen of green foliage in this photograph. It now serves the purpose of a free public observatory, from whose top one of the finest views in the world can be obtained.

When the writer was in the Hawaiian Islands, in 1893, the Oahu Railway was finished to the Ewa Plantation, nineteen miles east of Honolulu, passing through Aieaie, Halawa and other villages, but since then it has been extended to Waianae, Waialua, and, if rightly informed, around the island as far as Kaneohe Harbor and through the Mormon colonies at Waikane and Mokolea, on Kailua Bay, on the northwestern shore and just across the narrow point of the island from Honolulu. The Hawaiian Railway from Mahukona to Kohala, inland, has since been extended through the valley lands to the principal plantations on the eastern coast of Hawaii north of the lava fields, and the Kahului Railway, in Maui, which connected Kahului Harbor with Wailuku, Sprecklesville and Paia, has been extended in several directions. Kauai has railways to the interior from Koloa, Hanalei and other ports. Telephone lines run to the

principal towns in each of the larger islands, and it is only a matter of months now when cables will connect all the islands.

Inter-island lines of steamers carry mails and passengers between all important coast points, and stage lines carry mails, express and passengers throughout the interiors. The mail service is excellent, considering the necessarily slow methods of transmission, and fares and freights by sea and land are very reasonable indeed, taking into account the light traffic and unusual effort required to carry freight and passengers over roads not always kept in the best of repair.

The native Hawaiian—Kanaka, as he loves to designate himself—is constitutionally opposed to laboring in any manner. His wants, beyond his simple food and scant clothing, are so few, his ambitions so limited, and his cares so insignificant, as he views life, that there is really no need for exertion. Inordinately fond of idle pleasures, he is childish in his entertainments. Hospitable to a fault, good natured, and honestly kind to a degree that is exceptional; tractable as a child, and honest in the highest sense, the Kanaka is truly *sui generis* of the *genus homo*. The parent adores his children—all children, indeed—and the child worships the parent and holds old age sacred.

While the Kanaka child is full of life and shows greater spirit than his elders, yet in all my acquaintance with the Hawaiians I never witnessed a child punished nor scolded, beyond a decisive yet kindly command, that was never defied nor even questioned. It is seldom a Kanaka child is heard to cry or fret, and while the children may show boisterousness in play they are never vicious, always controllable. Old and young are indolent and careless of concern, although filthiness is unknown.

The Hawaiians are a pleasure-loving people, and never overlook an occasion to gratify their passion—for it amounts to a passion—whether it is a Luau, with bathing and dancing as an accompaniment, an excursion to the mountains with gun and dogs to hunt wild pigs and goats, or at the native social events, always outdoors, where friends and relatives gather to visit with one another. The Hawaiian is never so happy as when entertaining. No matter who or how simply, to entertain is a privilege with them, and to be entertained is a pleasure so thoroughly appreciated that the host must feel pleased with the efforts put forth.

Hawaii-nei is, to the Kanaka, the only country to be desired. Aloha! is a word always on the Hawaiian's tongue, and it is the most expressive word spoken by any people, except when the superlative affix "nui" accompanies it. *Aloha-nui!* What does not the expression carry with it! Extreme felicitation, and love, and hope, and sympathy—all that is lovable and beautiful of thought and feeling. So the word "pau," which is quite as expressive, denotes disgust, disdain and disbelief. There are no words stronger in meaning.

The Hawaiian cannot be profane in his language. There are no coarse, meaningless expletives in his vocabulary. Nor can the Hawaiian act disgracefully; it simply is not in his nature. True, their ethics of morals are not to be accepted by us, but that phase of the Hawaiian is fast changing. It was not many years ago when, to visit a native, even as a wayfarer, the head of the home would welcome you with, "My home; it is yours," literally carrying out the generous expression. The fattest hen would be killed and prepared for the table, and the freshest poe and the liquor, saved for special occasions, would be placed before the guest, and when, after entertaining with songs and music, and recounting the heroics he most loves of hunt and battle, and conquests of the heart, the hour would come for retiring, the finest mats would be offered for the bed, and the smoothest stone or block of wood for a pillow, and the invitation to choose for companions the women of the host's household and those of his invited friends who had helped to entertain, and who chose to remain. The missionaries, successful in teaching the tractable Kanaka other



PORTION OF THE CHINESE MARKET AT HONOLULU.

The Chinese are shrewd tradesmen, and they are found in nearly every branch of commerce represented in the islands. They are adepts as truck gardeners, and the principal vegetable stalls in the markets of Honolulu are kept by members of this race.

forms of civilization, have never succeeded in convincing the simple natives of the enormity of such a crime against morality, or indeed that it is a crime. Of course those who have been educated in Europe or America—and nearly all the children of the higher classes are now educated abroad—do not follow this custom.

There are no people who love their children more, and none who are more demonstrative of their affection: and, it may be added, there are no people whose youth worship their parents more or revere age with such thoughtfulness. The Hawaiian men and women meet and embrace each other in public, without reservation and with no hesitancy. "The crime of osculation," as some writer has designated the habit, is so fixed and so generous in its application, that one cannot question its earnestness or the enjoyment to the actors.

Some writer, who could not have known the Hawaiian character, tells of a native mother strangling her infant for being fretful. In all my acquaintance with the Hawaiians, I never heard a mother speak a cross word to her child, or any other, while to chastise or abuse one would brand a woman as insane.



A SIDEWALK FLOWER MARKET.

There is nothing more attractive than the universal prevalence of flowers in all of the Hawaiian towns. You see them everywhere and on all occasions, and as variegated in colors and blending of tints as the rainbow.

The Kanaka despises labor. Indeed, it is not usual to see a native work even around his own home, except to care for his taro patch, and in this he is as affectionate to his lily plants as he is with wife and children. The taro furnishes the starchy poe, as



A CHINESE GARDEN NEAR HONOLULU.

The soil when irrigated is so productive that a small piece of ground will produce an immense quantity of vegetables or fruits. In this garden, or farm, are seen growing, side by side, taro, beets, radishes and pineapples, all in a flourishing condition.

necessary to him as water to drink or the sea in which to bathe. The Hawaiian women will wade waist deep in the water and mud banks for clams and shrimps, or scramble among the rocks at low tide to gather the sea weeds and mollusks and the cuttlefish, and seine the small fry that remain in the little wells and lakelets left among the rocks when the tide goes out. They will gather the leaves and the succulent roots and tubers of the artichokes and *ti*, and wild potato ferns and other native vegetation, for food; and they will gather the tube roses and the myriads of wild flowers and string them upon the fibers of the plantain, thus creating the famous leis and wreaths with which to bedeck their lovers or friends, or to sell. Of all this, however, the Hawaiian makes light, declaring it a diversion most enjoyable. If it were demanded of them, they would likely refuse.

Social ethics of the Hawaiian Islands are peculiarly Hawaiian. There are the royalty and privileged classes, who have entree into any set they may choose to take up; and they may ignore their friends of yesterday. The missionary set is composed of the families who are directly interested in missionary work, and the highly moral classes who are accepted by them; then there is the more numerous element who are in business, or planters, and the professional men, who are "liberal," in that they indulge in dancing, attend the opera, take a drink when they want it, and smoke their cigar without being catechized. The stranger entering their gates decides the social position he may hold very much as he does when entering Mexico. His letters cast the die. In whichever ring they shy his castor, there will he remain. If a missionary receive him, well, he must be good; true, he may get himself introduced into the smart set, but he is in danger of being regarded as a degenerate. A man may fall easily, but it is difficult to remount the ladder. But, taking it all in all, the society of Honolulu is as good as you will find in any other cosmopolitan city, and it is improving all the time.



HULA GIRLS AT HONOLULU.

The Hula is the national dance, but it is not so much indulged in now as formerly; it has also been greatly modified in many respects, both as to the dress of the participants and the character of the dance. This photograph represents the Hula girls in their native costume, which is not now worn except on very rare occasions.

The Orientals in Hawaii.

In the beginning of Asiatic immigration into the islands laborers were imported by the sugar growers under three-year labor contracts. These contracts had penal features, providing for the imprisonment of the laborer, if he declined to work, until willing to resume; the time spent in prison being added to the term of his contract. Under this system the laborer was virtually a slave. But prior to 1892 the Chinaman, whose term of employment had expired, might continue to work on the plantation as a free laborer, he might leave and seek other employment, or he might return to China. The greater portion chose the first course, many of the more saving and enterprising accepted their freedom and sought employment elsewhere; a few struck out for themselves as growers of rice, vegetables, taro and so on. But since 1892 they have had to choose between deportation and a new term of contract.

The free laborers drift from plantation to plantation, seeking the highest wages for the least work; often they will quit in the very busiest part of the cane-cutting season, thereby forcing wages up, but when the rush is over they are usually allowed to find other employment. Contract laborers are paid $12 to $15 a month; free laborers are better paid, receiving usually as much as their work justifies. The Chinese labor with patience from daylight to darkness, live frugally and bide their time. They do not hesitate to stake all on a venture in which they have confidence, and, if they lose, the loss is borne with stoical indifference. Each, in turn, has come out as a plantation laborer, has served his period of three years, and then has joined with others and leased a piece of waste land that the white man and the native have been unable to cultivate with profit. This has been turned into a money-making rice plantation, vegetable garden or taro patch. After saving up sufficient money, the enterprising Chinaman usually comes to Honolulu and buys a share in some store or small manufacturing industry. Finally he places his eldest son in charge of the business, and, taking one or more of the younger boys with

him to be educated, returns to China for that purpose.

Their enterprises are usually carried on in companies, varying in number from three or four tailors or laundry proprietors, to thirty or more planters of rice. Frequently one wealthy merchant will have shares in several different enterprises. For instance, he may be principal owner of a rice mill, and have subordinate shares in a sugar plantation, a lumber yard, dry goods store, grocery store, several rice plantations, several taro grounds, a laundry, a hardware store, a dressmaking, tailor or shoe shop, and perhaps be the owner of several large leaseholds that he is subletting in smaller portions to kinsmen whose contracts have more recently expired.

The Chinese farmers are incessant workers and shrewd drivers of a bargain. They grow vegetables for the white men and taro for the natives. They carry their products long distances overland in baskets suspended from shoulder-poles, and raise ducks on fish ponds in which choice mullet are raised.

As merchants, Chinamen are reliable and their obligations are faithfully kept; as witnesses in court they seldom tell the truth, unless they believe it will aid them to gain the case. A moral obligation amounts to nothing with them, except when they believe that its fulfillment will be to their advantage. Many of the wealthy Chinese merchants now in the islands came as penal contract laborers. Brought out in the early days, they completed their service terms and at length became independent rice planters and merchants. Shrewd and unscrupulous, persistent and indefatigable, they will sustain an assumed friendship for months or years, and eventually, by trick or chicanery, secure the object aimed at.



THE "KINEU" IN THE HARBOR AT HONOLULU.

This little boat makes the round trip between Honolulu and points in the island of Hawaii once a week. The sea over a portion of the route is usually very rough, and none but a good sailor can make the trip without becoming seasick.

They rarely buy a piece of ground, always giving preference, if possible, to the lease system. This is probably due to native caution or dread of the tax-gatherer. The Chinese farmer or truck gardener will lease a piece of ground for five, ten, or even fifty years, at a stipulated rental payable semi-annually, and very



SCENERY NEAR THE PALI, ISLAND OF OAHU.

"Pali" means precipice, and the pali referred to in the title is the precipice near Honolulu down which Kamehameha cast his enemies. The scenery is picturesque in the highest degree, and the place is a noted resort.

likely, in the end, pay twice as much for the property as he could have bought it for outright at the beginning. But he beats the Government on the tax question and is willing to pay for the satisfaction this affords him. Much of the land cultivated by Chinamen is owned by native Hawaiians, who have a weakness for securing some sort of an instrument that will insure them a living without the necessity of labor. A Chinaman, for instance, observes a piece of ground that a native woman is cultivating in a loose and unscientific way, possibly obtaining from it enough to furnish taro for herself and relatives. He will in some way secure the right to use a small piece of land adjoining hers, and then he will cultivate her friendship while he cultivates the soil. He will make some acceptable presents to her, perhaps will give her a little money to buy gin with, and, in other inoffensive ways, do all that he can to win her good will. Next, having found out who her native counselor is, he will retain him for $25, $50 or $100, and ask him to obtain a five, ten or twenty years' lease of the woman's land. It does not take the native lawyer long to convince his client that it is manifestly to her interest to make the lease.

If the Chinaman cannot obtain a long-term lease, he accepts a short one. He takes possession, and in a few months what was a weedy pond with a few straggling shoots of taro here and there, becomes a regularly laid out, thrifty-looking garden, or, perhaps, the tract will be converted into a rice field.

From the beginning to the end of his term the quiet Celestial will be laying the foundation for a renewal of the lease, and the chances are a hundred to one that he will obtain it long before the term is up. He may think the owner is "maitai wahine" (fair woman) and marry her, for the native women do not dislike Chinese husbands—they are good to them and let them have money and buy them fish, poe and gin enough to keep them fat and happy, while the Celestial husband busily cultivates his wife's freehold, and lays up for a rainy day the amount that he would otherwise be required to pay as lease money.

The Japanese are much superior, as a race, to the Chinese. They possess the same industrious and frugal habits, but they are more conscientious in the performance of their contracts, cleaner in their persons and houses, and far more intelligent than their hereditary enemies from the Flowery Kingdom. There is an "irrepressible conflict" between the two races, and they do not mix in their social relations, and have as little to do with each other as possible in their business transactions.

The Japanese were not brought to the islands in large numbers until within the last few years. Now they make up by far the greater portion of the contract laborers on the sugar plantations. There are a considerable number of Chinese employed by some of the planters, but the majority are what are termed "free laborers;" that is, their contracts have expired and there is no imprisoning them if they refuse to work. Each nationality is housed separately and every building is numbered. The houses usually contain from two to five rooms, 12x15 feet each, with an average of eight single men to each room. If married, one family is allowed one room. There is usually one kitchen to each house to be used by all in common. The two nationalities are kept apart, as much on account of the difference in their social customs and food and cooking as fear of strife between them. The Japanese are an exceedingly cleanly race, and in the selection of laborers' quarters due consideration must be paid to the water supply, for a few hundred of these people will require as much water as a good-sized village of Americans. The field laborers usually bathe once a day, and it is interesting to see them: hundreds at a time, scattered along a stream, each with a bucket of water before him, vigorously rubbing himself with a coarse towel. Camp police, generally natives, stand guard over them and see that they do not



PORTION OF THE BEACH AT WAIKIKI.

This is a noted seaside resort near Honolulu, so celebrated for its beauty that it was specially described in exquisite prose by the late Robert Louis Stevenson, the distinguished English novelist, who visited the place a short time before his death.

contaminate the water supply by getting into the stream, or in any other way disobeying the sanitary regulations of the camp.

The company physician has a small hospital and dispensary at some central point near to the quarters, and it is generally estimated that one-tenth of the men will remain about the camp on account of sickness, aches and pains; for the Asiatic working on a contract is an entirely different man from the Asiatic working for himself. In the latter capacity he is all energy, industry and frugality; in the former he is ever ready to discover some threatening illness, or, when on duty, to make a serious pretense of doing a great deal of work without actually accomplishing much. The working gangs usually consist of from twenty to one hundred men in charge of a white luna (native word for overseer). The luna has one or more Japanese or Chinese interpreters assisting him, and gives his orders to them, which they translate to the laborers; or, if he becomes impatient with the way a laborer is working, the luna may rush over and catch the fellow by the back of the neck, push him out of the way and show him how the work should be done.



JAPANESE FARMER AND HIS WIFE THRESHING THEIR RICE CROP.

The Asiatics perform most of their labor in a very crude and primitive style. Rice, for instance, is hulled by being stamped upon or beaten with boards, after which it is winnowed by tossing it in the air with a bucket, like our fathers cleaned wheat a hundred years ago.

The system of "hokopu," freely translated, "finish your task and go home," has been inaugurated on account of the great difficulty in obtaining satisfactory results by driving the men. The effect is that, although a working day is supposed to last from daylight to darkness, some of the strongest will have finished by noon.

The plantation managers do all they can to induce families to come, and usually furnish better quarters with greater privileges as an inducement. The Japanese women labor in the fields and the mills, doing the lighter classes of work. They are paid about a third less than the men.

New arrivals are very averse to becoming begrimed with dust and dirt, and will often work all day with their heads and necks wound about with numerous folds of cotton cloth, to keep the dust out. Many of the better class of Japanese women, especially those who have been reared and educated in the islands, are refined in their man-



A CHINESE RICE FARMER.

Rice-farming in Hawaii is carried on precisely as it is in the Philippine Islands, even to the use of the water buffalo, as represented in this photograph. It is a very laborious and disagreeable occupation.

ners, and some of them are quite beautiful. It would be hard to find a better-looking group of young women anywhere, than the bevy of Japanese school girls photographed by Mr. Davey, on page 449 of this work.

Just as the independent Chinaman has made the swamps and waste lowlands fruitful, so the free Japanese has changed the forest-grown mountain sides into wealth-producing coffee and sugar lands.

So, too, in the same way that the Chinese have taken over the natives' taro lands, and the making of their poe, the Japanese have monopolized the sea-fishing. Their little smacks may be seen any morning skimming away to the fishing grounds, or lying at anchor while they cast the lines.

Among the first purchases the independent Japanese makes is a pony and a small wagon. It is as characteristic a Jap belonging as the small, round straw hat, and the red blanket which may at all times be seen airing near the doorway of their houses.

The Japanese of Hawaii are a cheerful and industrious people, very much inclined toward clannishness, but close imitators of good ideas. Aggressive and ambitious, they never lose a vantage ground that has once been gained. Quick to pick up the customs, manners and habits of thought of the better class of those among whom they sojourn, they must needs soon be recognized as part of the sinew of the land. They have come to the islands to stay, and, with their intelligent emulation of the white man's standard of living, are destined to be his most severe competitors in the evolution of the new Hawaii. They are not only imitative, like the Chinese, but they also originate, and are progressive in all their tendencies. A Japanese will adopt any contrivance that he fancies, and improve upon it, while the Chinaman will slavishly copy whatever he sees, even the imperfections. These are marked distinctions of character between the two races.



SUNDAY AFTERNOON AT WAIKIKI BEACH.

This photograph was taken the latter part of November, and it is as good an object-lesson of the climate of Hawaii as could well be desired. There is so little change in the seasons that sea-bathing is a pleasant recreation all the year round, and the Hawaiians, having been accustomed to these conditions from the remotest past, are probably the cleanest people, by nature, on earth.

Hawaiian Tradition and History.

BY HON. JOHN W. STAILEY.

The Hawaiians have many traditions of their origin, but there are no two narrators who will give the same version, in detail; it is not always certain the story will not differ when related a second time by any one of the professional story-tellers, and is almost certain to be materially changed if repeated by another. The Hawaiians love to relate the old traditions and legends, and many of them are quite entertaining and weave into the narrative simple yet beautiful romances and heroics. The romance is always of the heart—love-winning; the heroics usually end in love—the saving of a life from sharks, or the kana (storm king), or from a river of molten lava plunging down the mountain side and overwhelming everything in its path. There are some points in the traditions regarding their origin, always agreed upon; the Hawaiian came from the South "far away." They were carried away by a storm while endeavoring to reach friendly peoples after escaping from their homes—self-expatriated for opposing a native monarch and endeavoring to overthrow the government. The leaders were of royal blood and the followers were all head men and women; "chiefs and chiefesses" they still call those of gentle blood, the women sharing in all honors, as well as in all rights of property, to the present day.

The Hawaiian argonauts came in open boats, made from great trees hollowed out, with outriders and with sails made from palm leaves and mats of the fiber of the plantain and cocoanut husks—a matting, when properly made, which is practically indestructible, is soft and pliable and can be made into outer clothing, yet is used mostly for bedding. They were out many weeks, and, after eating all their food, ate their slaves. Millions of flying-fish filling their boats by striking against their sails saved the others from being exterminated one by one by the stronger ones, until the Hawaiian Islands were reached. These are points generally agreed upon.

That the Hawaiian is of Polynesian origin there is little doubt. The Maoris of New Zealand, and certain tribes of Australia, are

distinctly Polynesian, and that it is from these countries that many groups of islands in Polynesia proper were peopled, there is a fair certainty. If one will take the trouble to look at a globe, he will see how reasonable are the contentions of many students who have studied the people of these islands between 160 east longitude and 130 west, 30 south latitude and as far north as Hawaii. In this region are the Fiji, Tonga, Society, Samoan, Loyalty, Austral, Cooks, Gilbert, Marshall, Phœnix, New Hebrides, Marquesas, Tamotu, Santa Cruz, Tokelan, and most of the Solomon and some of the Caroline Islands—thousands of islands inhabited by peoples the ordinary man knows little about, if anything. In this region there are myriads of islets, and some good-sized ones, not belonging to the groups named, among which are Baker Island and Howland Island, on the equator, and within two or three hundred miles from 180 longitude, but on the western side, which belong to the United States of America. How many Americans knew this? Not many, perhaps, yet Uncle Sam has owned them, lo, these many moons. Another, Necker Island, is one of Uncle Sam's possessions. Necker Island is on the tropic of Cancer and about four degrees west of Modu Mau, or Bird Island, the most northern of the Hawaiian group.



MOONLIGHT ON THE BEACH NEAR WAIKIKI.

This photograph, which was taken at ten o'clock at night, the latter part of November, affords striking evidence of the purity of the Hawaiian atmosphere. It can hardly be distinguished from a daylight photograph.

While not all of these islands are within the generally accepted limits of Polynesia, the peoples are all very much alike in appearance, while their modes of living, their social ethics, their moral standing, and their tribal conditions argue that they are of the same origin just as surely as the peculiarities and characteristics of the Philippine Islanders prove their Malayan origin. The Hawaiians have always regarded themselves as having originated in Polynesia; and they are undoubtedly correct.



There is no authenticated history of the rulers of the Hawaiian Islands previous to the ascension to the throne by Kamehameha I., who wrested the power from the petty kings one by one. The history of these incursions into other lands by the warlike Kamehameha has been written over and over again, hence would be unnecessary here.

Kamehameha I., the conqueror, was the father of two kings following his long and splendid reign: Liholiho (Kamehameha II.) and Kauikeaouli (Kamehameha III.), by Keopuolani, known as the queen who broke the Kapu, that abominable practice of denying sacred food and the king's person and the abject slavery of women to custom. Kamehameha succeeded the old king, Kalaniopun, in Hawaii, taking his aged queen, Kekupuohe, as one of his many queens, and one of the five who embraced Christianity in the earlier history of the work of the American missionaries. A native of Hawaii, it was but natural that Kamehameha should begin his aggressive wars in that island, but it did not require much effort by his followers, who were encouraged by the successes at home, to induce the wily old warrior to visit the other islands, and when he found opposition to his demands of vassalage, to overthrow the native kings and chiefs and place one of his followers in power as vice-regent, thus being assured of the loyalty of his supporters, who realized that to betray the conqueror meant a horrible death.

Kamehameha was born at Kohala, in November, 1737, and began his reign in 1782, when he was 45 years of age, continuing

DIAMOND HEAD, AS IT APPEARS FROM THE "PUNCH BOWL."

The Punch Bowl is the crater of an extinct volcano, reached by a fine driveway from Honolulu. From its top a magnificent view is unfolded of the sea, of Diamond Head, and a portion of the city. The Punch Bowl is a grand natural observatory.

in absolute control until his death, at Kailua, May 8th, 1819, aged 81 years and 6 months, after reigning 37 years. Liholiho, who ascended the Hawaiian throne at the death of his father, as Kamehameha II., was born at Hilo, in 1797, and ascended his late father's throne the day of the old monarch's death, at the age of 22 years, and after reigning 5 years and 3 months, died while on a visit to London, England, July 13th, 1824, aged 27 years. Kauikeaouli was born at Kailua, the place where his illustrious father died, and in the same house and the same bed, but five years before that event. The date of his birth was March 17th, 1814, and he ascended the Hawaiian throne at the age of 19, March 17th, 1833, as Kamehameha III., after a period of regency from June 6th, 1825, under Kaahumanu and Kalaimoku during his minority. Kamehameha was an enlightened, just and good king, as is evidenced by the fact that his birthday and ascension to the throne, March 17th, has been declared a national holiday and more generally observed than other "great days." There is a story that was often repeated by His Royal Highness, Kalakaua, of the observance of this holiday, which corresponds in date to that of St. Patrick's Day. The Hawaiians are passionately fond of bright ribbons, emerald green being one of the favorite colors, and their wreaths and leis are always dressed with green sprays of ferns, particularly in the case of Kamehameha III.'s day. A prominent Irishman, arriving on the 17th of March, noticing the great crowds of people dressed in holiday attire, with green wreaths on their heads and leis of flowers dressed with ferns around their necks, stood watching in front of the Royal Hawaiian Hotel while the procession of the day was passing. The native police, dressed in white canvas suits, white gloves, and great wreaths of green in place of helmets, with the department badges—green ribbons with gold lettering—flying from their coat fronts, came at the head of the procession, followed by a band dressed in green coats and wearing the inevitable wreaths, symbolic of everlasting life. The Irishman took it all in without comment until the group of handsome young women, "ladies in waiting to the Queen," who sat in their midst, holding a harp, the symbol of joy, came by in an open barouche. The son of Erin could contain himself no longer. "Begorra!" he said, "I had no idea these na-agers knew St. Patrick! Sure, they must be Irish na-agers! Hoora-ay-y-y for St. Patrick!" he yelled, much to the confusion of some of his friends.

Alexander Liholiho, Kamehameha IV., and Lot, Kamehameha V., were the sons of Kekuanaoa and Kinau, the widowed queen of Liholiho, who Christianly married Kekuanaoa after the death of her royal spouse. Kinau was the daughter of Kamehameha, by Kalakua, better known in life as Hoapili-Wahine, a sister of Kaahumanu, who stood highest in the affections of Kamehameha, but whose children were not held as heirs to the throne. Kamehameha IV. ascended the Hawaiian throne December 15th, 1854, at the age of 20, and upon the date of his predecessor's death. He was born February 9th, 1834, at Honolulu, and after reigning within a few days of 9 years, died, aged 29 years and 9 months, November 30th, 1863, and was succeeded by his brother Lot, as Kamehameha V., but four years his junior. Kamehameha V., who was born December 11th, 1830, ascended the throne November 30th, 1863, reigned 9 years and 11 days, dying December 11th, 1872, aged 42 years. Thus ended the Kamehameha dynasty.

Lunalilo, the weak monarch, who by the direction of the American missionaries, whose influence had been steadily becoming more and more assertive, was elected by the Nobles and



VIEW AT WAIALUA, ISLAND OF OAHU.

Waialua is a growing town situated on the northwest coast, and adjacent to some of the largest sugar plantations on the island. It is reached by the Oahu Railway from Honolulu, and has a peculiarly enjoyable climate, tempered by the prevalence of the north winds.

Representatives House of Commons in legislative session. Lunalilo was crowned king January 9th, 1873, and after a reign of one year and twenty-five days, died at Honolulu, February 3d, 1874, aged 39 years. Nine days later Kalakaua was crowned king, having been duly elected by the House of Nobles and House of Commons then in session. Like Lunalilo, Kalakaua was born in Honolulu, and being the son of a high chief and a princess, and a leader in the Young Men's Christian Association, the missionary element dictated his election to the Hawaiian throne, despite the previous nomination of Lunalilo. Kalakaua was born November 16th, 1836, and consequently was 37 upon his ascension. He was an educated, liberal-minded man of the world, but like too many men suddenly become great without expectation, became selfish, and through the glamour of homage and kingly powers, he grew to be autocratic and arbitrary, creating dissensions among the people by favoring one element as against another in their political ambitions, showering royal favors in the laps of adventurers and political schemers, thus prostituting his high office and causing dissatisfaction. The missionaries who placed him in power were scandalized by his maintenance of a notorious harem, of the restoration of the hula-hula, and superstitious rites of various kinds; also of the old Alii, peers and peeresses of the realm, some of whom, of the newly created, were at best most questionable. A steadily increasing disposition was manifested on the part of the king to extend the royal prerogatives; to restore absolutism; to favor adventurers and persons of no character or standing in the community; to encroach upon the rights of the people by steadily increasing corruption of electors, and by means of the power and influence of office-holders and other corrupt means to illegitimately influence the elections, resulting in the final and absolute control of not only the executive and legislative, but, to a certain extent, the judicial departments of the government in the interest of absolutism. This finally resulted in the revulsion of feeling and popular uprising of 1887, which wrested from the king a large portion of his ill-gotten powers. There was no desire to usurp any authority of the sovereign, only a determination to hold him to the Constitution of 1864, which gave to the people a representative council and a house of representatives, elected directly by and from the people. There was a clause inserted in the new constitution—under which Kalakaua was crowned, and under which he took the oath of office as sovereign of the Hawaiian Islands—specifically covering the points that, "in all matters concerning the State, the sovereign was to act by and with the advice of the Cabinet, and only by and with such advice." Following the uprising of 1887, and the four or five other similar manifestations of the people during his reign, Kalakaua willingly agreed to their demands, expressed regret each time for the past, and volunteered promises of justice and equity for the future. Almost at once, after these promises were made, and up to the time of his death, the history of the Hawaiian government was a struggle between the king on the one hand and the Cabinet and Legislature on the other, the king constantly endeavoring by every available form of influence and evasion, intrigue and chicanery, to ignore his promises and agreements, and regain his lost powers. Each recurring conflict brought with it a crisis, which would be followed each time by submission on the part of Kalakaua, and by renewed expressions of regret and a renewal of promises to abide by the constitutional and legal restrictions in the future. Then would follow, in defiance of all pledges, the old story, until the people had become wrought up to a point where they were ready to overthrow their vacillating king at any time, as they could have done, for they were frequently in power. Kalakaua's death was a decided relief to the political situation of Hawaii. Indeed, his return from the United States, alive, would



THE COCOANUT TREES AT WAIALUA.

These trees constitute a distinct feature of the scenery near the Waialua Hotel, rising as they do with such perfect symmetry, like chiseled pillars, above the surrounding forest.



A CHINESE FARMER CARRYING HIS PRODUCE TO MARKET.

This man carries the load as represented in the photograph, from near Makapun to Honolulu, a distance of about ten miles. He was very averse to having his picture taken, and it was secured only by strategem in the way of a snapshot.

have been the signal for the overthrowing of the Hawaiian monarchy. Kalakaua died in San Francisco, Cal., January 20th, 1891, after a stormy reign of within a few days of 17 years.

Nine days after the death of Kalakaua, Liliuokalani was crowned sovereign and Queen of the Hawaiian Islands. Her brother, Kalakaua, had nominated Liliuokalani as his successor some years before, and with the approval of the church party, always the dominant party in Hawaiian politics—as indeed they had a right to be, for it was the American missionaries who went to those islands, and from the most superstitious and immoral of people have given the world a self-respecting, intelligent and altogether excellent race, considering them liberally and taking into account the brief period occupied by this wonderful transition. Liliuokalani did not complete her second year as sovereign by a dozen days. Through her own stubborn opposition to the rights of the people, her selfishness, bigotry and immorality, she brought about such a feeling of revulsion, unsafety and disgust, that her government was overthrown, and had she not been a woman her life would have paid the penalty of her monstrous actions as a sovereign. Upon her accession the people looked forward to the reforms so often promised; indeed she was regarded as a liberal woman and well thought of, notwithstanding her wretched moral ethics. It was believed a new policy would be adopted and that the Hawaiian Islands would become one of the recognized Christian powers of the world, with commercial credit and a representative form of government that would permit of the development of the vast resources of the kingdom. A new lease upon prosperity was accepted by all, and business interests were assuming a different meaning, when the hopes of the people were blasted; for immediately the queen entered into conflict with the existing cabinet, who held office with the approval of the legislature. The result was, the cabinet was displaced by others arbitrarily designated by the queen, for the people did not care to enter into petty strifes longer, and hoped for the best. The removal of the old cabinet and the appointment of a new one subservient to the wishes of the queen, gave no opportunity for further indication of her policy, until the opening of parliament in May, 1892. Then the struggle began in earnest. A stubborn determination was manifested on the part of her majesty to follow the tactics of her late royal brother, and in all possible ways to secure the extension of the royal prerogatives and abridgement of popular rights.

The latter part of the session of parliament was replete with corruption and chicanery. The white people, aliens, were the real creators of these disturbances, for those who were favored by the queen gratified her vanity by advising her to resent interference in any manner. Liliuokalani was always susceptible to flattery, and it required only a judicious compliment to secure a valuable privilege, either commercially or otherwise, and there were enough of the unscrupulous class of adventurers courting favors to keep her ill-



MORMON CHURCH IN HONOLULU.

Many of the native Hawaiians are Mormons, or Latter Day Saints, and practice polygamy, which, however, is not a new custom with them. The remarkable beauty of this picture is its most attractive feature.

advised, and the kingdom in an uproar, until it only required her arbitrary appointment of a cabinet in complete defiance of constitutional principles and popular representation, to place the people upon their mettle.

Notwithstanding the submission of parliament and the people to her high-handed action, and not content with the victory she had already won, she proceeded, on the last day of the session, to arbitrarily arrogate to herself a new constitution, which proposed, among other things, to disfranchise over one fourth of the voters and the owners of nine-tenths of the private property of the kingdom, to abolish the elected upper house of the legislature, and to substitute one to be appointed by the sovereign.

On Saturday morning, January 14th, 1893, the city of Honolulu was startled by the information that Liliuokalani had announced her intention to arbitrarily promulgate a new constitution, and that three of the newly appointed cabinet ministers



JAPANESE FARMER IRRIGATING HIS CANE FIELD.

This is done by means of a piece of canvas stretched across the ditch, which dams the water and throws it into the nearest row; when that is filled the next row is treated in like manner, and in this way one man will irrigate from five to ten acres per day. Sugar cane grown in this way frequently reaches a height of twenty to twenty-five feet, and has a much larger and more juicy stalk than the cane that is grown in the West Indies.

had resigned, or were about to, as a consequence. Immediately after the prorogation of parliament, at noon, the queen, accompanied by the cabinet, retired to the palace; the entire military force of the government was drawn up in line in front of the palace, and remained there until after dark, while several hundred adherents of the queen, who were in sympathy with the new constitution project, gathered in the throne room and about the palace. The queen, retiring with the cabinet, informed them that she had a new constitution ready; that she intended to promulgate it, and proposed to carry out her plans then and there, and demanded that the cabinet countersign her signature to the instrument.

The queen would not listen to the protestations of the cabinet, that her action would precipitate bloodshed, and she threatened them that, unless they complied with her demand, she would herself immediately go out on the steps of the palace and announce to the assembled people that the reason she did not give them a new constitution was because the cabinet ministers would not permit her. Three of the ministers, fearing mob violence, immediately withdrew and returned to the government building. They were summoned back, but refused to return, on the ground that there was no guarantee for their personal safety.

The only forces under the control of the government were the household guards and the police. The former were nominally under the command of the minister of foreign affairs, and actually under the control of their immediate commander, Major Nowlein, a personal adherent of the queen. The police were subject to the orders of the marshal of the kingdom, Charles B. Wilson, the open and avowed favorite of the queen. Although the marshal was nominally under the control of the attorney general, her majesty had announced, in a public speech, that she would not allow him to be removed.

The cabinet were absolutely powerless, and appealed to citizens for support. They finally returned to the palace, by request of the queen, and for nearly two hours she endeavored to force them to yield to her will, and upon their refusal, announced, in a public speech in the throne room, and again from the upper gallery of the palace, that she



CHINESE VILLAGE AFTER A FETE DAY.

The Chinese residents of the islands have many holidays and fete days, which they celebrate with a great deal of noise and much satisfaction to themselves. Our artist visited one of these villages the day after such a celebration, and secured this thoroughly representative photograph.

RAISING THE AMERICAN FLAG AT THE GOVERNMENT HOUSE, HONOLULU.

Annexation was secured under a joint resolution of Congress, passed on July 7th, 1898, and on the 12th of August following the ceremony of raising the stars and stripes and placing the islands formally under the Government of the United States took place. The photograph represents the scene on that occasion in front of the government house at Honolulu

desired to issue the constitution, but was prevented from doing so by her ministers, but would issue it within a few days.

The citizens responded to the appeal of the cabinet ministers to resist the revolutionary attempt of her majesty. There was a hastily called meeting of the prominent people of the islands, at the law office of Wm. O. Smith. Late in the afternoon it was felt that bloodshed and riot were imminent; that the city could expect no protection from the legal authorities; that on the contrary, the people not in full sympathy with the queen would undoubtedly be made the instruments of royal aggression. An impromptu meeting was held, which was attended by Attorney General Arthur P. Peterson, and was addressed, among others, by Minister of the Interior John F. Colburn, who presaged trouble unless there was co-operation and a committee of safety appointed. The assemblage immediately took action, passing a resolution in which it was pointed out that the public welfare required that a committee of public safety of thirteen be appointed to consider the situation and devise ways and means for the maintenance of the public peace and the protection of life and property. Two days later a mass meeting was held in the armory, on Beretania Street, which was called to order at 2:00 o'clock p. m., by Hon. W. C. Wilder, who presided. Lorin A. Thurston, H. F. Glade, C. Bolte, John Emmeluth, R. J. Greene, H. P. Baldwin and Alexander Young delivered earnest addresses, and a set of resolutions was unanimously adopted, which, after reviewing the entire history of the dissensions, ended with, "Now, therefore, we, the citizens of Honolulu, of all nationalities and regardless of political party affiliations, do hereby condemn and denounce the action of the queen and her supporters. And we do hereby ratify the appointment and endorse the action taken and report made by the said committee of public safety; and we do hereby further consider the situation and further devise such ways and means as may be necessary to secure the permanent maintenance of law and order, liberty and property in Hawaii."



GRASS HUT AND NATIVE "LUAU."

Very few of the old native grass houses remain on the islands, the spirit of modern improvement having replaced them with less artistic frame cottages and shanties. The expressions of indifference and vexation in the countenances of the natives is due to their prejudice against having their pictures taken, a prejudice which can be overcome only by the solicitation of some friend in whom they have confidence.



JAPANESE WATER-CARRIERS.

Every plantation employs men to carry water to the laborers in the field, and this work is performed in the manner represented in the photograph — precisely as similar work is done in Japan, or China, as the case may be.

After the resolutions had been put and carried, the assemblage quietly dispersed, and the committee proceeded to the execution of the plans defined, consulting with prominent men from time to time, and advising co-operation, which came through volunteers from all classes of citizens forming into companies for such service as might be required. At 5:00 o'clock p. m., January 16th, an armed force landed from the United States battleship, "Boston," as a precautionary guard, remaining ashore over night, and until affairs were peaceably settled.

While there were no more mass meetings, at which the

curious and unsympathetic might disturb the work before the committee of safety and their co-workers among the citizens, there were many consultations during the night of January 16th, and, after being credibly informed that Her Majesty would issue and publish the new constitution on Wednesday morning, January 18th, the committee of public safety, after mature deliberation of all concerned, left their rendezvous at 2:00 o'clock p. m., the 17th, accompanied by the gentlemen selected to administer the new government, and proceeding to Aliiolani Hall, entered without resistance and took possession, and from its front entrance Hon. H. E. Cooper, chairman of the committee of public safety, read the proclamation, which, after reviewing the Hawaiian government from the earliest dates of liberal laws, finally abrogated the Hawaiian monarchy, created a provisional government for the control and management of public affairs and the protection of the public peace, "until terms of union with the United States of America have been negotiated and agreed upon."

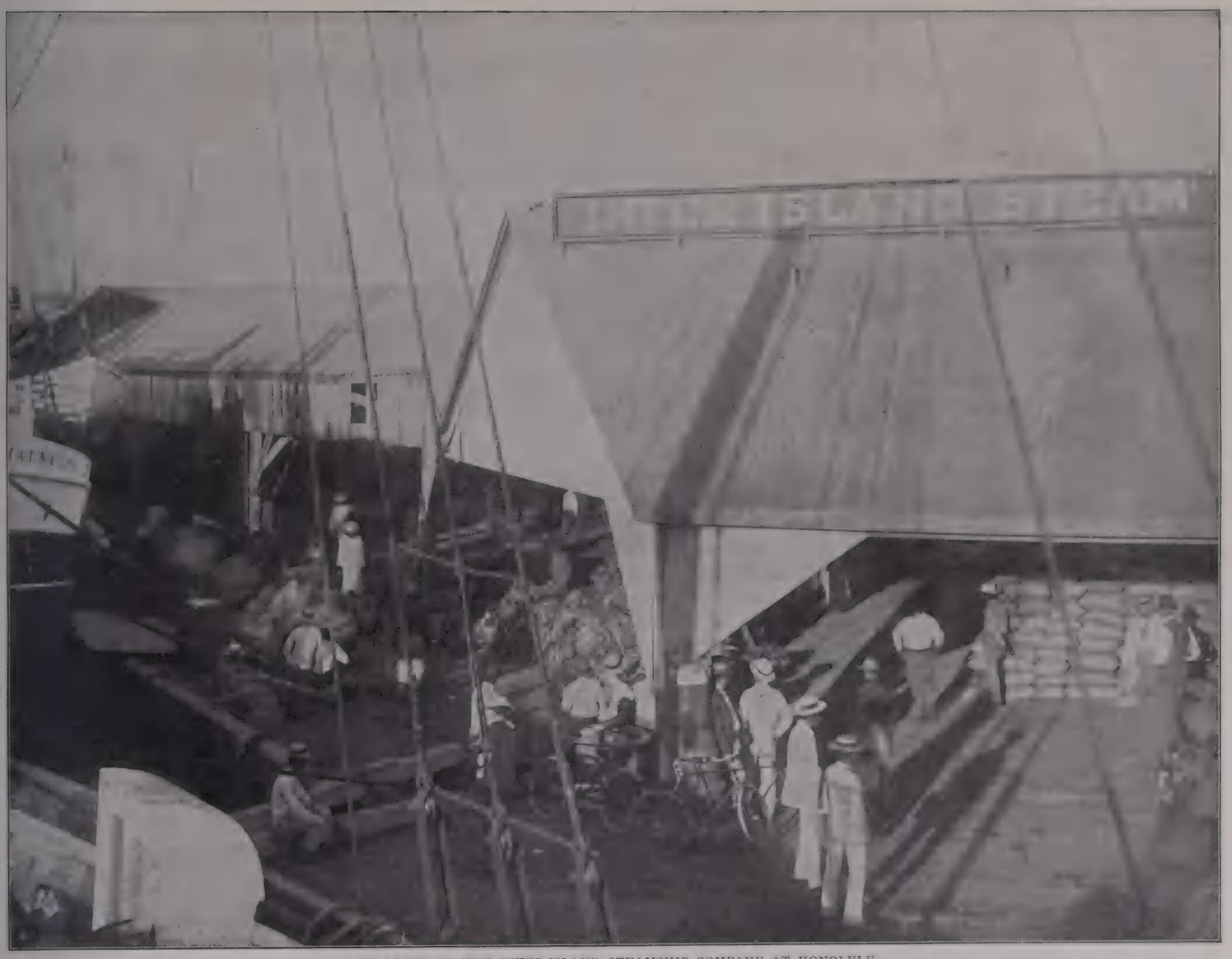
well, minister of finance; John F. Colburn, minister of the interior, and Arthur P. Peterson, attorney general, who were removed from office.

All Hawaiian laws and constitutional principles not inconsistent with the resolutions under which the provisional form of government was established, were held to remain in full force until further orders from the executive and advisory councils. These resolutions were signed by the committee of public safety.

The Provisional Government sent notification of the situation to the representative powers, requesting recognition as the government *de facto* of the Hawaiian Islands, and at once received an unqualified recognition from His Excellency, John L. Stevens, minister plenipotentiary from the United States. It read:

"UNITED STATES LEGATION,
"HONOLULU, H. I., January 17th, 1893.

"A Provisional Government having been duly constituted in the place of the recent government of Queen Liliuokalani, and



WHARVES OF THE INTER-ISLAND STEAMSHIP COMPANY AT HONOLULU.

Rice, bananas and the products of the sugar plantations constitute the principal exports of the islands, and large consignments of these are constantly on the wharves awaiting shipment. The scene here depicted is duplicated every day in the year.

The Provisional Government consisted of an executive council of four, who were to administer the executive departments of the government. The following gentlemen were selected: Hon. Sanford B. Dole, president and chairman of the council and minister of foreign affairs; J. A. King, minister of the interior; P. C. Jones, minister of finance; W. O. Smith, attorney general. An advisory council of fourteen were appointed, who were Hon. S. M. Damon, Lorin M. Thurston, John Emmeluth, J. A. McCandless, F. W. McChesney, W. R. Castle, W. C. Wilder, A. Brown, J. F. Morgan, H. Waterhouse, E. D. Tenney, F. Wilhelm, W. G. Ashley, C. Bolte. This council was vested with general legislative authority. The executive and advisory councils, acting jointly, were empowered to remove any member of either council and fill all vacancies.

All officers under the late government were requested to continue at their posts, except Queen Liliuokalani, Chas. B. Wilson, marshal; Samuel Parker, minister of foreign affairs; W. H. Cornwell, minister of finance; John F. Colburn, minister of the interior, and Arthur P. Peterson, attorney general, who were removed from office.

All Hawaiian laws and constitutional principles not inconsistent with the resolutions under which the provisional form of government was established, were held to remain in full force until further orders from the executive and advisory councils. These resolutions were signed by the committee of public safety.

The Provisional Government sent notification of the situation to the representative powers, requesting recognition as the government *de facto* of the Hawaiian Islands, and at once received an unqualified recognition from His Excellency, John L. Stevens, minister plenipotentiary from the United States. It read:

"UNITED STATES LEGATION,
"HONOLULU, H. I., January 17th, 1893.

"A Provisional Government having been duly constituted in the place of the recent government of Queen Liliuokalani, and said Provisional Government, being in full possession of the government buildings, the archives and the treasury, and in control of the capital of the Hawaiian Islands, I hereby recognize said Provisional Government as the *de facto* government of the Hawaiian Islands. JOHN L. STEVENS,

"Envoy Extraordinary and Minister Plenipotentiary of the United States of America."

Similar notices of official recognition were received on the 18th and 19th, from the local representatives of all the other principal foreign governments at Honolulu.

Following the establishment of the Provisional Government, Messrs. Lorin A. Thurston, W. C. Wilder, W. R. Castle, C. L. Carter and Jos. Marsden were selected as commissioners to Washington, empowered to negotiate a treaty of union with the United States. The failure of the commissioners to Washington; the dispatching of a "high commissioner" by President Cleveland, and later history, constitute another story.

A Romance of Hawaii.

Along about 1858 a young Chinaman, named Wing Ah Fong, came with a shipload of Chinese to Honolulu. He was unusually intelligent and genial, and with a little capital, soon built up a prosperous business in Chinese crockery, silks and bric-a-brac. He was soon the leading merchant in Honolulu. He spent money freely and was well liked by all the people of various shades and colors in the quaint old town. As he grew in wealth he made love to pretty Concepcion, daughter of a poor Portuguese sailor who had floated into Hawaii. The Chinaman's money and his superiority to his fellow-coolies made him an accepted suitor. So Ah Fong and Concepcion were married in 1860. The wife was good-looking and energetic for that land of languor and siesta, and the two prospered and were happy. Ah Fong invested in sugar cane plantations, and in the olden times, when sugar plantations paid almost incredibly big profits, he grew very rich. In ten years Ah Fong was worth over $300,000 and was adding $35,000 to it annually. He was careful and prudent; while his business associates drowsed and took no heed of the morrow, he was ceaselessly watching chances to buy plantation land cheap from the improvident Hawaiians. By 1870 the Ah Fong sugar plantation, on the island of Hilo, had become one of the most productive there. While such men as Claus Spreckels made $700,000 and $800,000 annually from sugar exports, Wing Ah Fong made $50,000 and $60,000 annually in the same way.



THE RICE HARVEST.

Rice is usually cut and thrown in swaths with a "cradle," though in some cases it is harvested with a sickle, an instrument that has been in use since the earliest dawn of history.

Meanwhile the Ah Fong family circle widened. There were six children—a boy and five girls—in the home by 1870. Eight more girls were born there during the next fifteen years. Wing Ah Fong was an ideal father. He was delighted to see how each child resembled the mother in facial expression. He hired servants by the dozen, enlarged his house every few years, and thought nothing too good for his babies. He used to find no greater joy than to get his wife and all of his numerous girls in a great lumbering open carriage, like a Concord coach, that he had built according to his own ideas, and with himself as driver on the front seat, go rolling slowly over the roads about Honolulu for a few hours at a time. He was passionately fond of song, and motioning cheerfully to his black-eyed girls all about him, he would say: "You singee ally velly fine song, you know, I give you heap money." Then away the family would go down the road, with the girls singing in chorus a medley of all the popular songs of the



TERMINUS OF THE OAHU RAILROAD.

This road skirts the western and northern coasts from Honolulu to the extreme northern point of the island of Oahu, passing through some of the finest scenery in the island.

day. It used to be a memorable sight to see bowling along any of the lava-made roads in Honolulu, papa Ah Fong, with his long cue dangling down his back, driving in a carriage containing his complete family circle, singing, laughing and having a noisy good time all by themselves.

True Chinaman that he was, Wing Ah Fong never gave up his idea that the Chinese ways of doing things were a little superior to any others. He let his wife run the home and dress and educate the girls as she saw fit. The Ah Fong boy, however, was the father's to educate. So, while the Ah Fong girls dressed and were brought up according to American ideas, their brother wore a cue, had his head shaved and wore flowing silken garments like his father. Once the older daughters persuaded their father to don a black dress coat and vest when a party of naval officers came to the mansion to dine, but he afterward declared he would never again so discredit his race as to appear in other garb than that of a Chinaman. Occasionally, when he and his wagon-load of gaily-gowned femininity drove down to the Honolulu wharf to give a welcoming hand to the people from the steamer or a man-of-war, he would please his daughters by putting his long ebony cue under his Derby hat, but that was the limit of his complaisance.

In the early '90's Ah Fong was supposed to be worth $3,000,000, and there is no doubt of the truth of the supposition, for the property was there to show for itself. And then it was that a strange event occurred. After months spent in arranging his business interests, the rich Chinaman took his son with him and sailed away to visit his boyhood home in the Flowery Kingdom. This was in June, 1892, and from that time until the present day Ah Fong has never been seen or heard from by his family or former acquaintances in Honolulu. He disappeared as completely and as mysteriously as if he had taken wings and flown to some unknown planet. After months had passed and he was still unreturned, there began to be rumors among the Chinese in Honolulu that the millionaire merchant had been detained in China. When a year went by and he was yet absent, the gossips talked more actively than ever. Mrs. Ah Fong and her daughters kept closely at home for a long time, and never spoke on the subject to outsiders. The Chinese merchants in Honolulu began to say that Ah Fong had secretly gone to visit a former wife and her two sons in Pekin, and that by the laws of China he had come very near being sent to prison for a long term for deserting his family and going to a foreign land. The gossips had it also that Ah Fong had paid a fine of many thousands of dollars, and had settled down with a good-sized fortune to live the remainder of his days with his first family in Pekin. No one seems to know how much of this is gossip or fact, but since that June day so many years ago the form and face of the genial Chinaman have been unknown to his family and friends at Honolulu.



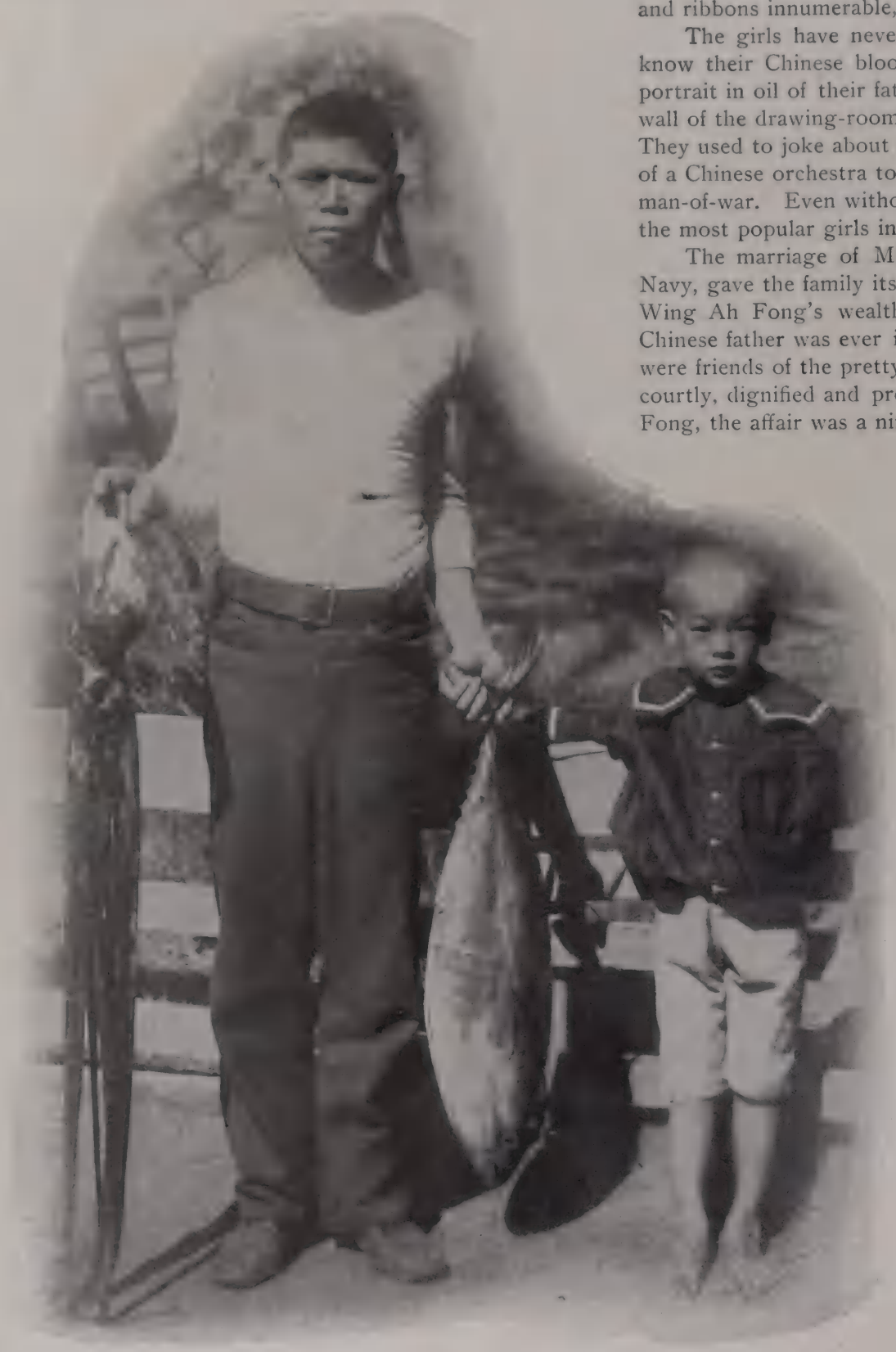
CAVE CEMETERY OF HAWAIIAN KINGS.

It was the custom in former times, when a king or member of the royal family died, to place the body in a royal canoe and float it, at high tide, into a cavern in the cliffs of the sea, where, on the ebbing of the tide, it was sealed up until the next royal death. When a particular cave was filled, another was selected, so that there are a number of such cemeteries in the islands. They are regarded with special reverence by the natives, and it was only by the power of official influence that our artist was permitted to photograph the one represented above.

The hospitality of the Ah Fong mansion has never waned during the years of absence of its former master. The family business affairs have been kept in fine shape, while the real estate and the shipping interests have largely increased in value since the annexation of Hawaii to the United States.

In 1894, when Captain Whiting of the United States Navy, married Miss Harriet Ah Fong, the affair was made as brilliant as money and the naval officers could make it; and it was then that Mrs. Ah Fong tacitly gave countenance to the rumors that her Celestial spouse was no more to return to Honolulu.

Meanwhile six of the Misses Ah Fong have married American husbands, and, according to all reports, they are model wives. Each daughter receives a dowery of $150,000 on her marriage, and the rapidly increasing value of the estate will further enrich them on its final division, a circumstance that would not deter the average young man from seeking a union with this interesting family.



JAPANESE FISHERMAN AND HIS SON.

The unattractive reptilian specimen in the man's right hand is an octopus, or devilfish, which constitutes a favorite dish with the Asiatics of the islands.

and a half dozen other shades of red and purple, with parasols, sashes and ribbons innumerable, in a score of harmonious and striking hues.

The girls have never been at all backward about letting people know their Chinese blood. Indeed, they still have a large and costly portrait in oil of their father, in all his Celestial finery, hanging on the wall of the drawing-room at home, and they point to it as their father. They used to joke about how papa preferred the absurd tinpanny music of a Chinese orchestra to the strains of a band on board an American man-of-war. Even without their money the Misses Ah Fong would be the most popular girls in Honolulu.

The marriage of Miss Harriet to Capt. Whiting, United States Navy, gave the family its greatest social prestige, for, notwithstanding Wing Ah Fong's wealth and the rare hospitality of the home, the Chinese father was ever in the minds of marriageable young men who were friends of the pretty girls there. When it was announced that the courtly, dignified and proud Capt. Whiting was soon to wed Miss Ah Fong, the affair was a nine-day wonder in Honolulu and San Francisco. The wedding of the veteran naval officer and his island sweetheart was made so grand an affair that it is still told over and over in Hawaii and on the Pacific Coast. The marriage has proved a very happy one. The couple have a beautiful home close beside the Ah Fong mansion in Honolulu, and there two children have been born to them. Mrs. Whiting is a devoted wife and mother, and the union seems an ideal one.

All the daughters have the tropical love for music, and several are superb songstresses of popular ballads. While the girls have their mother's mirth and desire to please, each has inherited her Chinese father's business sense. Seven of the girls are noticeably pretty, black-eyed and raven-haired. One is a demi-blonde, and the combination of her blue eyes and dark eyelashes and hair and her pink-and-white complexion makes her the most generally accepted beauty of the family. Several of the sisters have their father's tall stature, but the rest are of petite figure. Three have a pronounced suggestion of Chinese almond-shaped eyes, and nearly every one of them has the mother's olive complexion and soft, easy mode of speech. No less an authority than Sir Edwin Arnold said that the few days he spent at the Ah Fong home a few years ago were the "most tropically charming" he ever knew in the South seas.

One cannot be long in Honolulu without seeing the Ah Fong girls. They ride a great deal, and they are always unitedly interested in entertaining people of polite society who come on a visit to the islands. The girls are not literary, and only two or three paint. They speak English

The chief charm of the thirteen sisters is their dashing style, their graceful conversational ability (cultivated by association with the naval officers and the finest tourists, who come to Honolulu for weeks at a time), and their excellent taste in the color and arrangement of their garments. Having large wealth and a natural genius for color effects, they have been famous in Honolulu for their wonderfully becoming gowns. Sitting on one of the many piazzas at home on a warm afternoon, in their variegated habits of silks and challies, the Ah Fong girls present an idea of a big jolly bouquet of colors. One has afterward a confused recollection only of a group of merry girls in vivid scarlets, pinks, magentas



A CHINESE DUCK FARM.

The ducks are allowed to stray along the beach and inlets during the day, but are herded and closely guarded during the night. The business is very profitable, and many Chinamen are growing wealthy from the proceeds of their duck farms.

correctly, and French, Kanaka and Portuguese fairly. For years they have been famous for their graceful waltzing. Many a young naval officer has sailed away from Honolulu harbor with fond remembrances of his first appreciation of the soulfulness and beauty of Strauss' waltzes after one of the almost weekly hops in the ball room at the Ah Fong home.

But in the midst of all this beauty and refinement, where are the father and son? Ah, that is the tragedy of the story; and how great that tragedy may be no one can imagine.

Peculiarities of the Hawaiian People.

The native Hawaiians are of a tawny complexion, inclining to olive, without any shade of red. They bear no resemblance whatever to the Indians of the American continent. Their hair is black or dark brown, glossy and wavy; they have large, languid, dark eyes, a somewhat flattened nose, and full, sensuous lips.



HOTEL AND GROUNDS AT WAIALUA, ISLAND OF OAHU.

The mild climate of Hawaii renders the open air always desirable, a fact which enables the people to utilize the artistic and hygienic advantages of wide porticos and verandas in building their houses. Many handsome buildings are to be seen in the cities and on the plantations.

Some of the women are extremely beautiful. The men are of good stature, well-made and active; while many of the chiefs are unusually large, exceeding the average height of Europeans. Both men and women are expert in swimming and in the use of canoes, by which, in former times, most of their war expeditions were carried on. Their disposition is kind, yielding and imitative. They are a frolicking, laughter-loving people and very demonstrative in their manners, while many of their songs, or *meles*, manifest genuine poetic feeling. At the time of Captain Cook's visit they had abandoned cannibalism, which formerly disgraced these islands, but they were extremely licentious and had been brutalized by the tyranny of their chiefs.

Like all aborigines of mild southern climates, they are not naturally an industrious race, and in their natural state they depended almost entirely upon fishing and the spontaneous productions of the earth for food. But they now cultivate the soil with considerable skill, and manufacture sugar, molasses, salt, arrowroot, poe from the taro root, and other products indigenous to their climate. They are likewise skillful workers in iron and other metals.

They are passionately fond of music and dancing, a characteristic that distinguishes nearly all southern peoples. The hula-hula, their national dance, is peculiar to these tribes, nothing similar to it having been found among other races. It is a dance of love, and under its influence the participants seem to become oblivious to everything except the grand passion by which they are dominated. The hula-kui, or dance of the athletes, is also a popular amusement; but it is in reality a revival of a more ancient dance, in which the participants sought to rival each other in vigorous posturing and graceful gesticulation. It has the appearance of idealized boxing, the feigned blows being spent harmlessly upon the air; and in some respects it resembles the modern "cake-walk," so popular among the negro population of the United States.

But the hula-hula is, in the supremest sense, the dance of passion. It has a running accompaniment of song and clanging gourds, half a dozen of these being alternately tossed into the air and beaten rythmically with the palms of the performers. The effect of this savage music on the dancers is magical. Hands and feet display a constantly increasing quickness of motion, the limbs quiver with excitement, convulsions of the chest and abdomen succeed one another with increasing violence, and are accompanied by extraordinary hip gyrations and semi-nude gymnastic contortions that ultimately plunge the dancers into paroxysms which far outstrip the sensuous ecstacy of the whirling dervishes. A correspondent who recently witnessed a performance of the hula-hula in all its native abandon, thus describes the strangely weird scene:

"A great mat upon the floor before us was the stage. On one side of it a half dozen muscular fellows were squatted, each with a huge calabash, the sides of which he smote nimbly with his two palms; these were the drummers and singers who beat time while

they sang the epics of their country, to the joy of the listeners.

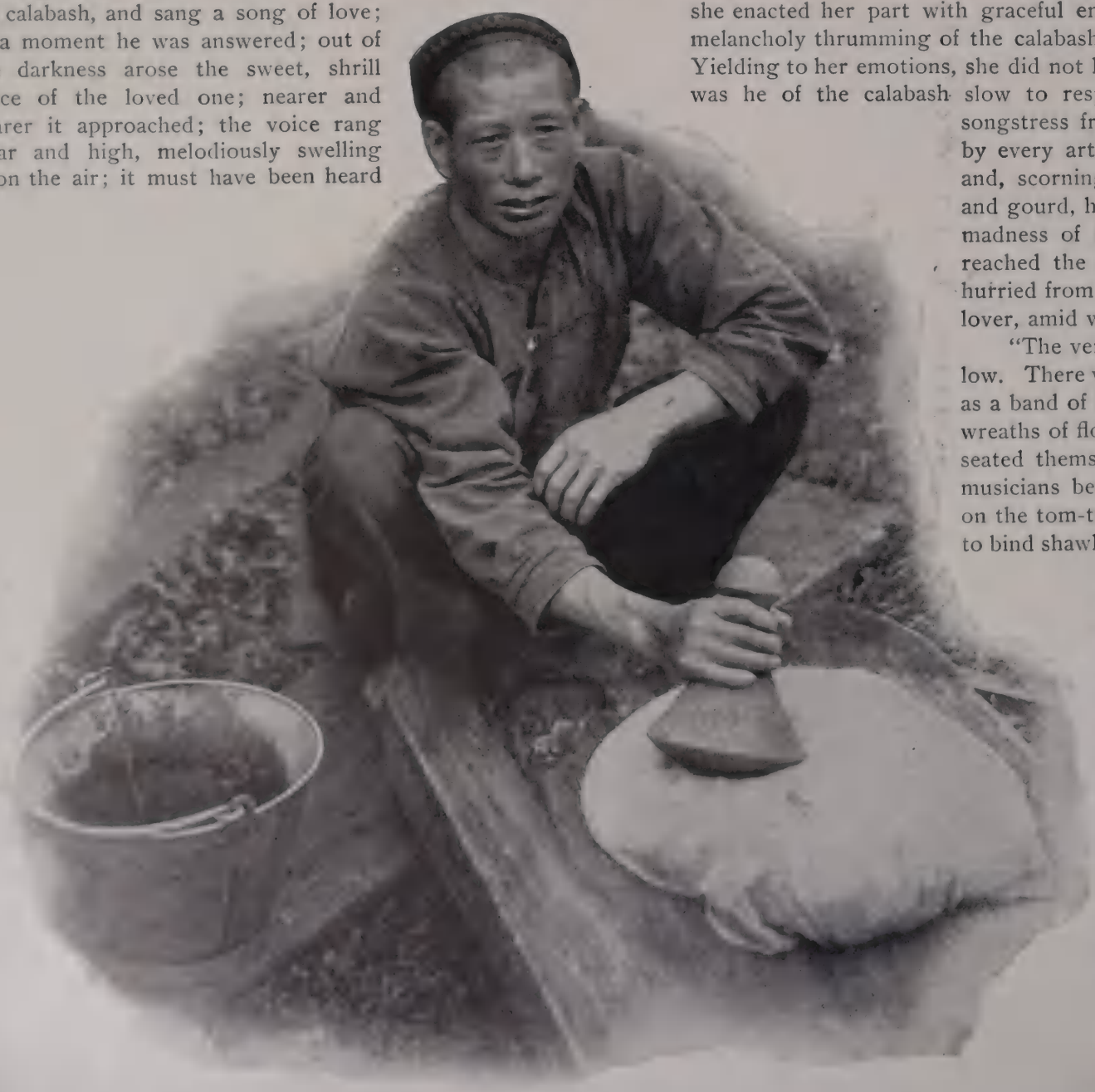
"A dozen performers entered and seated themselves in two lines, face to face, six men and six young girls; each bore a long joint of bamboo slit at the end like a wisp broom. Then began a singularly intricate exercise called *pi-ulu*. Taking a bamboo in one hand, they struck it in the palm of the other, or on the shoulder, on the floor in front, to left and right; they thrust it out before them, and were parried by the partners opposite, crossed it over and back, and turned it in a thousand ways to a thousand meters, varied with chants and pauses. For half an hour or more the thrashing of bamboos was prolonged, while we sat hopelessly confused in our endeavors to follow the barbarous harmony, which was never broken or disturbed by the expert and tireless performers.



HOSPITAL OF THE LIHUE SUGAR PLANTATION.

This hospital is regarded as a model in its arrangement and conveniences, and since its erection the plan upon which it is built has been adopted by a number of other large plantations.

"During the rest, liquor was served in gourds, and many a powerful pipe was lighted. A variation in the programme followed: a young lover seated in the center of the room beat a tattoo upon his calabash, and sang a song of love; in a moment he was answered; out of the darkness arose the sweet, shrill voice of the loved one; nearer and nearer it approached; the voice rang clear and high, melodiously swelling upon the air; it must have been heard afar off, it was so plaintive and so penetrating. Secreted at first behind a screen in the corner of the room, some dramatic effect was produced by the entrance of the singer at the right moment; she enacted her part with graceful energy; to the rythmical and melancholy thrumming of the calabash, she sang her song of love. Yielding to her emotions, she did not hesitate to betray all, neither was he of the calabash slow to respond; having charmed this songstress from the boughs, he sought by every art to complete his conquest, and, scorning the charms of goat-skin and gourd, he sprang toward her in the madness of his soul, when she, having reached the climax of desperation, was hurried from the scene by her enraptured lover, amid whirlwinds of applause.



PROCESS OF MAKING POE.

Poe is made by pounding and kneading the taro plant, after it has been boiled, until it attains the consistency of stiff dough, when it is eaten by dipping the fingers in the mass and conveying it to the mouth. The man in the photograph proved to be a leper, and was sent to the leper colony on Molokai Island a few days after this photograph was taken. But instances like this do not lessen the fondness of the people for their favorite dish.

"The veritable hula-hula was to follow. There was a murmur of admiration as a band of beautiful girls, covered with wreaths of flowers and vines, entered and seated themselves before us. While the musicians beat an introductory overture on the tom-toms, the dancers proceeded to bind shawls or scarfs about their waists, turban-fashion. They sat in a line facing us, elbow to elbow. Their upper garments were of the airiest description; their bosoms were scarcely hidden by the necklaces of jasmine that rested upon them.

"Then the master of ceremonies, who sat, gray-headed and wrinkled, at one end of the room, threw back his head and uttered a long, wild and shrill guttural—a kind of invocation to the goddess of the dance. When this clarion cry had ended, the dance began, all joining in with wonderful rythm, their bodies swaying slowly backward and forward, to

left and right; the arms tossing, or rather waving, in the air above the head; now beckoning some spirit of light, so tender and seductive were the emotions of the dancers, so graceful and free the movements of the wrists; and anon, with violence and fear they seemed to repulse a host of devils that hovered invisibly about them.

"The spectators watched and listened breathlessly, fascinated by the terrible wildness of the song, and the monotonous thrumming of the accompaniment. Presently the excitement increased; swifter and more wildly the bare arms beat the air, embracing, as it were, the airy forms that haunted the dancers, who now rose to their knees and with astonishing agility caused the clumsy draperies about their loins to quiver with an undulatory motion, increasing or decreasing in violence, according to the sentiment of the song and the enthusiasm of the spectators.

"There was a little resting spell—for a moment only—now and again, for the gourd's sake, or three whiffs at a pipe that would poison a white man in ten minutes; and before we half expected it, or had a thought of urging the unflagging dancers to resume their marvelous gyrations, they were at it in terrible earnest.

"From the floor to their knees, from their knees to their feet, they rose in a spiral fashion; now facing us, now turning from us, spinning, ambling, writhing, till the eye was dazed and the ear deafened with boisterous cheers and passionate laughter. The room whirled with the reeling dancers, who seemed each encircled with a living serpent in the act of swallowing big lumps of something from his throat clean to the tip of his tail, and these convulsions continued till the hysterical dancers staggered and fell to the floor, overcome by fatigue and exhaustion.

"Meanwhile, windows and doors were packed full of strange, wild faces, and the frequent police gently soothed the clamoring populace without, who, having eyes, saw not—which is probably the acme of aggravation."

The advent of civilization was fatal to these people. The native population has steadily decreased, and in the course of a few generations will probably disappear or become amalgamated with the hardier incoming races from America and Europe. The partial adoption of foreign dress, the discontinuance of native sports, and the total change in the habits and customs of the people, which were formerly adapted to their natural surroundings, have aided in reducing the average of longevity and the productiveness of the race.

It is said that owing to the remarkable healthfulness and mildness of the climate, the Hawaiian language has no word to express the general idea of weather. Where the daily range of the thermometer rarely exceeds fifteen degrees, and the people enjoy the delights of perpetual spring, they are naturally so little interested in the weather as to have no occasion to make it a topic of conversation. June is the warmest month and January the coldest; and for a period of ten years records kept at Lahilahi, on the western coast of the island of Oahu, showed a range of 50 degrees as the lowest and 86 degrees as the highest for these two months.



A PINEAPPLE FARM NEAR PEARL CITY.

The soil and climate of the islands are both adapted to the growth of a superior quality of this delicious fruit, which is rapidly coming to the front as one of the leading Hawaiian industries. The land, however, must in all cases be irrigated, which increases the fertility of the soil and the certainty of the crop.

The disposition of the people, like their climate, is so gentle that it is said they have no words in their language with which to express the emotions of anger; and it is impossible for the native Hawaiian to be profane, because in the vocabulary of his race there are no expletives. It is also true that their loose ideas of morals have left their impress on the language, which has no verb to express duty, possession, being or existence. The Hawaiian language is expressive and musical, with a full vocabulary of all natural objects, while its primitive character is shown by the deficiency of abstract words and general terms. It abounds in nice distinctions and is exact in grammatical structure. Its relation to the other Polynesian dialects is shown in the fact that every word and syllable must end in a vowel. The ratio of vowel to consonatal sounds is nearly twice as great as in the Italian, the softest of all the European tongues; a fact that renders the sound

of conversation among a company of native Hawaiians sweet as gentle music.

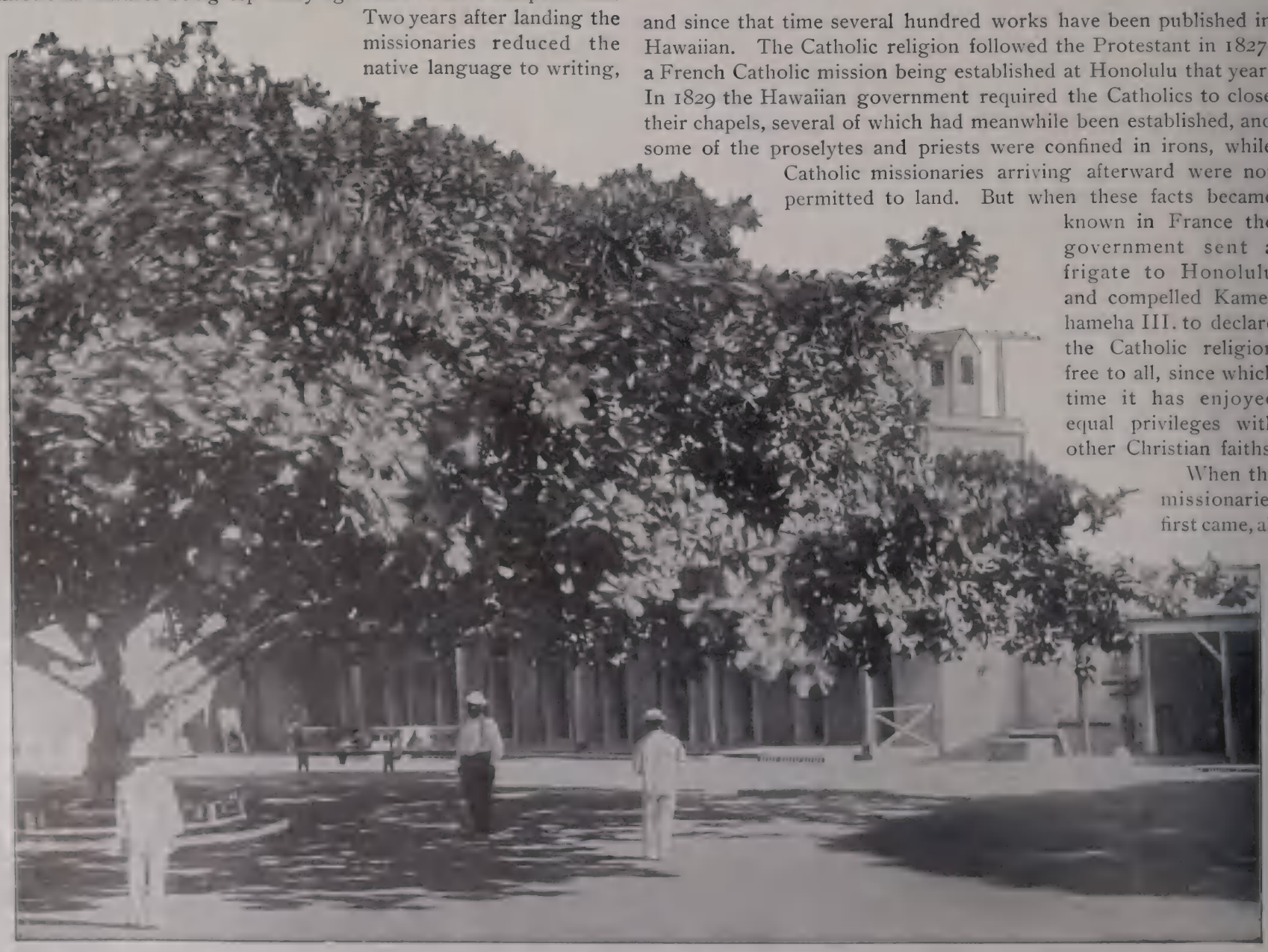
These people are expert fishermen, and when they can be induced to enlist for regular service on board ship, they make excellent sailors. Their disposition is facile, yielding and imitative, which leads them to affiliate readily with the Chinese. Like the Africans, they are demonstrative and laughter-loving, and in their aboriginal state they were hospitable even to excess. Indeed, their hospitality knew no bounds, going to the extent of freely surrendering everything they possessed to the enjoyment of the visitor. This characteristic is still so prominent among them that the traveler who sojourns in Hawaii will never have occasion to feel that he is without a home. They are fond of study, and seem to have a special aptitude for arithmetic and geometry. Education has diffused itself among them to an extent perhaps unexampled in the experience of any other aboriginal race. Free schools and churches flourish all over the islands, and there is scarcely a Hawaiian of proper age who cannot read and write in his own language, and usually also in English. These commendable conditions are due to the efforts of the missionaries, who united education with the gospel as civilizing influences over the natives. The people now maintain their churches by voluntary contributions, and are extremely liberal in their support of all religious and charitable movements. There is, however, a tendency to retain the old native superstitions, and to adopt those of other races that come among them. These are seen in the continuance of the luaus, the hula-hula, and their veneration for forest and flowers. They are likewise opposed to the making of their own images or the taking of their photographs, under the belief that a portion of their soul departs into the counterfeit resemblance and thus weakens their tenure of life. The latter superstition they have acquired from the Chinese and Japanese, and so great is its hold upon their imagination that our artist found it almost impossible to secure satisfactory photographic representations of these strange children of nature.



JAPANESE LABORER AND HIS WIFE.

These people are representative of the class of laborers brought to the islands from Japan, to work on the sugar plantations. They are the peasantry of the Island Empire, but with liberty and plenty to eat they soon develop into fairly good citizens.

The first American missionaries arrived in the islands in 1820, and the people quickly yielded to the influences of Christianity, its emotional features being especially agreeable to their temperament. Two years after landing the missionaries reduced the native language to writing, and since that time several hundred works have been published in Hawaiian. The Catholic religion followed the Protestant in 1827, a French Catholic mission being established at Honolulu that year. In 1829 the Hawaiian government required the Catholics to close their chapels, several of which had meanwhile been established, and some of the proselytes and priests were confined in irons, while Catholic missionaries arriving afterward were not permitted to land. But when these facts became known in France the government sent a frigate to Honolulu and compelled Kamehameha III. to declare the Catholic religion free to all, since which time it has enjoyed equal privileges with other Christian faiths. When the missionaries first came, all



INTERIOR OF THE JAIL AT HONOLULU.

the land was owned by the king and his chiefs, to whom the people were absolutely subject; but just previous to that date Kamehameha II. had abolished idolatry, and he, and still more his successors, were very friendly to the missions, which soon gained a footing and wrought the beneficent reforms already described. The islands quickly assumed the appearance of a civilized country, and the blessings of liberty and civilization were showered upon the people.

The last dynasty of Hawaiian kings was founded by Kamehameha I., usually called the great, by a series of wars lasting several years during the last half decade of the 18th century. His final victory over the rival chiefs of Oahu was achieved near Honolulu, about the beginning of the present (19th) century, after which he offered the leaders their choice of serving him or taking their chances of being thrown over the precipice. Some of them chose the latter alternative, when a series of single-handed combats took place between them and the conqueror, in which a number variously estimated at from less than twenty to several hundred were overcome, one by one, and hurled down the frightful heights of the Pali by Kamehameha, who was a giant in both strength and physique. This incident has been magnified by various writers, but we are assured that the foregoing is substantially correct.

There are few native animals in the Hawaiian Islands. Such as there are consist principally of swine, dogs, rats, domestic fowls, and a peculiar bat that flies by day. Snipes, plovers and wild ducks abound in all the islands. Songbirds are limited to a few species, but many varieties are adorned with the brilliant plumage of the tropics. One of the latter species has under each wing a small tuft of feathers of a golden yellow color, about an inch in length, from which the war cloak of Kamehameha was made. This cloak is four feet long, with a spread of eleven and a half feet at the bottom, and so rare are the feathers of which it is composed that its formation is said to have occupied nine successive reigns. These brilliant feathers are observed by all visitors to Honolulu as special ornaments and decorations of the royal chambers of the palace.



A NATIVE HAWAIIAN CELEBRATED FOR HIS SWIMMING FEATS.

This old man is a noted character about Honolulu. He is known by a native appellation meaning "shark-beater," which he acquired, according to his statement, by outswimming a shark on a certain occasion when a voracious specimen of this dreaded fish attempted to serve him up for a dinner.

Industrial Conditions in the Hawaiian Islands.

At present, sugar probably forms nine-tenths of the value of exports from these islands, and annexation to the United States has greatly stimulated this industry. A few years ago it was believed that the sugar producing area was almost exhausted, but since then it has been vastly increased by the introduction of irrigation from artesian wells and other sources. This single factor has added at least one hundred per cent to the capacity of these islands as producers of sugar, and within the short space of the past three years their export of this product has more than doubled.

The first attempt to cultivate sugar cane on a large scale was made as early as 1835, by Dr. R. W. Wood, at Koloa, on the island of Kauai. During the next five years sugar to the value of $36,000 had been exported. About that time a well-known citizen of Honolulu contributed an article to the press on the subject of the "Resources of the Islands," in which he made the following prediction regarding the future of sugar:

"It is a common opinion that sugar will become a leading article of export. That this will become a sugar country is quite evident if we may judge from the varieties of sugar cane now existing here, its adaptation to the soil, the price of labor, and a ready market. From the experiments made it is believed that sugar of a superior quality can be produced here."

This prediction has been verified in every particular. The sugar business has not only become the principal industry of the islands, but a very fine quality is produced, while the cane is large and juicy to a remarkable degree. The most luxuriant sugar cane in the world is grown on the irrigated lands of the Hawaiian Islands, as will be admitted on examining the numerous specimens photographed in this work. From 1841 to 1860 the growing of sugar cane and the manufacture of sugar therefrom was carried on

with varying degrees of success, and often in very crude ways. The percentage of sugar obtained was small compared with what there was in the cane or compared with what is now obtained; but continual experimenting went on, with more or less profit. Since 1860 the growth of the industry has been greater and more certain, until now large plantations, with their thousands of tons output from year to year, are to be found on all the larger islands. These outputs would have been considered impossible even as late as 1875 or 1876. The great increase has been made possible by the better methods of cultivation, high fertilization, artificial irrigation, a good supply of labor and constant improvements in the manufacture of sugar.



NATIVE FAMILY NEAR WAIALUA, ISLAND OF OAHU.

This extraordinary stimulation of industry has been the means of bringing into use large tracts of land, giving the owners fair prices for it, or good rents if leased; it has afforded remunerative employment for the natives and other races so long as they wished to work, and it has brought into the country many skilled laborers with their families, producing thereby a higher and better civilization; it has created and made profitable many classes of business, including lines of sailing vessels and steamers, not only for inter-island, but foreign business. With the increase of population which the industry has been the means of bringing into life, there have come new wants and needs. Schools and churches have had to be built all over the islands at large expense. Good roads have had to be provided to open up the new lands brought into cultivation and use; and there is likewise great activity in railroad building. In a few years all of the principal islands will be as well supplied with railway conveniences as any other section of the United States.

At the time this was written there were five lines of railroad in operation in the islands, the principal of which was the Oahu Railway and Land Co.'s line, extending from Honolulu to Kahuka, on the extreme northern point of the island of Oahu, a distance of 71.3 miles. The intention of the owners of this road is to encircle the entire island with its tracks, and also to lay branch lines to interior points as the development of that rich section calls for them. This road affords tourists and others an opportunity to view a class of scenery unparalleled in the world for grandeur and beauty. Leaving Honolulu and passing through rice fields, the traveler skirts the great inland waters of Pearl Harbor, in sight of the most charming mountain views imaginable, embracing crags, peaks, precipices, and innumerable cascades and waterfalls spanned by perpetual rainbows of brilliant hues. Further on, the rough surface of the country crowds the railroad tracks close to the sea, affording a rare combination of ocean's blue expanse and the rugged scenery of volcanic mountains towering to the very skies. Here and there deep valleys, guarded by perpendicular cliffs thousands of feet high, give sun and cloud an opportunity to display wonderful combinations of light and shadow on the rich and varied colors of the tropical products of this region. The northern portion of the island is constantly refreshed by the trade winds and enjoys a cool and invigorating climate.



SCENE ON THE NORTH COAST OF OAHU ISLAND.

Along the line are situated some of the most productive sugar plantations in the world, each representing an investment of millions of dollars, so vast are the

agricultural operations of this remarkable region. In many instances the pumping plants of these plantations equal those of the largest cities, while the products of the mills average hundreds of tons of sugar per day.

The other railway lines are each but a few miles in extent, and are used principally to carry the produce of the plantations to the various points of shipment. There is one such road on the island of Kauai, another on Maui, and two on Hawaii, one of the latter encircling the northern point of the island and the other connecting Punaluu, on the south coast, with Pohala, a few miles inland.

It will probably surprise the reader to learn that our little "South Sea" territory owns a merchant marine composed of fifty-eight vessels, of which twenty-seven are steamers, three sailing ships, eight barks, eighteen schooners, and two sloops. Thirty-one of these vessels were built in the United States. There are three steamship lines plying between Hawaii and points on the west coast of the United States. One of these steamers makes Honolulu her destination; two others, after discharging passengers and freight at Honolulu, proceed to Samoa and Australia. The other steamers of the international lines go to Japan and China.

Quarantine regulations are very strict, and any vessel entering a port of the Hawaiian Islands in violation of any of these regulations may incur a fine not exceeding $5,000, which is a lien on the vessel. The board of health may at any time cause a ship to be disinfected at the expense of the owners.



STREET VIEW AND FLOWER MARKET IN HONOLULU.

The passion for flowers among the natives is so great that its satisfaction affords a lucrative business for large numbers of "lei" or flower girls. The custom has also extended to the white population, until the streets have almost the appearance of an animated flower garden.

The port physician must board every vessel arriving from an Asiatic port, and may board every vessel arriving from any foreign port. If not satisfied that the passengers have no contagious disease, he may order the vessel to anchor outside the harbor until the board of health is notified of the facts. Should a vessel arrive from any port known to have any contagious disease on board, although no case of such may have broken out during the voyage, the officers, crew and passengers may be kept in quarantine until a period of eighteen days shall have elapsed from the time of her leaving the infected port, and the vessel shall undergo such disinfection as the board of health may deem necessary.

No clothing, personal baggage or any goods, not even the mails, may be landed without disinfection when any case of contagious disease is known to exist on board.

It is unlawful for the following classes of aliens to land: Idiots, insane persons, paupers, vagabonds, criminals, fugitives from justice, persons suffering from a loathsome or dangerous contagious disease, stowaways, vagrants, and persons without visible means of support, which means of support may be shown by the bona fide possession of not less than $50 in money or a bona fide written contract of employment with a reliable and responsible resident of the Hawaiian Islands. The penalty for a violation of the above, by attempting to land any alien not entitled to land, is a fine of not less than $100 and not more than $500 for each person.

The islands have a singular discrimination against commercial travelers. They are not permitted to solicit orders or to do business in Honolulu or elsewhere in the island of Oahu until they have taken out a license, for which they are required to pay a fee of $570. This license, however, is not good in any of the other islands, and for each one that they visit they must have a new license, which costs them $255. The tax is almost prohibitive, and as a result there are but few commercial travelers in Hawaii. Another exaction required of them is to the effect that if they have resided on any one of the islands longer than thirty days they must procure a passport before leaving, for which a fee of $1 is charged. Passports are issued by the collector of customs to all applicants, except in the following cases:

(First.) In case of the indebtedness or obligation to pay money of the applicant to the Government or to any private individual, of which the collector has received written notice, accompanied by a request not to grant a passport. (Second.) In case the applicant is a party defendant in a suit, civil or criminal, pending before any court in the country, of which the collector has received written notice. (Third.) In case a writ of *ne exeat regno* or any other process to arrest or stay the departure of the applicant shall have been issued by any court of the islands, of which the collector shall receive notice in writing. (Fourth.) In case of a written complaint being made to the collector that the applicant is about to depart the country leaving his wife or family unprovided for.

The object of these restrictions with reference to commercial travelers seems to be, in the first place, to confine trade as much

as possible to home institutions, and secondly, to prevent the introduction or spread of contagious diseases by travelers. It would certainly be difficult to imagine any other legitimate reason for such apparently unfair discrimination against a most worthy and enterprising class of business men.

The islands have a regular postal system, the principal office being at Honolulu, from which the mail is distributed to the various islands and sent into the interior by carriers. The latter feature is represented by the same primitive system that prevails in the remote districts of the United States.

At present Hawaii imports nearly everything in the way of manufactured goods that her citizens require; also a large line of canned goods, meats, flour, etc. The same system prevails in this respect that formerly existed in the cotton producing sections of the Southern States. The production of sugar is so profitable that the planters believe it pays them better to concentrate all their efforts on that crop and buy their necessary supplies from abroad. Practically the entire sugar crop, in excess of the home consumption, is sold in the United States, and we also supply the islanders with more than three-fourths of their imported articles.

Nearly all domestic labor in Honolulu and elsewhere in the islands has until recently been performed by Chinamen, who make ideal servants as to cleanliness, industry and faithfulness. But during the past few years this field has been invaded by the Japanese, who in some respects are preferable to the Chinese, being more intelligent and trustworthy. Japanese women are especially in demand as nurses for children. They are kind, patient and scrupulously clean, and as a rule they are devoted to their little charges. The following is about the average scale of domestic wages:

Cooks, Chinese and Japanese, $3 to $6 per week, with board and room; nurses and house servants, $8 to $12 per month, with board and room; gardeners or yardmen, $8 to $12 per month, with board and room; sewing women, $1 per day and one meal.

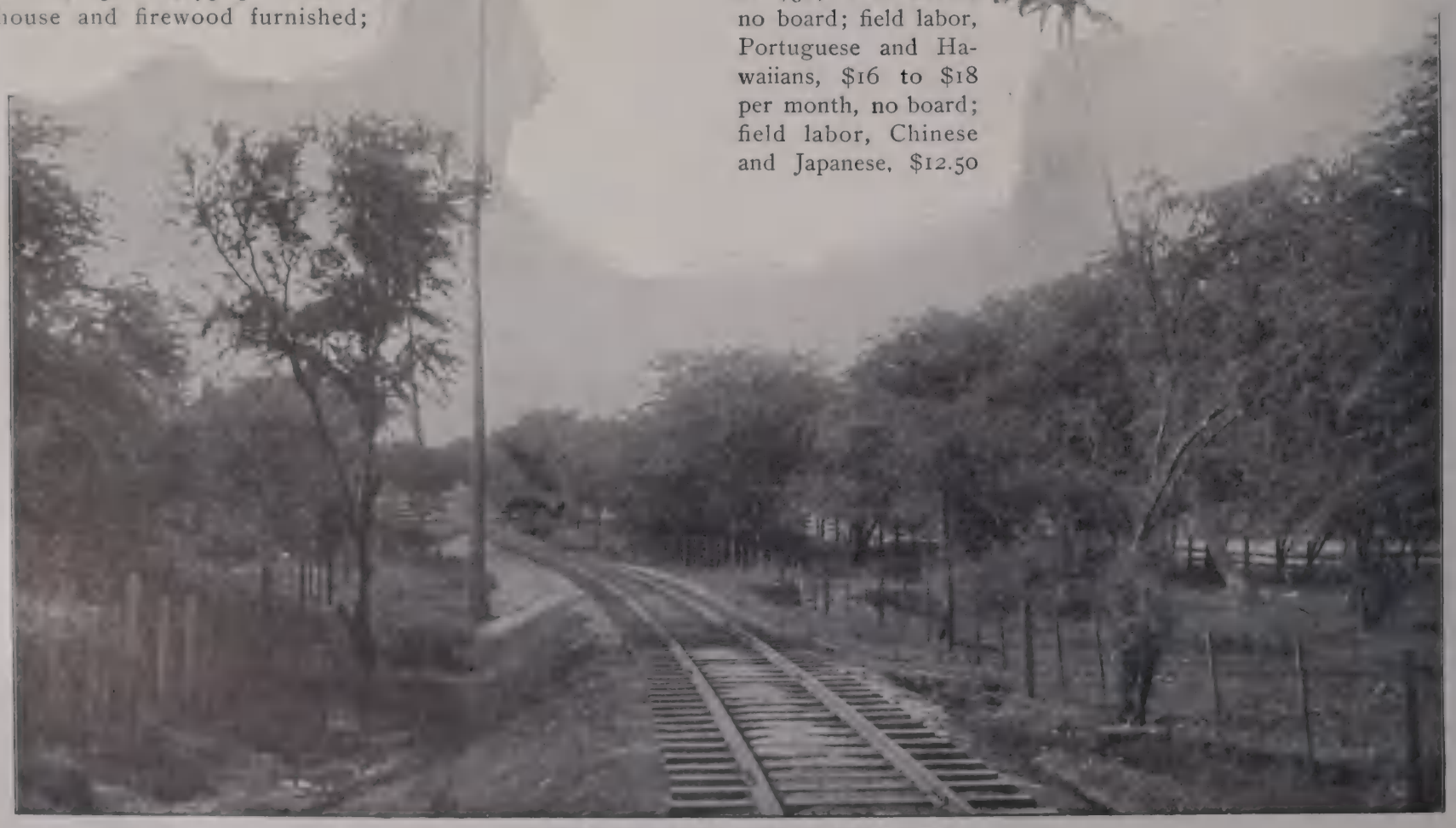
Good, substantial meals can be obtained at respectable Chinese restaurants and at the Sailors' Home, for 25 cents, or board for $4.50 per week.

The following scale of wages paid for other classes of labor has been published by the Government, and is doubtless approximately correct:

Engineers on plantations, from $125 to $175 per month, house and firewood furnished; sugar-boilers, $125 to $175 per month, house and firewood furnished; blacksmiths, plantation, $50 to $100 per month, house and firewood furnished; carpenters, plantation, $50 to $100 per month, house and firewood furnished; locomotive drivers, $40 to $75 per month, room and board furnished; head overseers, or head lunas, $100 to $150; under overseers, or lunas, $30 to $50, with room and board; bookkeepers, plantation, $100 to $175, house and firewood furnished; teamsters, white, $30 to $40, with room and board; teamsters, Hawaiians, $25 to $30, with room, no board; field labor, Portuguese and Hawaiians, $16 to $18 per month, no board; field labor, Chinese and Japanese, $12.50



NATIVES GATHERING TARO ROOTS FOR SHIPMENT TO HONOLULU.



SCENERY NEAR KAEUA POINT, ISLAND OF OAHU.

to $15 per month, no board. In Honolulu bricklayers and masons receive from $5 to $6 per day; carpenters, $2.50 to $5; machinists, $3 to $5; painters, $2 to $5 per day of nine hours.

The weather is so uniformly good that artisans and laborers who work by the day do not have to make allowance for loss of time on that account. Nearly every day in Hawaii, except in the sections on the windward side of the mountains, is a fair day, while the bracing atmosphere prevents the exhaustion that follows manual labor in our climate. The labor market, however, is overstocked, and no one should go to the islands seeking work unless he is prepared with funds enough to live in idleness for several months while waiting for something to turn up.

At the present time there is a demand for mechanics in Honolulu, owing to the improvement in building, and masons and carpenters are needed. There are now about 2,000 mechanics on the islands, of whom about 500 are Chinese and Japanese. There are about 300 American mechanics and perhaps 250 Portuguese. The drivers of the carts and wagons are principally natives, and the handling of freight at the wharves is done by the same class.



A CHINESE FARMER'S HOME NEAR HONOLULU.

The rice stacks near the farmer's shanty, and the luxuriant banana grove across the strip of water, are indications of the abundance of food and comfort that this Chinaman has prepared for himself.

If Government statistics are reliable, the Asiatic portion of the population are liberal consumers of their native liquors, and yet drunkenness is not one of their sins. During the first half of 1897 there were withdrawn from bond 362,243 gallons of all kinds of liquors, wines and beers, or three and one-half gallons for each man, woman and child on the islands, counting all nationalities. By separating these liquids into classes as they are consumed by the various races, the following results are shown: Of Japanese "sake" withdrawn from bond, there were 151,732 gallons, or six and one-sixth gallons for each individual of that race. Of Chinese "sham shoo" there were withdrawn 9,230 gallons, or an average of only three and one-half pints per capita for the Chinese. If the Celestials confine their drinking to their native liquor, this would indicate that they are the most temperate people on the islands, for the average for the remainder of the population, of all imported liquors consumed, is three and one-fifth gallons. These bibulous statistics do not speak well for the temperance proclivities of the inhabitants, and yet intemperance is rare among all the islanders. During the period referred to, 84,549 gallons of wine were imported from California, while the entire supply of champagne (1,463 gallons) came from Europe. Some of this, however, was of American manufacture, having been shipped to Europe for treatment and returned as a product of that continent. The native Hawaiians, as well as the Chinese and Japanese, consume large quantities of a domestic liquor designated locally as "swipes." It is distilled from pineapples and is very intoxicating. The morning following a night's revelry in which this drink has been dispensed, the participants can enjoy the peculiar sensation of a second intoxication by simply swallowing a little water, which imparts new life to the dormant alcohol remaining in the stomach. If all that our artist reports regarding the peculiarities of "swipes" is true, it ought to be a very popular drink with confirmed topers, for a very little of it "goes a long ways." At the native "luius," after a liberal indulgence in roast pig, raw fish and poe, this drink is served to the guests of both sexes in gourds and calabashes, and if we are to believe those who have observed the effects, it produces results of a very extraordinary and exhilarating character. Lest some may feel disposed to question some of the statements in this article, we desire to say, in our own behalf, that the facts are all gleaned from official reports of the United States Government, couched in the usual solemn and exact style of that class of literature.

Roast pig is a dish in which the native takes special delight; and it is said in perfect truth that his ancestors of only a few generations ago relished roast missionary to an equal degree. Rev. Dr. Talmage, the famous divine, asserts that during a recent visit to the islands he met an old ex-cannibal who assured him, in the most matter-of-fact way, that in his youth he had feasted on that dish, and found it very toothsome. The Doctor declares that he did not feel safe during the remainder of his visit, and hastened his departure accordingly. In preparing for a "luiu" pigs are roasted whole, by placing hot lava stones in the cavity of the carcass, as shown in one of the photographs. Fish is roasted in the same way, but is likewise sometimes eaten raw.

All who visit Honolulu are surprised at the evidences of growth and prosperity manifested on every hand. Americans

predominate in all the principal lines of business. The names over the doors of the leading commercial houses are even more American than those which prevail in our home cities, where there are so many Jewish and foreign firms. There is an American air over everything. The stores are as fine as any that you will see in cities of much greater pretensions in the United States, and they are constantly crowded with busy throngs of prosperous customers. All the people that you meet on the streets are well-dressed and have an appearance of ease and affluence. Honolulu is a city of rich men; you scarcely ever meet a beggar.

The prevailing language is, of course, English, but many of the Hawaiians still use their native tongue, and there are so many Portuguese, Chinese and Japanese in the islands that most of the stores and business houses employ interpreters who speak these languages.

While the Americans predominate in numbers and influence, there is a large element of the population from all the leading nations of Europe. These, however, affiliate with the Americans, and the only national distinctions are drawn along the lines of race and color. The "whites" do not associate with the "chocolates," "browns" and "blacks" to any greater extent than they do in other sections of the United States. Young men are the leaders in business circles, and they manifest a commendable spirit of push and enterprise. There is a stock exchange in Honolulu with memberships costing $5,000 each, and there the "bulls" and "bears" meet and "speculate" in sugar and other stocks, just as they do in the United States. The Honolulu Telephone Co. is a flourishing institution. Most of the residences and all of the business houses are supplied with special wires, the rates being $3 per month for private houses and $4 for business concerns. There is likewise an electric light and power company, and all the other conveniences usually found in a first-class city. At night the stores are brilliant with electric illuminations and reflections from plate-glass windows, and on holiday occasions the entire city is resplendent with light and color. There are blocks of handsome business houses with ornamental facades, trimmed with terra cotta and pressed brick of various shades and tints. Hawaiian volcanic stone has also come into vogue for house fronts and ornate features, and its presence lends an air of peculiar elegance and stability. A stranger landing in Honolulu will feel at home in the midst of surroundings that are familiar in all American cities, and if on that account he finds the scene monotonous, he may obtain variety by visiting the stores of the Japanese and Chinese, where Oriental wares of all kinds, qualities, shapes and colors are displayed and the peculiarities of Oriental customs prevail. But he will be surprised to see many of these Asiatic institutions largely stocked with American goods, for the shrewd Chinaman, as well as the equally shrewd and far-seeing Japanese, caters to the trade of his white customers equally with those of his own color.

So rapidly have improvements advanced in Honolulu that expanses of plain and hillside which only a little while back were frowsy and unkept spaces of weeds and scrub bushes, are now covered with suburban residences and green lawns—for Honolulu is a city of homes as well as a great commercial emporium with brilliant prospects for future greatness.



CACTUS PLANT NEAR WAIALUA, OAHU.

The views on this page bear a striking resemblance to the scenery in portions of Arizona and New Mexico, which is characteristic of all that portion of the islands not subject to the windward rains.



A "LUNA," OR NATIVE OVERSEER.

These men are selected for their intelligence and energy, and are placed in charge of squads of workmen on the sugar plantations like negro overseers in our Southern States. They receive wages ranging from $75 to $200 per month.

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MANZ ENGRAVING CO., CHICAGO

HOME OF THE PRINCESS KAIULANI, HONOLULU.

DIRECT REPRODUCTION FROM COLORED PHOTOGRAPH BY THE NEW COLORTYPE (OR NATURAL COLOR) PROCESS.

A ROYAL FUNERAL IN HONOLULU.

Chapter XXII.

THE last funeral of Hawaiian royalty took place in Honolulu, July 2d, 1899, on which occasion Queen Dowager Kapiolani, widow of the late King Kalakaua, was laid to rest with all the ancient pomp and ceremony of her race. When the islands were governed as a monarchy the cost of a royal funeral frequently amounted to as much as $50,000 or $60,000, but in this instance the expenses probably did not exceed $20,000, and they were paid, not by the State, as in former times, but by the estate of the dead Queen. Liliuokalani is the last living representative of Hawaiian royalty who actually sat upon the throne, and hence she is the last entitled to receive the honors of a royal funeral. But it is doubtful if they will be accorded to her, the existing democratic government being averse to such displays. It will therefore be interesting to note, as a matter of history, the brilliant and semi-barbaric ceremonies of departed royalty, as exemplified at the funeral of the good Queen Kapiolani, who, by her many excellent qualities of head and heart, had gained the respect and love of her people in a very high degree.



OFFICERS' CLUB IN HONOLULU.

This is one of the swell clubs of the city, and a popular resort for visiting officers of the army and navy. Many of the leading citizens of Honolulu are connected with the club.

According to all reports, Queen Kapiolani was in every respect worthy to occupy a throne—if any human being can be worthy to fill such a place. During the reign of her husband, the genial but erratic Kalakaua, she held a restraining hand over his head and always used her influence for the public good. The couple had been married some time before they came to the throne, and at the coronation, in 1883, Kapiolani demeaned herself with great dignity and modesty. After the death of her husband and during the stormy days that preceded the establishment of the Republic, her conduct was womanly and of such a character as to leave nothing to be desired. After the downfall of the monarchy, in 1893, she lived quietly at Pualeilani Waikiki, and devoted much of her time and money to acts of charity. She was especially interested in the cause of the native women, and founded two institutions—the Napiolani Moteshily Home and the Kapiolani Home for Girls. During all the troublous times in Honolulu the Queen Dowager kept in touch with her white friends, a trying position for native royalty. She always conducted herself so kindly and graciously that she won general esteem and respect, and there were many who mourned her among the various races which make up the population. She was about sixty-five at the time of her death.

The royal Hawaiian funeral begins at about the time of a person's death and continues until the body is actually buried. The Queen Dowager's body was embalmed according to custom, and the day after her death—Sunday, June 25th, 1899—the first services were held at her residence. But even before this the kahili bearers were on duty before the coffin. It is hard to describe a kahili; it is composed of a long switch, surmounted by a combination of feathers. This sounds more like the description of a feather duster than a kahili; it would be a profanation to use a kahili for such a lowly purpose. They are, and always have been, the symbol of kings on these islands, and many of them are worth a

good many thousands of dollars. This is especially true of some that are in the museums, the sticks being made of ivory and tortoise shells mixed indiscriminately with bones of men of high degree, generally of conquered chiefs. This feature adds picturesqueness to the kahili, and seems to render them particularly appropriate for attendance at the funeral ceremony. The sticks are twelve or fourteen feet high, and the plume is often made of priceless feathers of every bright color. When not in use the various parts of the kahili are unscrewed and carefully put away.

Day and night eight kahili bearers, native Kanakas, stood by the dead Kapiolani, four on each side, and slowly waved the feather plumes over their mistress. On Tuesday the Queen lay in state at her house in Waikiki, and on Wednesday she was carried to Kawaiahao Church, in Honolulu, the first mission church built in the Hawaiian Islands. Here the coffin was laid out before the pulpit, and the work of decoration begun. At the head and corners were the gold tabu sticks, royal emblems adopted by Kalakaua. They are composed of a gold ball surmounting a short rod. Wherever this tabu stick was thrust into the ground that spot was sacred to the king; a man violated this right at the risk of his life.

But the tabu stick had also a more awful use. If it were set up before a man's house, the man was to die, and no appeal could save him. Now the power behind the royal tabu sticks has passed away and they are used only on ceremonious occasions of this character, as one by one the remaining members of the old order of things pass away.

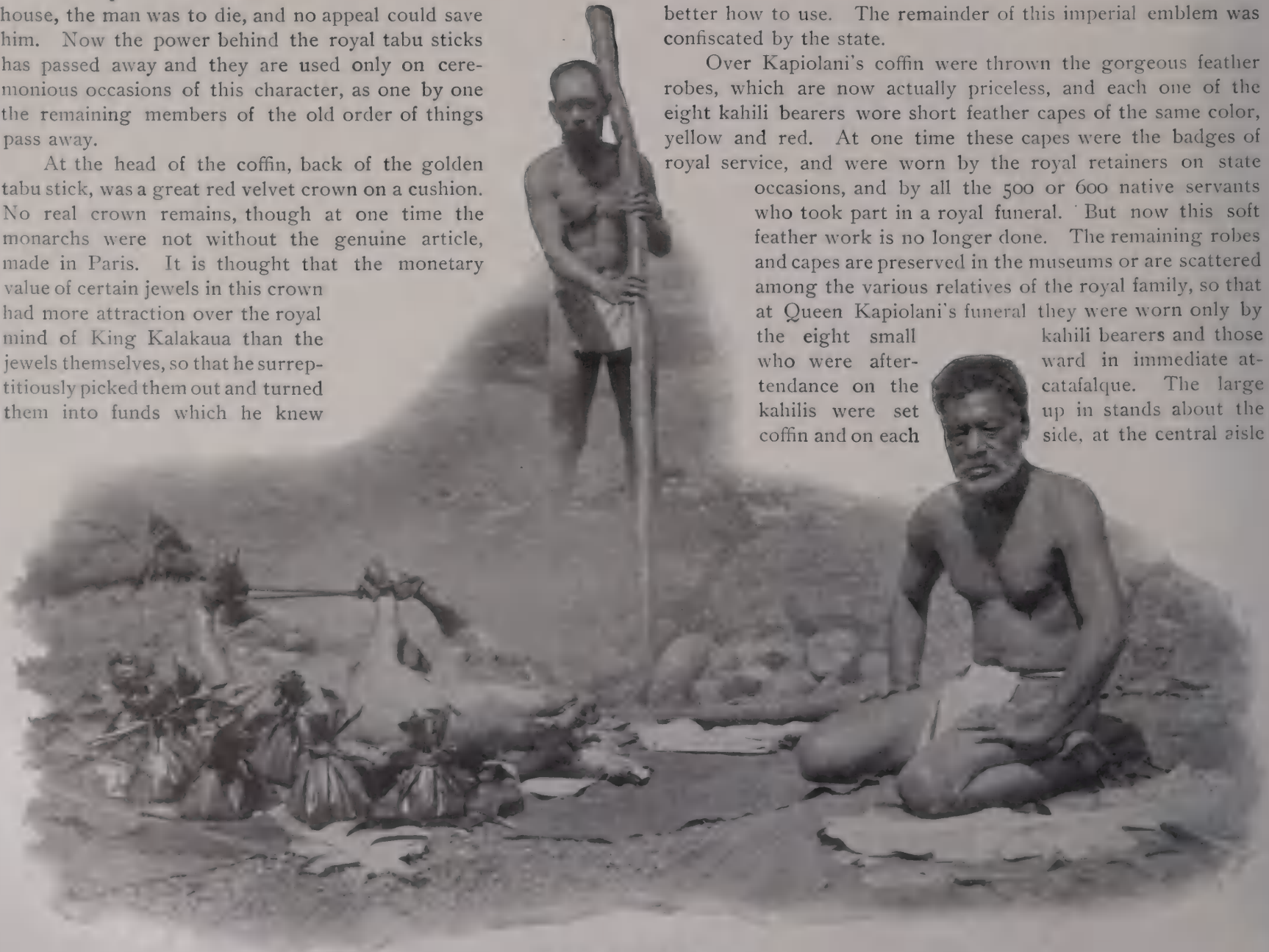
At the head of the coffin, back of the golden tabu stick, was a great red velvet crown on a cushion. No real crown remains, though at one time the monarchs were not without the genuine article, made in Paris. It is thought that the monetary value of certain jewels in this crown had more attraction over the royal mind of King Kalakaua than the jewels themselves, so that he surreptitiously picked them out and turned them into funds which he knew better how to use. The remainder of this imperial emblem was confiscated by the state.



VIEW ABOVE THE CLOUDS.

This view was taken from the top of a mountain, above the clouds, showing the peaks of the opposite range bathed in sunlight, while the valley below was shrouded in darkness.

Over Kapiolani's coffin were thrown the gorgeous feather robes, which are now actually priceless, and each one of the eight kahili bearers wore short feather capes of the same color, yellow and red. At one time these capes were the badges of royal service, and were worn by the royal retainers on state occasions, and by all the 500 or 600 native servants who took part in a royal funeral. But now this soft feather work is no longer done. The remaining robes and capes are preserved in the museums or are scattered among the various relatives of the royal family, so that at Queen Kapiolani's funeral they were worn only by the eight small kahili bearers and those who were afterward in immediate attendance on the catafalque. The large kahilis were set up in stands about the coffin and on each side, at the central aisle



PREPARING FOR A FEAST.

Fish, roast pig and poe are served freely at the native feasts or "luius," the pigs being roasted by inserting hot lava stones in the carcass, as shown in the photograph. A highly intoxicating drink called "swipes," made from pineapples, is likewise sometimes freely indulged in, and it is claimed that a second intoxication can be produced the following morning, by simply drinking a glass of water.

BANQUET AT HONOLULU IN HONOR OF THE AMERICAN COMMISSIONERS.



of the church. Flanking the velvet crown were red velvet cushions, on which lay the glittering orders bestowed on the Queen during her lifetime by the sovereigns of foreign lands.

There are no people in the world who understand how to use flowers as well as the Hawaiians. Though they have been reared among a profusion of them, their appreciation is not dulled, and with endless patience they make ropes and garlands of the tiniest blossoms, so that you wonder at the industry and skill necessary to complete them before they are faded. The church was filled with these last tributes which the simple and affectionate Hawaiians were able to pay their beloved Queen.

Each night after the Queen's body was placed in the church the people sang there for an hour, and the relatives kept watch while the kahilis were ever waved gently over the gorgeous feather pall. On the day of the funeral, Sunday, July 2d, the old mission church presented a scene of brilliant and unusual coloring. The flowers were banked up in a mass at the back, and the coffin, with its pall of yellow and crimson feathers, lay in the midst of a forest of gorgeous kahilis. Two arches, wound with the royal colors, purple and gold, were erected at either side, and by them were placed the chairs for the state dignitaries, including President Dole and his cabinet, and the two remaining relatives of the Queen, Prince David Kawananakoa, who had charge of the ceremonies, and his cousin, Prince Cupid.



METHOD OF IRRIGATING A SUGAR PLANTATION.



HULA-HULA GIRL IN COSTUME.
Also showing calabashes and native drum used in the national dance.

In former days, when a chief died, the natives, as a special manifestation of grief, shaved a patch on their heads or knocked out a front tooth. But such practices during late years have become very rare, and only one old fellow at the Queen Dowager's funeral had conformed to the ancient custom, by shaving the hair off both sides of his head, leaving a bristling black ridge in the middle.

Another result of encroaching civilization among the natives is an increase of self-control. So simple-hearted have they always been that they gave the freest and loudest expressions to every passing feeling of joy or sorrow. At former funerals the air was filled with their heartrending cries of grief. But, though the church was filled with pure-blooded Kanakas, many of whom were personally attached to the royal widow, they showed a decorous grief until, at the last of the service, an old woman burst forth in piercing cries of lamentation in her native tongue, and as she was carried down the aisle, her face working convulsively, making no attempt to restrain herself, many of the other women broke down and sobbed hysterically.

The last hymn was sung in the native tongue, and then the kahili bearers—men dressed in white trousers, blue jerseys and white caps—were given cotton capes in imitation of the feather ones. At a signal they took the kahilis out of their stands and moved two by two outside, where they surrounded the catafalque. After them came the light, small kahili bearers and light pall-bearers carrying the coffin.

The procession, which wound from the church to the mausoleum in the Nuuanu Valley, was more than a mile in length. It was headed by four natives bearing lighted torches, the emblem of the Kalakaua dynasty. These torches are made by binding kukui nuts, which are full of oil, between ti leaves, and many years ago they were used to light the interior of the native huts. Next came the mounted native

police, a fine body of men; the foot police; 100 student cadets from the Kamehameha School; eighty native girls from St. Andrew's Priory, walking dressed in white, under the charge of two sisters; 300 Portuguese men, many of whom were tenants of the Queen, and 500 women who belonged to the Ahahuis, or societies of native Hawaiians, who were all dressed in black Mother Hubbards, the distinctive native dress, and walked two and two. Then came the tenants, employes and immediate retainers of the late Queen Dowager, walking in a body; the Portuguese band; a battalion of the 6th United States Artillery, under Lieutenant-Colonel Mills; a detachment of blue-jackets from the United States tug "Iroquois;" the Hawaiian Government Band, and the 1st Regiment of the National Guard of Hawaii. The latter have adopted the regular army uniform, and are a well-drilled, fine-looking body of men.

Twelve of the Protestant clergy came next; then the priests from the Roman Catholic Cathedral and the Bishop of Panapolis, of the Roman Catholic Church; a surpliced choir of fifty boys and men, and the Anglican clergy, including the Bishop of Honolulu.

Two well-known native men, in bright yellow feather capes, preceded the catafalque, carrying the velvet cushions on which rested the royal orders, and after them came the 400 natives, who dragged the catafalque by two ropes of blue and white. All were dressed like the kahili bearers, with the bright yellow wand, and the red capes thrown over their shoulders. These uniforms were given to the men and formed a great item in the funeral expenses. The catafalque was covered with black velvet, followed on either side by the pall-bearers and surrounded by the men with large kahilis, over seventy in all.

The chief mourners, the princes, nephews of the Queen, followed the catafalque in a closed carriage. The two men on the box were in elaborate livery and wore crape scarfs on their arms.

The former Queen, Liliuokalani, who was absent from the island, was represented by her empty carriage, with the royal arms on the side and flanked by two large kahilis borne by men who wore feather capes of white and red.

The chief dignitaries of the present Republic, including President Dole and members of his staff and cabinet, followed by officers of the United States Army, brought up the rear, and the Hawaiian populace, composed of Americans, English, Chinese, Japanese, Portuguese and Kanakas, closed in upon it. The services at the grave were according to the Episcopal rite. For one day the merry-hearted Kanakas had donned their leis as emblems of sorrow, and with a gravity at variance with their happy nature, had watched their old queen laid to rest.

The funeral of Princess Kaiulani, which took place in March preceding the death of Queen Kapiolani, was conducted on a scale of grandeur equal to the foregoing, and with similar marks of affection on the part of the people, for both of these excellent women were dearly loved by the natives. The courteous respect manifested in their honor by President Dole and other members of the new government, was highly appreciated by the Hawaiians, and served to establish the new order of things more firmly in their affections. Prince Cupid, referred to above, is a nephew by marriage of Liliuokalani and the late King Kalakaua. The latter had no male heirs, but, by royal edict, he proclaimed Cupid and his brother David princes of the house of Kalakaua and in the line of succession. Since the death of Princess Kaiulani, Cupid comes next to ex-Queen Liliuokalani as heir-apparent to the Hawaiian throne, an estate, however, which he will never be called upon to occupy. This young gentleman's real name is Kuluo Kalaniauaole. The native pronunciation of his first name sounds very much like Cupid, and that is how he happened to receive the cognomen of



FLUME FOR TRANSPORTING SUGAR CANE.

There is a constant flow of water through the flume, which floats the cane from the plantation to the mill. The flume is adjustable, and may be removed from one plantation to another, affording a cheap and rapid means of transportation.

the little god of love. Much of his time has been spent away from the islands, and during the spring of 1900 he and his wife left there permanently, intending to make their future home in Europe. He is a well-educated, polished gentleman, and very popular with all classes of Hawaiians. His wife is not of the royal blood, but she belongs to one of the leading native families, and, like her husband, is universally popular.

After the establishment of the Republic, Prince Cupid took a prominent part in the revolution which had for its object the restoration of his aunt, Liliuokalani, to the throne, and he was arrested with about 1,000 of his compatriots. When it became known that Prince Cupid was among the captured insurgents, a number of influential residents of all parties, esteeming him for his manly worth, and excusing his devotion to the royal cause on the ground of his relationship to the ex-Queen, interceded in his behalf, and arranged matters so that he could cover up his tracks and escape the consequences of a military trial. But he declined to avail himself of the kind offices of his friends, declaring that he would stand his trial and abide the results like a man and a prince of the house of Kalakaua. He did not attempt to gloss over his connection with the revolution, but acknowledged that he had been at its head and front. The confession was not dragged or tortured out of him; he told it quietly and



JAPANESE LABORERS CUTTING CANE.

This cane is of eighteen months' growth and in tassel. The irrigated cane of the Hawaiian Islands is much more luxuriant and juicy than that of Cuba and Porto Rico.



NATIVE GRASS HUT.

Huts like the one shown in this photograph formerly constituted the only kind of residences occupied by the natives, but very few of them are now in existence. The two women sitting on the ground are making "tappa," or native cloth.

without faltering, and awaited his sentence in calm dignity. Other persons might crave mercy, but Prince Cupid would not.

With others involved in the revolution he was thrown into prison, where he remained in uncertainty as to his fate for six months, when he was pardoned and set free. Everybody in Honolulu was delighted over the outcome of the affair, for the prince had lost none of his popularity by his efforts to re-establish the old order of royalty. Even the firmest Republicans appreciated his feelings and excused his indiscretion. The prince had been married only a little while before the outbreak of the revolution, which proved to be a sad interruption to the honeymoon; but it was resumed with renewed ardor after his release from prison, and with every prospect of being permanent. The prince and his bride returned to their home at Pualeilani, where they remained until some months after the islands were annexed to the United States, when they set out on their travels, with the expectation of remaining abroad the rest of their lives.

"It took us a long time to make up our minds to leave Hawaii forever," said Prince Cupid. "My wife has never before been away from the islands, and my heart has always been with my country and her people. But the last three years have sadly changed the Hawaii that we natives love. The great influx of immigration has brought many undesirable people to our shores. Where once we lived a free and easy life with our doors and windows wide open, bolts and bars are now necessary. Strange customs are stamping out our enjoyments, and the curse of money-making is taking all the poetry out of life on the islands. Ever since annexation Hawaii has gone money-making mad. Things are getting as tense as in other places where King Crœsus reigns. I can't stand it, so I've left it, and I doubt whether I shall ever go back again."

How strange it is that persons who have once had a taste of royalty, however small its theater of action, are never quite able to see its injustice or to willingly abandon the glamour by which it is surrounded. The mind once infected by the poison of royalty remains forever diseased.

Liliuokalani was also implicated in the revolution to reinstate herself on the throne, and she was summoned to trial with the rest of the conspirators. But although fully aware that the sentence of the court might be death, she bravely confessed that she had not only sympathized with the revolutionists, but had aided them to the extent of her power and influence. She was released, however, on the ground of public expediency, the authorities believing that a course of liberal clemency toward the offenders would have a good effect on the native population; and the results have proved the wisdom of their conclusions.



AVENUE OF ROYAL COCOANUT PALMS.

Such avenues are of frequent occurrence in the Hawaiian Islands, and they not only add to the beauty of the landscape, but are likewise a fruitful source of revenue to their owners.

The Volcanoes of Hawaii.

When the Hawaiian Islands became part of the territory of the United States, we at the same time acquired possession of the greatest volcano in the world and the tallest mountain in Polynesia. The latter distinction belongs to Mauna Kea, and the former in a very peculiar sense to Mauna Loa, both located on the Island of Hawaii. Eruptions from Mauna Loa have taken place at various intervals of years, the latest and most terrific having occurred on the 4th of July, 1899, as if in commemoration of the union with the great American Republic.

Peele, the goddess of the volcano, chose the 4th of July for her reappearance on the stage of action, celebrating Hawaii's first 4th with greater spectacular effect than all the fireworks in the United States combined. Reports were received at Honolulu on the 9th of July, stating that an eruption had taken place about twenty miles distant from the great crater Kilauea, that a large flow of lava had started in the direction of Hilo, while a smaller one was easily discernible making its way in the opposite direction, toward Kau. From Hilo, fifty miles away, the glare was described as being so great as to illuminate the heavens, turning night into day, so that when the clouds cleared away the whole contour of the mountain was visible at night.

In order to appreciate the vast extent of the region affected by these eruptions, it is only necessary to reflect that Mauna Loa and Kilauea occupy the larger part of the southern half of the island, covering an area of nearly 2,000 square miles. By July 12th



CLEARING THE LAND OF STONES IN THE ISLAND OF KUAI.

Some portions of this island, even aside from the mountainous regions, are broken and rocky, and the stones are cleared away and built into fences in the manner shown in the photograph, before planting the land to sugar cane.

the lava flow had progressed about twelve miles toward Hilo, but having reached the great basin lying between Mauna Kea and Mauna Loa, it was spreading out and moving very slowly. The small flow in the opposite direction had stopped, but a new one had broken out near it and was pursuing very nearly the same course. The flow of 1881 reached a point within half a mile of Hilo, and naturally great apprehension was felt in the present instance. Hilo is the principal town on the island, and nestles along the shores of a bay which is said to be the most beautiful in the world, with the single exception of Naples. If the hot lava had reached there it would have destroyed more than twelve millions of dollars worth of property, and laid waste the most beautiful little city of the archipelago.



A TYPICAL PLANTER OF THE SANDWICH ISLANDS.

While the mountain was still in eruption it was visited by Mr. Frank Davey and a party of gentlemen from Honolulu, who have favored us with the following account of what they saw:

"Horses for the party and three pack mules were secured at Kilua, and we rode through the picturesque forests that fringe the slopes of the three great mountains on the island of Hawaii, whose lofty crests penetrate the clouds, and one of which—Mauna Kea—is perpetually snow-capped. The great forests of Hawaii are very dense, the trees sometimes rising in straight shafts as high as 200 feet, with a mass of foliage of lesser trees, vines and tree ferns crowding the interspace. We rode through this forest to the top of the mountain, over a rough and tiresome trail, reaching there about five o'clock in the evening, and made camp on the edge of the great crater of Mokuoaweoweo, on the top of Mauna Loa, and awaited the dawn.

"It was cold at night, being below the freezing point, and there was plenty of ice for drinks if we had had the wherewithal to make them. Next morning about seven o'clock our party started out bravely, in good spirits, on the exploring expedition down the Hilo slope of the mountain, to locate the source of the eruption. We of course had the smoke and steam to guide us, and it seemed very near. All gaily anticipated that three or four hours' walk would bring us to the objective point. The spectacular effect of the eruption the night before had been grand beyond description, and great were our anticipations. We could not take our horses, as we had to cross trackless lava without even the sign of a trail, being guided only by the smoke and steam. After going about five miles in the hot sun, which concentrated its rays on our heads by the attraction of black lava, our water gave out, and the majority of the party became discouraged and returned to camp."

Mr. Davey and one other of the party decided to continue the journey, and, although they experienced many hardships and met with some thrilling incidents, they were well repaid for their exertions by the grandeur of the spectacle which they beheld.

"Stumbling over jagged rocks and into cracks, tearing our clothes and lacerating our hands and limbs as we extricated ourselves from the rocks, we pushed on and on, but the smoke seemed no nearer. At last we came upon a large cone, newly made, which proved to have been the source of the eruption, but it was dead. Proceeding about a mile, we found cone number two, which was also inactive, and soon we had inspected four of these dead cones.

"The flow had descended the slope of the mountain by a series of cone actions. The lava had broken out from a fissure in the side of the cones, and after flowing a thousand feet or so, had buried itself and come up again in cone formation.

"Cone number five was emitting smoke in a desultory way, as if about to give up the ghost, while cone number six, a mile or two further down, showed a little more action. The scene of great action was when nearing the last cone, although cone number seven was still a hot member. At length we came to a standstill within a thousand feet of cone number eight. This cone, as near as could be ascertained by the professor's instruments, was 200 feet high, and the crater at the top was fully 500 feet in diameter. It was, in fact, a veritable volcano, spouting molten, red-hot lava as high as a hundred feet or more above the crater. This lava fell back, building up the sides of the cone very rapidly. At irregular intervals, with a great roar and a boom, large bowlders that must have weighed over a ton, shot into the air, away above the glare of the lava, as near as could be estimated, about 400 feet, or nearly twice as high above the rim of the cone as it was above the base. It was the grandest expression of power that we had ever seen.

"From a great fissure in the lower part of the cone's side the lava was flowing forth with great velocity, a veritable cataract of fire, and stretching out below for miles. On the side of the mountain in the direction Mauna Kea, whose lofty crest penetrated the clouds, the lava flow lay like a fiery snake that grew broader and broader as it surged onward. How infinitely small we felt in the presence of such grandeur and power of nature! We forgot all about thirst."



NATIVE POE MANUFACTURER.

The calabashes shown in this photograph are made of stone, and are carried by means of cords tied around them as shown in the picture. Poe takes the place of bread with the natives and Asiatics, and Americans and Europeans also become very fond of it.

They remained on the mountain until after dark and witnessed a display of grandeur and power that will never be forgotten.

"It was a gorgeous illumination. The steam and smoke were lit up until the heavens were as bright as day. The long, snake-like flow below became more intense in its glow. The crater itself seemed to realize that it could make a better showing at night, and the fountains of fire were more active, while the great bowlders were thrown into the air at more frequent intervals. It was a revel of fire, the very incarnation of the Hawaiian idea of the goddess Peele.

"While we were witnessing the spectacular display of pyrotechnics, the wind had changed, and as the crater on the side nearest us was pouring forth sulphur and gaseous smoke, we found our-



SHEEP RANCH, ISLAND OF NIIHAU.

This small island, lying southwest of Kauai, is devoted exclusively to sheep-raising. The soil is of a dark yellow color, and the dust settles in the wool of the sheep until they can scarcely be distinguished from the rocks.

selves cut off by the deadly fumes. We could not go around the cone, because it would be impossible to cross the flowing lava. Neither knew that we were within a mile or two of the Shipman Trail that led to the Volcano House. It seemed as though we were hemmed in and must meet instant death."

At this moment, however, the smoke near them lifted in the form of an arch, and they decided to hazard a run through it. Covering their faces as well as they could, to exclude the smoke and sulphur from their lungs, they made a dash and passed through in safety.

Another gentleman who visited the volcano at this time, writes:

"The din caused by the lava coming out is something terrible, but the view is grand beyond the power of description and no artist could properly portray it on canvas. The immense bowlders coming out of the new crater cause explosions similar to what I imagine would be the effect if all of the guns of a warship should be discharged simultaneously at intervals of twenty seconds; then comes a swish like that caused by large bodies being hurled through the air."

Another correspondent, who was on the mountain and near the crater at the time the eruption began, furnishes us with the following highly interesting particulars:

"Early on the morning of the eruption I was awakened by the Chinese cook and informed that the crater of Mauna Loa was active. A glance at the sky through my bedroom window convinced me of the correctness of his statement, and I immediately dressed and went out to see the sight.

"The sky over Mokuoaweoweo seemed to be on fire, and this continued until daybreak, when it was obscured by the clouds of steam and fog. We kept our eyes in the



JAPANESE LABORERS CUTTING AND GATHERING CANE, ISLAND OF KAUAI.

direction of the outbreak all day, but it was not until late in the afternoon that we saw a tongue of flame shoot out from the side of the mountain about 3,000 feet from the top, and flow rapidly down the side in the direction of the hotel. Later on, at a distance of two miles, we saw another stream of fire. This one was rapid, but the lava seemed to congregate at one spot, and with such speed and quantity that a new crater was fast forming. Then the first one ceased and all of the forces of the volcano centered at the lower cone.

"Mokuoaweoweo had died out, so far as its main crater was concerned, and the lava was flowing from a weak spot in the mountain. As this new cone formed, we could see from the Volcano House verandas the molten lava flowing over the sides in streams which much resembled a hand, and joined miles below in one wide stream. The sight early in the morning after the flow started was the grandest I ever witnessed. From the cone immense volumes of lava were shooting a thousand feet or more in the air, and as the sun rose and reflected its light upon the red-hot substance, the vivid colors and general aspect of the mountain formed a scene which I can never forget.

"I have viewed some of the works of the world's greatest painters, but with all of their talent and ability, with their knowledge of colors and great effects, and the way to produce them, I question if there is one of them who could correctly put upon canvas that scene as we witnessed it."

Sheriff Andrews, of Hilo, who visited the volcano from that side of the mountain during the fiercest period of its outbreak, writes:

"The eruption started at a point about three miles from the summit of Mauna Loa, and about two miles from the flow of 1880-1881. There were two active fountains at the beginning of the disturbance, but one of these, the one nearest the summit, soon nearly ceased flowing. From the trail leading from Honokaa to Waimea I had a perfect view of the mountain, and, even from the lower level, could see the lava boiling up in the cone. At the point where the eruption started there had been no mound or small crater; now it is quite large and rapidly growing, and the walls around it are about 150 feet high. Over this wall four streams of lava flow fiercely down to the plain below, and when they reach the base proper they join into one main flow. The lava makes a frightful commotion as it is emitted, and huge bowlders—I should say they averaged the dimensions of a good-sized house—are shot up into the air for a distance of 500 feet, and at the rate of three a minute.

"The flow at the start was 'aa,' or clinker stuff, and came down the cone with a mighty rush, but it soon began to move more slowly, as the lava piled up into a large ridge, forming a great tunnel. At intervals of half a mile this would break through from the top and start afresh, with an apparently new flow. Within a few hours it had gone a distance of twelve miles, and reached the flat tablelands between Mauna Loa and Mauna Kea, and for that reason, perhaps, the reflection as seen from Hilo was not as bright as it was in the sky higher up the mountain. I would estimate the distance from the present outbreak or flow to that of 1880-1881 to be two miles. After flowing some distance it made a sharp turn diagonally across the mountain towards the Kona side of the island; it soon again turned, and, when I left, had gone in the direction of Hilo for about one mile. Being on flat ground, it could not make alarming speed, and the tendency of the 'aa,' or clinker lava—heavy stuff—is to go very slow.

"The flow of 1881 started as this one did—that is, it was of the same character of lava—but it afterward changed to 'pahoohoo,' or liquid running lava, and was only one week getting into the woods back of Hilo; from that point its progress was again slow, extending over nine months before it stopped back of the town."

In addition to the terrible streams of molten lava that pour from the crater of Mauna Loa, there is always danger of a



LOADING SUGAR CANE ON RAILROAD CARS, ISLAND OF KAUAI.

Those who have never seen the luxuriant cane of the Hawaiian Islands will be surprised at the size of the stalks as shown in this photograph. There is perhaps no other country in the world that produces cane superior to that grown in the Hawaiian Islands.

sympathetic outbreak from Kilauea, situated on the eastern slope of Mauna Loa, but much less elevated, its crater being 4,400 feet above the level of the sea. This volcano is oval in shape, with a circumference of nine miles. Its lava-covered floor is broken by a second depression, about a mile wide, and, when empty, about 1,000 feet deep. This lakelike cavity is usually well filled with liquid lava, the fiery flood at times occupying its whole extent, boiling and tossing in lurid waves and sending up fierce jets of smoke and flame. It rises and falls, at times ascending high enough to overflow the wide crater floor above, and at others sinking to the bottom in some connection of sympathy with the eruptions of Mauna Loa.

On some occasions the stream of lava seems drawn off by subterranean channels. Such an event took place from Kilauea in 1840, when the bed of the crater sank 300 feet, the lava flowing underground to the district of Puna, where it burst out in a flood from one to three miles wide and from twelve to two hundred feet deep, destroying forests, plantations and villages, and finally leaping into the sea from a height of fifty feet, in a magnificent fire cataract a mile in width. For three weeks this gleaming cascade continued, the ocean boiling and raging beneath it, while myriads of dead fish floated on the waves, and the glare was visible a hundred miles at sea.

In 1868 a similar event took place from the crater of Mauna Loa, the earth quaking and quivering as the river of fire followed its subterranean channel and finally burst out on a wooded hill many miles distant. Here it rent a fissure nearly a mile long, from which the crimson flood shot upward in an extraordinary fountain to a height of 600 feet, a solid column of fire containing bowlders, white-hot, weighing many tons.

Thence the glowing stream rushed onward to the sea, finally passing over the precipice 500 feet high in a frightful cataract of fire half a mile wide.

During these thrilling displays of the earth's internal fire, the scene was so grand and awful that those who witnessed it believed that nothing in the history of the world could equal it. Tourists tell of great stones of white heat heaved hundreds of feet into the air, only to fall with a terrible roar and splash into the lake whence they were vomited. The natives, filled with superstitious terror, believed that the end of all time was at hand, and returning tourists told of sights that filled them with such awe and fear that they would not for a fortune witness them again.

A faint idea of the power of this mountain of fire may be had when it is considered that Capt. C. E. Dutton of the Ordnance Corps of the United States Army, who made a careful study of the Hawaiian volcanoes, states that a moderate eruption of Mauna Loa represented more material than Vesuvius had emitted since the destruction of Pompeii. The world has not seen its like.



CHINESE LABORER ON SUGAR PLANTATION, ISLAND OF KAUAI.



OX TEAMS, ISLAND OF KAUAI.

Oxen and mules are the principal beasts of burden in this island. Very few horses are found here, and they are used generally as saddle animals.

A gentleman who witnessed the eruption of Mauna Loa in 1881, from the decks of a vessel at sea, thus describes his sensations and the awful grandeur of the spectacle:

"I had been for two or three months mingling pleasure with business amid the islands of the Pacific, when late one afternoon, after a sudden change of wind, there came over every one on board our yacht a vague feeling that something was happening somewhere.

"The sea was smooth, and the vessel, making less than four knots under a full spread of canvas, rose and fell languidly to the long, peculiar roll of that ocean. We were distant eighty miles or more from Hawaii, and when darkness set in our captain's opinion that an eruption was in progress there received strong verification. Before sunset the sky to the east-

ward had been strangely dark, even black; now it was lit up by a ruddy glare, and some of us thought we heard rumblings as of distant thunder, only continuous and deep. It was at once agreed to change our course and stand in for Hawaii. At daylight we were yet thirty miles from land, the sky before us covered with a dense black pall, intensified near the horizon.

"The sea was strangely troubled. Nothing short of a violent convulsion directly below the surface can, I suppose, obliterate the long, rolling, breathing motion of the great ocean surface, but in place of the lesser waves that customarily follow the wind, the surface of the ocean as we advanced became more like the boiling eddies of an immensely exaggerated millpond, and the sun so veiled itself behind a dense atmosphere that semi-darkness prevailed.

"Hurriedly swallowing our early breakfast, we devoted ourselves to watching one of the grandest and most fascinating sights it has been my lot to witness. We were now within six miles of land. The huge mass of Mauna Loa was before us, and apparently all the actual craters. At one point the large craters were concealed behind the great body of the mountains. It was night; amid the roar of rushing rocks and pent-up vapors, amid the increasing subterranean thunders, the blackness of the canopy that overhung the mountain was literally made visible by the glare above and the red streams of molten lava as they flowed toward the shore.

"Presently, as we moved down the coast, the whole crater of Kilauea came into sight, and from its enormous mouth a dense, black mass rose to apparently two-thirds of the height of the mountain, accompanied by mighty volumes of fire and molten lava, which, after expending their force far away in the atmosphere, fell back in shrouds of liquid rock or rolled in streams down the mountain side.

"It was now the tenth day and still the eruption was growing in violence. It seemed to increase in intensity from hour to hour. We went ashore some miles north of the largest crater and approached it on foot. Even when miles away, we thought we heard



WAILUA CASCADE, ON THE SOUTHERN COAST OF THE ISLAND OF KAUAI.

Another view of this cascade is given on the following page. It is a noted locality, many visitors being attracted here by the picturesque beauty of the surrounding scenery.

close by. It has a dome-shaped summit and a crater six miles in circumference. From fissures and smaller openings on all sides of the mountain, however, fire and vapor were being expelled with tremendous force, and the chief eruption came from the crater of Kilauea, on the east side, at a height of more than 4,000 feet. This is 1,000 feet deep and three miles across, in fact, the largest active crater in the world. Some of us landed on the following day, and then we learned from the natives that the eruption had begun from an opening on the north side six days before, at an elevation of about 8,000 feet. There had been no warning sound. A heavy, black cloud gathered in the morning, and toward sunset an enormous volume of fire suddenly shot upward at the same time that two streams of lava began to flow down opposite sides of the mountain.

"A sail around the southern end of the island and as far north as Hilo bar gave us a good view of three sides of Mauna Loa and the thunder of rocks as they leaped from precipice to precipice, and the crashing of trees and vegetation as they fell before the devouring storm.

"The earth seemed perforated with thousands of safety valves from which steam and sulphurous vapors were escaping with tremendous might. High above the great Kilauea was launching to the skies its mighty stream of fire and rock, and yet higher, 10,000 feet higher, the vast dome of the mountain itself looked in silent majesty upon the terrific scene that was enacting at its foot.

"We learned from the natives that at a point about forty miles away a lava stream had reached the sea and swept away a village as it moved down the shore. Reaching the spot, we found that the village had been swallowed by the river of fire, and we could not learn that any of its residents, except two, had escaped. All had been swept into the sea, or buried beneath a flood of lava that could not have been less than a mile in width. Although it had



PORTUGUESE SCHOOL AT LIHUE, ISLAND OF KAUAI.

been several days reaching the village, the inhabitants had not realized their danger until it was too late. It was midnight when the flood broke upon them. Even now, as we looked at the river of lava, it was to all appearances tranquil.

"The surface was cooled to a fixed crust. But break it, and underneath was seen the current of molten rock, still of a rose-red color, sweeping on with resistless force to the seething waters of the bay. So it had been to the simple-minded people of the village. The stream had flowed down until checked by a barrier of rocks and its power for mischief thus apparently stopped. But instead it was only gathering strength below the surface, until suddenly, in the middle of the night, it burst its bounds and with resistless fury carried the people to their fate. It swept over the village, not as a torrent of water would have done, wildly and savagely, but in a steady wave, whose very calm betrayed its might and made the scene the more sublime.

"The hissing waters, the vapor-laden atmosphere, the heavy sulphurous fumes, the absolute desolation that marked the fiery



SECOND VIEW OF WAILUA CASCADE.

In this view the fall is seen through the branches of the pandanus trees in front. The contour and graceful sweep of the mountains also show to better advantage. Frequent rainbows add to the charm of the falling water, but the sun did not happen to be in the right quarter at the time of our artist's visit, and consequently the rainbow is absent.

river's course, the unceasing roar of escaping steam, of thunderings underground, of the great volcano near by and of the sea waves as they dashed over the red-hot shore, made up a contrast to the peaceful village that had rested there forty-eight hours earlier, such as the most obtuse mind could hardly fail to contemplate with wonder and awe."

The flow of 1856 came near destroying the town of Hilo. It pushed down to the woods above the village, and began to cut its way through. The villagers were in a state of great trepidation and confusion, in daily expectation of the destruction of their homes. The Rev. Mr. Coan, one of the fathers of the mission, prayed that the lava might stop, and it obeyed—greatly to the confusion of the heathen, and to the fortification of the faith of all true believers. Unfortunately, the story has an epilogue which spoils it. The flow of 1881 also ran directly for Hilo, and penetrated through the whole belt of woods. This time it seemed as though the village was really doomed. The lava ran fifty miles over woods and hills and every obstacle, and was now within a mile of the villagers' houses. There was nothing further to check its progress, and for once the prayers of Father Coan and his church proved inefficient. But an ancient Hawaiian princess, of heathen propensities and enormous proportions (the lines of her waist dimly indicated by her apron string), was equal to the emergency. She came with



SCENERY NEAR THE SOUTH COAST OF THE ISLAND OF KAUAI.

incantations and sacrifices, she threw pigs—roast pig is as dear to the Hawaiian as to Charles Lamb—into the molten lava, and the flow ceased!

We close this account of the volcanoes of Hawaii with the following thrilling description of a recent noctural display at Kilauea, written by a lady who witnessed it:

"We were resting, as it were, upon the lip of the caldron, scarcely fifteen feet above the surface of the lake; the other sides were much higher, and the rim was crowned with slender, pointed spurs. By the time our luncheon was over, night had fairly settled down, and Pele began to stir her boiling-pot with demoniacal fury. Loud hissings, throbbings and roarings were heard, accompanied by undulations of the crust which indicated great agitation below. Cracks revealed the fiery furnace beneath, while from under the cliffs, and out of sight, came sounds of the beating of waves upon an unseen shore.

"Ere long the crust began to break, and blocks of lava would drop into the vortex; then jets of liquid fire would shoot into the air, and light the night with their radiance. The apex of the molten column seemed to disintegrate, and fall in golden showers upon the leaden surface below.

"As one mass after another went plunging into the whirlpool, fountain after fountain would leap upward. The rocky walls of the lake would catch the momentary gilding of the spray. The cliffs would flash with intermittent glory, and in the alternating glare and gloom fantastic shapes took form. Phantom beasts were crouched, and spectral birds were perched upon projecting points. Ghastly, grinning skulls peered down from the rim of the caldron, and all were draped with 'Pele's hair.' This substance is a brittle floss spun from the molten lava by the wind.

"From time immemorial, Kilauea was believed by the natives to be the home of the most potent of all their deities, the goddess Pele. Here she, with her attendant demons, reveled in flames and bathed in the fiery billows. She ordered the times and seasons of the eruptions and earthquakes. Animals and human beings were often cast into the crater to appease her wrath; and even to this day superstition reigns supreme in the hearts of the people.

"Even a few years since, Princess Likiliki, sister of King Kalakaua, hearing that the fires of the crater had ceased, a phenomenon which usually precedes an overflow, and believing that by sacrificing her own life she could save the lives of thousands, refused all nourishment until she died.

"We, too, sought to conciliate Pele, by throwing to her the remnants of our luncheon; and hoped that she would graciously show to us her best transformation scene.

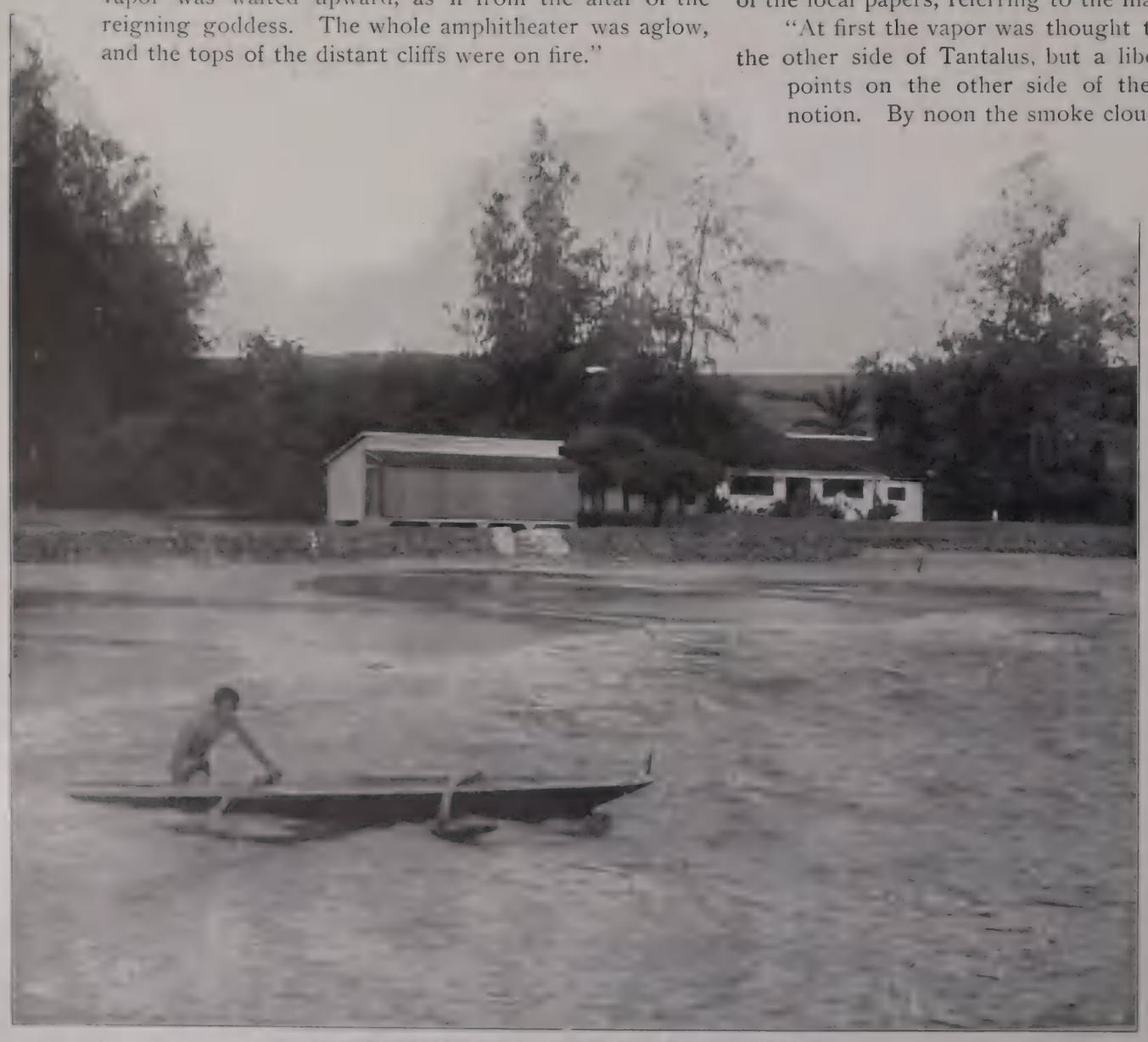
"We watched the various changes for three hours, and when the leaden crust had covered the surface of the lake, as with a blanket of stone, we concluded that the display was over, and were about to turn our faces homeward, when lo! the heart of the crater began to throb, the mantle of stone was rent into fragments, the fountains played with redoubled force, and the caldron became a seething, boiling lake of fire. We clambered up the rocks to a place of greater safety, and watched the heaving turmoil of flame



TOWN AND HARBOR OF MAKAHUENA, ISLAND OF KAUAI.

This place occupies the extreme southern point of the island, and is located in the midst of a rich valley devoted to the cultivation of sugar cane, rice, taro and other island products.

until our eyes were well-nigh blinded by the glare, and our faces blistered by the heat. Red flames burst from beneath the crags, and dazzling jets shot into the air without cessation. A faint blue vapor was wafted upward, as if from the altar of the reigning goddess. The whole amphitheater was aglow, and the tops of the distant cliffs were on fire."

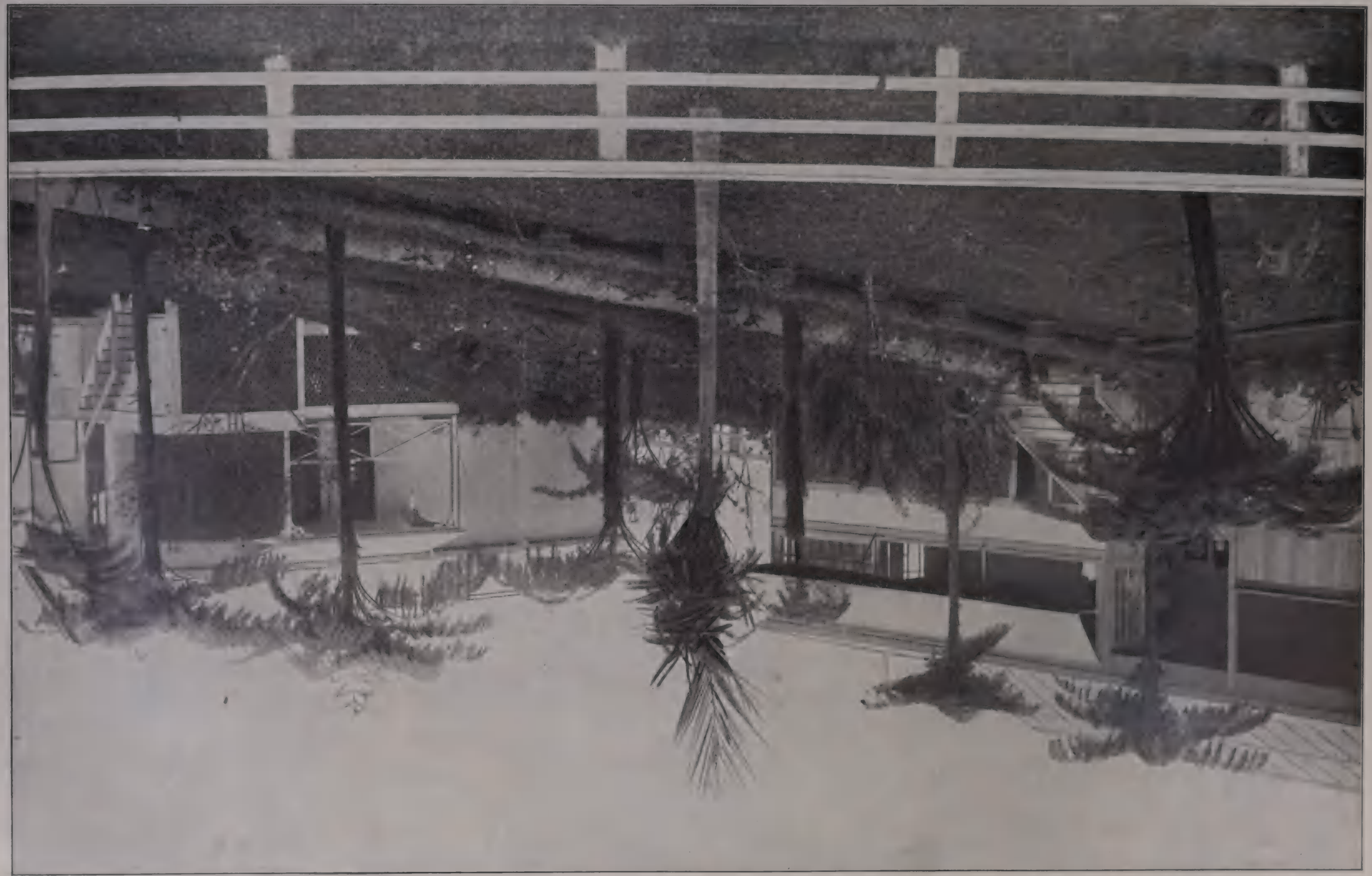


NATIVE EMBARKING IN HIS CANOE AT MAKAHUENA, KAUAI.

The ascending vapor from the most recent of these eruptions was so dense and profuse that it extended even as far as Honolulu, until the city was buried in a cloud of smoke for several days. One of the local papers, referring to the matter, said:

"At first the vapor was thought to arise from forest fires on the other side of Tantalus, but a liberal use of the telephone to points on the other side of the island soon dispelled that notion. By noon the smoke cloud had completely enveloped the lower part of the city, which, up to that time, had been partially free. By evening the smoke had increased to such a density as to suggest to the Londoners living here an old-time friend. At different points and spots in the city during the day many citizens averred that there was a distinctly sulphurous smell to the smoke, while one gentleman, who rode out to the foothills on horseback during the evening, called at this office afterwards to relate that he had been distinctly struck on the face by particles of falling ashes or grit."

Several of the eruptions have been accompanied by violent earthquakes and the breaking of great sea waves upon the land, accompanied by frightful loss of life and destruction to property, while vast areas have been buried under barren lava.



VIEW OF THE BLUFFS AT MAKAHUENA, KAUAI.

This photograph presents a very interesting view of the volcanic formation of the islands, in which respect they are all similar. Formerly the valley under the bluffs was thickly dotted with the picturesque grass huts of the natives, but they have now given place to the inartistic weatherboarded cottage.

Native Superstitions About the Volcanoes.

BY KATHERINE POPE.

Some of the happiest days of my life were spent on the tableland looked down upon by the three great mountains of Hawaii—Mauna Loa, Mauna Kea and Hualalai, in height, 13,650, 13,805 and 8,275 feet. I wonder if there is another place in the world more beautiful than those great ranch lands, whence one gets a view of rose-colored Kea, somber and ghostly Loa, and the lower crags of Hualalai. Perhaps Mauna Loa, from the Volcano House on the brink of the crater of Kilauea, is better. One does not realize at Kilauea that one is on the side of Mauna Loa, 4,000 feet above sea level; for the summit is miles away, and, seemingly, miles up in the clouds. From the hostelry Mauna Loa looks quiet and ghostly, unless touched by the red light of the sun, when it becomes a mountain of red fire.

When eruptions take place, it is a veritable



PUBLIC SCHOOL AND TEACHERS, ISLAND OF KAUAI.

The missionaries first established a system of schools in the islands, but public instruction is now under the charge of the Government. All children living on the islands are educated at these schools, without distinction on account of race.

mountain of flame, roaring in its madness and emitting explosions that can be heard for twenty miles, while the brilliant light from its great fountain of fire can be seen for more than one hundred miles. During the eruptions of 1899, three immense lava streams, traveling in different directions, ran down the mountain side, carrying havoc and destruction to the beautiful lands that came in their way. When one thinks of the fine growth of young coffee trees; of the wide ranch lands, where roam wild horses, cattle and sheep; of the wonderful tropic forests jungled with fern, chua and pandanus trees; when one thinks of friends that live on these coffee and ranch lands, one wishes there were a cable to bring daily news from old Mokuoaweoweo, the summit crater of Mauna Loa.

The ascent of Mauna Loa is a very hard trip for both man and mule, and more have turned back than have continued to the end of the climb; although parties in which there were both men and women have gained the top and had a view of the lake of fire, whose rim is of ice, and which measures 9.47 miles. Travel to Kilauea, which is the largest active volcano in the world, can be done luxuriously, as there is a good carriage road all the way, and a very comfortable inn at the end of the journey. One can ride to the very edge of the lake of fire within the crater, so there is no hardship connected with a visit to Kilauea. But the old inhabitants can tell many a tale of how it was in their day.

There are many superstitions in regard to the volcanoes of Hawaii. Besides the active crater of Kilauea, and the now active Mokuoaweoweo, there are many extinct craters on the islands. On the island of Maui, at an elevation of 10,000 feet, is the crater of Haleakala, with a circumference of twenty miles, the largest crater in the world. Travelers find Haleakala wonderfully interesting and wonderfully beautiful. Near Honolulu are the old craters of Diamond Head and Punch Bowl, from whose tops we hope no more fires will be thrown up, for on their sides many little homes cluster.

Pele, the goddess of volcanoes, with her six sisters and her brother, was said to have emigrated from Kahiki (Samoa) in ancient times. They are said first to have lived on Oahu (all of whose craters are now extinct), then to have moved to Molokai, then to Haleakala, and finally to have settled in Hawaii. Mr. Ellis reports the natives believed the conical craters were their houses, where they often amused themselves by playing draughts; the roaring of the furnaces and the crackling of the flames was the music of their dance, and the red, fiery surge was the surf in which they played. People sometimes threw the bodies of relatives into the crater Kilauea that they might join the company of volcanic deities, and afterward befriend the family. Pele was identical with the Samoan fire goddess Fee. The god Maui was celebrated in all the islands of Polynesia for his exploits in obtaining fire for men, of drawing up islands from the bottom of the sea with his magic hook, maniakalana, and of lassoing the sun and compelling him to move slowly. Kamapuaa was a kupua, or demi-god, who, the legends say, had a contest with the goddess Pele, whose fires he nearly extinguished by pouring sea water into her crater.



SCENE NEAR KAWAI, ISLAND OF KAUAI.

In the valley watered by the pond and irrigating ditch are fields of rice and taro, while banana plants and cocoanut trees grow near the house and along the sides of the ditch.

In the olden time, whenever an eruption took place, it was the custom to pick the ohelo berries, which grow in great quantities near the volcano, and throw them into the crater as an offering to Pele. Hogs and other property were often thrown into the streams of lava. It is rumored that modern monarchs tried this latter method of appeasing the wrath of Pele; and, strange coincidence, the day after one such ceremony the lava flow ceased to advance. A native girl, with wide-distended eyes and hushed voice, told me of Pele's recent appearings; how the old people tell of seeing her flying about the country at night, sometimes having the form of a very ancient woman, sometimes young and beautiful. I could not decide whether the girl, who lived in a primitive part of Hawaii, believed the stories or not; the Hawaiian of to-day, while ashamed to acknowledge faith in the old superstitions, of course,

has not wholly departed from the beliefs of his fathers. And, really, one cannot blame these simple-minded people for entertaining their weird superstitions about these mountains, when we think of their frightful manifestations. It is not so long ago since hundreds of thousands of our own enlightened people imagined that the universe had gone to wreck because some millions of meteors chose to cover a portion of the earth with their brilliance.

The following story tells how one Hawaiian superstition was broken down by Kapiolani, not the Dowager Queen, who died recently, but a high chieftess that lived seventy-five years ago. In her youth this heathen woman was intemperate and dissolute, but later in life became an example of virtue to her countrywomen. Up to her time it had been "taboo" for any woman to ascend the mountain to the volcano, or to pick the ohelo berries, sacred to Pele, dread goddess of the place. After her conversion to Christian beliefs, Kapiolani determined to break the spell of faith in Pele, and teach the superstitious natives to worship the true God. She made a journey of 150 miles, mostly on foot. On approaching the volcano she met the priestess of Pele, who warned her not to go near the crater, and predicted her death if she violated the taboos of the goddess. "Who are you?" demanded Kapiolani. "One in whom the goddess dwells," was the reply. In answer to a pretended letter from Pele, Kapiolani quoted passages from the Scriptures, setting forth the character and power of the true God, until the priestess was silenced and confessed that Keakua, the deity, had left her. Kapiolani and her company of eighty persons descended over 500 feet to the Black Ledge. There, in full view of the grand and terrific action of the inner crater, she ate the berries consecrated to Pele, and threw stones into the burning lake, saying, "Jehovah is my God. He kindled these fires. I fear not Pele. If I perish by her anger, then you may fear Pele; but if I trust in Jehovah and He preserve me when breaking her taboos, then you must fear and serve Him alone." This has been called one of the greatest acts of moral courage ever performed. Charlotte Yonge well described the scene in a chapter called "An Hawaiian Chieftess." After Tennyson's



JAPANESE FARMER, ISLAND OF KAUAI.

This Asiatic has a picturesque eye, and he has accordingly built his house of grass, after the ancient plan of the natives of the islands.



LOOKOUT POINT, ISLAND OF KAUAI.

This house stands in the center of the highest point on the island, and with the aid of a telescope the entire island may be viewed from here.

death, among his papers was found a poem in honor of this same heroine. It was published in the *London News*, and afterwards in a late edition of Tennyson's poems. He wrote:

Noble the Saxon who hurled at his idol
A valorous weapon in olden England!
Great, and greater, and greatest of women,
Island heroine, Kapiolani,
Clomb the mountain and flung the berries,
And dared the goddess, and freed the people of Hawaii.

Some Curious Customs and Products of Hawaii.

BY HON. JOHN W. STAILEY.

The tillable lands of Hawaii are too valuable to use in growing breadstuffs, or provender for live stock. Half a century ago, and even later, there was considerable wheat grown in East Maui, and at Kau, Hawaii. Some of this wheat was ground into flour at Wailuka, Maui, while the major portion was brought to a steam-power grist mill at Honolulu. The old-fashioned "toll" system was in vogue, and the natives would come in their long, narrow canoes, by sea, bringing their families, together with eight or ten sacks of wheat; and often they would visit with friends for a month while awaiting their "turn," the event being marked as an epoch in their lives. Often, too, there would be a fleet of half a hundred of those queer craft come with grain to grist, practically all the surplus of a community. They would come in fleets, for protection, as did the old Greeks and Romans in their fleets of galleys, for the weather of the Pacific is much like that of Kansas—erratic; besides, there was danger from sharks. A school of these vicious "maneaters" could easily turn over one of the frail native craft—a mere shell twenty to fifty feet in length, and from eighteen inches to two feet in width, and so light that two or three men can carry them on their shoulders. However, with their "outriders" securely fastened, and in the skilled hands of these water-dogs, the boats are capable of carrying a wonderful load and weathering a pretty rough sea, while with several lashed together they are pretty safe vessels. Then, for further security, the air bladders of sharks and porpoises were securely fastened inside these boats, and when the "storm god" overtook them the air bladders could be quickly inflated with a peculiar air pump, similar to a Highlander's bagpipe, displacing the water that might be swept into the boats and insuring buoyancy, and easily kept out of the passengers' way. The air bladders were fitted with soft wood stoppers which could be pushed inward, and, attached to a string, pulled back in the neck of the bottle-like bladder, much as the patent pop-bottle stoppers. The string securely fastened, these peculiar life-savers might be jostled about, and the boats fill and duck under the water, but they would be brought to the surface with a bound, to ride the waves as majestically as the native on his surf-board.

With the great wheat fields of the United States and South America to draw from, and the increased facilities for exchanging the products of the islands for breadstuffs and provender for live stock, the wheat and barley fields were planted to



SHEEP ON THE ISLAND OF NIIHAU.

This entire island is an extensive sheep ranch, and is owned by one firm. The wool of the sheep becomes so discolored with the brown dust of the soil that they can scarcely be distinguished from the rocks, which are of the same color.

tropical fruits, cocoanuts, cane and bananas. The influx of Caucasians has caused further and more radical changes yet: the foothills and steppes, and even the mountains, have been cleared of the undergrowth, and pineapples and coffee trees planted where the ranges for live stock were maintained.

Until recently the pineapple was not cultivated generally, the export market being supplied with native varieties largely grown in the Kona district, Hawaii. Several splendid plantations having been successfully planted to "pines" in the Manoa, Nuuana, and Kalihi Valleys, and around Pearl Harbor and Ewa, Oahu, with remarkable results, other localities are being cleared and planted with the choicest varieties of foreign pines, the "crowns" of which are shipped from Florida, Australia and New Zealand, South Africa and the Southern Asiatic coasts and islands.

While the Island of Hawaii is the center of the coffee-growing industry, Kauai, once the center, is again in the race. North and South Kona, Hama Kua, North Hilo, Puna Kohala and Lahaina



SCENERY IN THE CENTRAL PART OF THE ISLAND OF KAUAI.

districts, in Hawaii, are the leading localities where coffee is grown, the Konas furnishing a very superior product, although a limited first crop from the new plantations in the Kukuihaele district brought the highest price, and the crops gathered at Makaweli, Kauai, the next highest prices—too high to admit of placing upon the general market, except for connoisseurs. The Java, Borneo, Sumatra, Brazilian, Costa Rican and South African coffees are all used as seed here.

Tea is also receiving the attention of several prominent specialists, the Ceylon seed being preferred, although several varieties from Japan and China, especially the mountain districts of the latter country, have given satisfactory evidence of their possibilities. The Kona Coffee and Tea Co., of Kailua, report very favorably of them.

Products bound to cut a big figure in Hawaiian exports are ramie, sisal, aloes, olana, and the other fibrous plants, while the leaves of the pineapple and banana, and the husks of the cocoanut, will enter largely into these products, all now in demand for cordage and rope manufacturing. Suitable machinery for separating these fibers from the raw materials is necessary, when the natives will clear their grounds and raise these fibrous plants. Hackles, and such machinery as will be needed, can be run by water power in many places, very cheaply. Thus the great areas of ramie may be cleared out, and, instead of being a nuisance, as it is, running wild, will be cultivated and utilized, as can thousands of tons of other superior raw materials at present going to waste. Cocoanuts are not designed to give quick returns for expenditures made, but the cocoanut tree will thrive where nothing else will live, and, again, may be planted among other crops without injury to either. The cocoanut does not impoverish the soil, nor does it produce



OUR ARTIST VIEWING A SUGAR CANE FARM ON THE ISLAND OF KAUAI.

This photograph shows the cane at various stages of its growth, that on the right being eighteen months old and ready to cut, while that on the left was planted ten months later.

an injurious shade; in fact, it casts practically no shadow. The cocoanut tree begins bearing when about seven years old and continues to produce for generations—centuries, indeed—the crop increasing perceptibly each season until half a century old, at least. The nut is readily marketed, while the husk will be of value for its fiber, which has no superior for matting—unless it is ramie—while the shell of the nut, it is claimed, produces the best "woodite" known, a product now claiming the attention of naval authorities and shipbuilders.

Hawaiian building stone, both the blocks of coral and the blue lava rock, will be one of the exports, owing to their novelty as well as their indestructibility, for builders of handsome residences and public buildings will want trimmings, curbing and fence foundations of these novelties, as they do the Chinese granite and Italian marble. Several prominent Californians have used both the coral blocks and the blue lava rocks for terracing yards and for curbing. Two millionaires of Knob Hill, San Francisco, and one of Berkley, have used both, the latter building a stable and other outbuildings of the coral, using the lava for corner trimmings and window and door sills. The greatest expense of this building material is in quarrying and dressing the lava, and sawing the coral. The lava is high up the steepest mountains if one gets it without blemish; near its source, and where it has poured down the precipitous sides of the mountain and has not filled with air bubbles as when running sluggishly. The best coral for building is under from three to six fathoms of water, consequently hand sawing is impracticable, while divers are necessary to handle machine saws in deep water, and sharks are dangerous wherever coral is obtainable, except on shallow reefs. The "Bernice Panahi Bishop" Museum buildings, the Kamehameha Schools and the Central Union Church, in Honolulu, are built of this close-grained blue lava, which was secured on the top of the mountains at Kalihi, and dressed by hand. These are beautiful structures, as are likewise a church building and half a dozen residences constructed of the coral blocks sawed from the reefs by convicts.

Keopuolani, the queen of Kamehameha the Conquerer, regarded with such deference, and whose children were the heirs to the throne, was very friendly to the Christian missionaries, and began to study the "Palapala," as the natives called tracts and leaflets, of the simpler truths of holy writ prepared for them in their own language; and although well advanced in years and abnormally large in physique, she soon acquired a knowledge of the Bible and adopted Christianity in the practical way. She had lived at Kailua, Hawaii, part of the time, and many years on the island of Maui, and was residing at Waikiki, Oahu, in 1823, when serious illness befell her. It was this year, in April, that reinforcements to the missions arrived, and calling Hoapili, a very high chief, to whom, according to custom, Kamehameha had given her in early womanhood when he should become tired of her company, she requested that she be given in Christian marriage, for, she said, "I will give up living in polygamy, Hoapili is my husband, my only husband." Although she lived for many years afterward, she never fully recovered from this illness, and for this reason many of her friends endeavored to shake her faith in Christianity; even her son, Liholiho, the second King Kamehameha, joined his efforts with the others, but to no purpose. She died a Christian, and at her request was baptized and given a Christian burial, in a coffin, and no orgies or abominable licenses were allowed, although the wailing was something terrible. Hers was the first Christian burial of a Hawaiian. There is a very rude wood cut extant showing the procession.



GROUP OF LABORERS ON THE LIHUE SUGAR PLANTATION, ISLAND OF KAUAI.

Those in front are Germans and Portuguese; next to them are the Japanese, while the Chinese bring up the rear. Race prejudices are so bitter, especially between the Japanese and Chinese, that they have to be kept separate in their work and habitations as far as possible.

It was the custom of the early Hawaiians to tear the flesh from the bones of the dead, and, wrapping them in kapa, conceal them. Orgies wild and fearful were indulged in, and in the case of chiefs, or "chiefesses," as the chiefs' wives were called, there were sacrifices, sometimes of human life. Keopuolani recalled such sacrifices when, in 1806, she was, as the young queen to Kamehameha I., very ill, and a heathen priest had ordered human sacrifices to save her life. Kamehameha at once gave orders that ten victims be taken, and they were very quickly procured and bound, and three of them sacrificed on the "death's head" altar, the other seven being released when a decided change for the better appeared. The

young queen deeply regretted this act of barbarism, and it was this that determined her to avert a repetition of the occurrence by professing Christianity and marrying Hoapili, a native Christian chief, for then the king could not arbitrarily order a sacrifice without the husband's consent. The hideous ceremony of human sacrifices was borrowed from the sanguinary religion of the Samoans, but the people always viewed it with horror, and it was virtually abandoned long before the introduction of Christianity. The circumstances attending its administration were extremely terrifying, and the priests and chiefs learned by experience that its operations had a tendency to weaken their hold upon the respect of the people. Hence, its abandonment.



GERMAN SCHOOL ON THE LIHUE SUGAR PLANTATION, ISLAND OF KAUAI.

The managers of this plantation are very liberal in their efforts for the advancement of the people in their employ. They sustain at their own expense four separate public schools, where the children of German, Portuguese, Japanese and Chinese employes are educated in the common branches of the English language.



A RICE PLANTATION, ISLAND OF KAUAI.

Plantations like this, located in well-watered valleys that receive the abrasions from the surrounding mountains, are remarkably fertile and produce immense crops of rice, sugar cane and other products.

Some Singular Customs of the Early Hawaiians.

It is believed that the Hawaiian Islands were inhabited as early as 500 of the Christian era, the date being fixed within reasonable limits by the discovery of human bones under ancient coral beds and lava flows. How the first people came there is purely a matter of conjecture, like all other questions of this character—for no man can say that he knows how or whence they came. Their characteristics, however, prove them to be members of the same great Malayan race that peopled all the islands of the Pacific, the difference in appearance, language, customs, etc., being due to the peculiar environments of each particular tribe or subdivision. The Malays and Polynesians are classed as the same people, separated into two great divisions by variations in language and ethnology. Those occupying the numerous groups of islands east of the Philippines are called, in general terms, Polynesians, while the Malays are confined principally to the islands south and west of the Philippines, and the Malay Peninsula. But the original inhabitants of all the islands of the Pacific Ocean, so far as the question of origin can be determined, were Papuans, a dark race with long, woolly hair growing in tufts. This is a very marked and distinct race, and it now dotting its surface are volcanic cones or tops of mountains belonging to this ancient continent. The speculation is at least tenable, and it is supported by the beliefs of the people, all of whom, without exception, have traditions of an original paradise and a mighty flood that engulfed the earth—or what they presumed in their limited vision to be the earth—leaving only a few men and women to repeople the world. If this submerged continent really existed, and was inhabited over the larger part of its surface, there would be no mystery as to how the existing races happened to be upon the islands.

But setting this supposition aside as a mere theory, founded only on speculation, it is a well-established fact that some of the islands were peopled by migrations from Asia, and all of them may have been occupied by a gradual movement eastward from that continent. In December, 1832, a Japanese fishing junk, which had been blown out of its course by a typhoon, landed at Waialua, on the island of Oahu, with four men on board. Again, in 1817, a native of one of the Caroline Islands was found stranded on one of the Marshall Islands, to which he and three companions had drifted a distance of fifteen hundred miles in a canoe.



A PLANTATION VILLAGE ON THE ISLAND OF KAUAI.

This village belongs to the Lihue Sugar Plantation, one of the largest institutions of the kind on the islands. The cottages are built for the laborers on the plantation, and are regarded as models of that class of residences.

has impressed some of its characteristics on all of the inhabitants of the various groups of islands, including both Samoa and Hawaii, as will be seen by numerous photographs in this work.

The Malayo-Polynesians came originally from the southeast of Asia, occupying at first only the islands adjacent to the continent; but they gradually extended their territory eastward, either extirpating the previous inhabitants, amalgamating with them, or driving them into the interior mountainous and inaccessible portions of their islands. Evidences of these several processes are seen in the island of Luzon and others of the Philippine group, where the descendants of the original Papuans are mountaineers or lake and tree dwellers, while the Malays and mixed races occupy the coast regions and the cities. The Samoans have a tradition, which has been carried to Hawaii and other groups, that the paradise or cradle of the Polynesians is a small island called Bulotu or Purotu, which is believed to be the same as Booro, east of the Celebes.

It is reasonable to believe that a vast continent once existed within the present limits of the Pacific Ocean, and that the islands

These incidents afford recent and indisputable evidences of how easy it might have been for the ancient Polynesians to make their way gradually eastward, planting colonies in their leisurely progress extending over vast eras of unrecorded centuries. They were bold navigators, the sea was their home, and it is known that they had large double canoes, decked over in part, and with capacity to hold live stock and provisions for long voyages. With such vessels they navigated the western seas with a boldness that excites admiration. The Hawaiians, with their modern outrigged canoes, think nothing of making the voyage between the different islands of their archipelago, and it is a common thing for their navigators to sail from Hawaii to Kauai, on a direct line and constantly out of sight of land, guided only by the stars and their natural instinct of direction. At one time within the reasonable limits of the reliable traditions of the people, there was comparatively regular intercourse over the sea between Samoa and Hawaii; and during this period many priests and sorcerers came from the South, as well as chiefs of high rank, who intermarried with Hawaiian families, and



PORTION OF THE LEPER SETTLEMENT ON MOLOKAI ISLAND.

This settlement is surrounded by mountains and impassable cliffs and precipices, so that it can be reached only from the sea, and escape from its confines is impossible. Those who are brought here must remain for the rest of their lives, associating only with those who are afflicted like themselves. All the persons appearing in the photograph are lepers, and the village is inhabited exclusively by those who are infected with the poison of this disease.

introduced the customs and religious beliefs of the more austere Samoans. It was in this manner that the doctrine of human sacrifice and the tabus were engrafted upon the religion of the Hawaiians. For some reason this intercourse was finally broken off, and there is no reference to it for a space of five hundred years, whereupon the gentle disposition of the people revolted against some of the severities of their imported faith, and these were gradually modified and subdued. The Hawaiians have a tradition that their islands were discovered by a famous chief named Hawaii-loa, who came from some unknown region in the West, with a retinue of people, and established colonies in the islands of Hawaii and Maui. They also believe that a number of voyages were made back and forth by this chief, who brought other colonists and domestic animals, and that in this way all the islands were occupied and peopled. The legend has some confirmation in the names of the two islands referred to, as well as other collateral circumstances; and it is probable that this chief and his people came from Samoa, as others did at a later period.



JAPANESE LABORER'S HOME ON THE ISLAND OF MOLOKAI.

The leper settlement on this island affects only a very small and secluded point on the north coast, and the place is so carefully guarded that there is no danger of the other inhabitants of the island becoming infected.

The only quadrupeds existing on the islands at the time of their discovery by the Spaniards, and later by Captain Cook, were dogs, swine and mice, all of which were probably brought there by the first explorers from the western islands. In addition to these animals there were domestic fowls of the same varieties as those which are found throughout Polynesia. Cattle and horses were unknown to these people, until they were introduced at a comparative recent period, the former by Vancouver in 1793, as stated elsewhere. The waters of the seacoast

have always abounded with fish, for which artificial ponds were constructed along the shore by the first inhabitants, and from their extent they must have cost an immense amount of labor. The principal food plants of the people at the time of the discovery by Europeans were the taro, the sweet potato and the yam; and the only fruits known then were the breadfruit, cocoanut, banana, *ohia* (Malay jambo), *ohelo* (wild strawberry), *poha* (Cape gooseberry) and *okala* (raspberry). A multitude of other fruits have since been introduced and become acclimated. Sugar cane was indigenous and grew luxuriantly in all of the islands; but it is doubtful if the natives understood the process of manufacturing sugar from the juice at that time. The Europeans probably taught them the art. It is interesting to note that the sugar cane was widely diffused over many parts of the earth long before it was utilized for the manufacture of sugar. The ancients had no knowledge of this saccharine substance, now so common an article of food among nearly all the races of the earth. Honey was its universal substitute up to the beginning of the Christian era. The word sugar does not occur in the Bible, nor in any other work written previous to the first century of our era. About A. D. 100, Dioscorides, a Greek botanist and medical writer, mentions *saccharon*, presumably sugar, which was originally used only for medicinal purposes. It was first manufactured in Bengal, and was not introduced into Europe until the 10th century, when the Spaniards acquired the art from the Venetians, who had learned it in their commercial intercourse with the Persians. It is claimed that the sugar cane is not indigenous to any country, and that it comes only from cultivation; but the fact remains that it was found growing wild on the Hawaiian Islands and in some portions of both of the American continents.

Poisonous snakes and reptiles do not exist on these islands, and until within a very recent period there were but few noxious insects of any kind. But among the undesirable importations from other countries, along with leprosy and most of the other diseases that the modern inhabitants are subjected to, are mosquitoes, wasps, scorpions, centipedes and white ants. Lizards seem always to have infested the islands, or they may have been brought there by the first inhabitants. They were regarded with superstitious awe, and there was a large class of *moo*, or lizard gods, which it seems were worshiped especially by the women, since one of these gods was a deified chiefess named Kihauahine. There were also many singular traditions about gigantic reptiles, none of which seem ever to have existed in the islands, and it is therefore presumed that the traditions were reminiscences of crocodiles derived from the Malay progenitors of the race. Sharks were more dreaded than any other creatures, and the ancient Hawaiians devised numerous ceremonies to propitiate the shark gods, of whom there were several. These gods were worshiped especially by the fishermen, who constituted a large portion of the male population.

Certain birds, such as the owl and the *alae*, were regarded as sacred, and various gods were dedicated to them. The sudden appearance of an owl in time of danger was regarded as a good omen, while the cry of the alae was a certain premonition of death. This latter superstition is similar to one that formerly prevailed in many portions of our own country, especially among the negroes. The writer well remembers the time when the melancholy notes of the whip-poor-will, heard at the beginning of summer, would blanch the cheek and send a thrill of terror through even the stoutest heart, for it was regarded as a certain forerunner of death, and it was believed that the coffin would be carried in the direction taken by the bird in its flight. Yet many who allowed themselves to be disturbed by such idle fancies were devout Christians, contributing liberally to the missionary cause for the conversion of such "heathens" as the poor Hawaiians.

Pele was the goddess of the volcanoes, and she and her numerous sisters and her brother, Hiiaka, were supposed to have come from Kahiki (Samoa) in very ancient times. After reaching Hawaii, they took up their permanent residence in the crater of



GRAVE OF FATHER DAMIEN AT THE LEPER SETTLEMENT ON MOLOKAI ISLAND.

Father Damien was one of the noblest characters that the world has ever produced. Impelled by his love of humanity, he forsook the association of mankind and devoted the better part of his life to the outcast lepers, dying eventually a martyr to his devotion.



SOME OF THE COTTAGES OF THE LEPER SETTLEMENT ON MOLOKAI ISLAND.

This settlement is sustained by the Government, and all lepers in the archipelago are domiciled here for the remainder of their lives as soon as it is known that they have the disease.

Kilauea, where they employed themselves in stirring up eruptions both in this volcano and in Mauna Loa. On this account Pele was feared in Southern Hawaii more than any other deity, and no one dared approach her abode without an offering of the sacred ohela berries which grow abundantly in that region. When eruptions occurred numerous hogs and other species of property were cast into the crater to appease the anger of the fretful goddess and her relatives. "The conical craters," says a well-known writer, "were said to be their houses, where they frequently amused themselves by playing draughts; the roaring of the furnaces and crackling of the flames were the music of their dance, and the red, fiery surge was the surf in which they played." The tutelar deities were practically numberless, for they were spirits of departed friends, and each family had its own collection of this class of gods. They were called *aumakuas*, and great care was exercised to avoid offending them, as it was believed that all sickness and misfortune were due to their displeasure. They were particularly sensitive about the performance of vows, neglect in that particular being regarded by them as an unpardonable sin. Every morning and evening each Hawaiian family was assembled for prayers to the spirits of their departed relatives, with as great regularity and devotion as the most devout Methodist family in America gathers around the family altar. This was their custom for centuries before their conversion to Christianity. They were as sincerely devout as any people that ever existed, and this intuitive principle of piety, together with its daily manifestation, made the task of the missionaries all the easier. Their conversion was merely the transferrence of their faith and devotions from a multitude of spirits to one living Spirit and Father of all.

In many instances it was believed that the souls of departed friends took refuge in certain animals or birds, as the shark, owl, eel, etc., whereupon these creatures became sacred to that family and could not be injured without fatal consequences. The bodies of friends were sometimes thrown to sharks, in order that their spirits might enter into those creatures; or they were cast into the crater of Kilauea, so that they might enter into the company of volcanic deities, and afterward befriend the family. Fabulous stories were told, and are still believed by many, of miraculous deliverances by aumakuas. One man, for instance, was rescued from drowning by his shark-god, and another, taken captive in war, and tied up to be roasted in an oven, was freed from his bonds by his owl-god, and escaped. Of course there was no one who could successfully dispute these stories, and so they were religiously believed.

Maui was the god of fire, celebrated throughout Polynesia, as well as in Hawaii, for his exploits in obtaining fire for men, for drawing islands up from the bottom of the sea with his magic hook, and for lassoing the sun and, like Joshua of old, compelling him to move more slowly, in order that his rays might warm the earth and make it fruitful. In proof of the existence and power of Maui, his magic hook was preserved at Tonga, in the Friendly Islands, where it could be seen by all doubters even as late as the end of the 18th century.

Kamapuaa was the most frolicsome god of the entire lot. He had the power of transferring himself into the shape either of a man or a hog, and of roaming over the islands in these disguises attending to his regular business. It has been suggested that Kamapuaa is probably the god of some of our American millionaires, to whom he has imparted his powers of transformation. He was a very warlike deity, and there are many legends about his battles with his uncle, Olapana, and the terrible contests that he waged with Pele, during which he nearly extinguished her volcanic fires by pouring sea-water into her crater. Another version of the story is that Pele and her family of deities



A NATIVE SHRIMP FISHER, ISLAND OF MOLOKAI.

dried up the water and drove their antagonist into the sea, amidst a shower of red-hot stones; and still another account asserts that Kamapuaa overcame Pele and her relatives, and finally married the goddess; in consequence of which the couple became so engaged with their matrimonial affairs that they neglected the volcanic fires, and there were no more extensive eruptions and no new islands were created.

The Hawaiians seem also to have possessed some idea of the true God, whom they deified and worshiped under the name of Kane. They addressed him as the father of men and the creator of the world, and their prayers to this deity were very similar to the petitions of a devout Christian to the Father in Heaven. Kane had two brothers, Kaneapua and Kanaloa. The latter is always associated with the principal deity as his younger brother, and they are said to have once resided at Waipio, Hawaii, and to have created springs of water in many places during their tours over the islands. They are also credited with introducing bananas and other useful fruits from Samoa. In this trinity of brothers and the close companionship between the elder and the younger, there is a faint resemblance to the Christian Trinity and the Father and Son.

There was another god named Ku, greatly feared as a dark and malevolent being, who delighted in suffering and the immolation of human beings. This evil deity seems to correspond to the Christian Satan in character.

Lono, the fourth of the principal gods, had a separate order of priests and temples of lower grade, in which no human sacrifices were ever offered.

Kane, Kanaloa, Ku and Lono constituted the four chief gods of the Hawaiian system, to whom all others were subject. They were supposed to have existed since the period of chaos or primeval night, and to dwell as invisible beings in or above the clouds, but also sometimes appearing on earth in human form. The Hawaiians count by fours, and four is their sacred number; hence their four principal gods. It is remarkable that in the multitude of objects which they deified, there is no trace of sun-worship, the first and most natural religion of all heathens. But they divided time by lunar months, and all their religious rites, as well as their fishing, planting, etc., were regulated by the moon. They seemed to understand the influence of this planet over the tides and vegetation, and accordingly gave it a more prominent place than they accorded to the sun. However, the tides of the Hawaiian Islands are so slight that they do not seem to have attracted much attention. Their average rise and fall is only about two feet, and the extreme range is less than four feet. The coast lines are usually so abrupt that the rise is almost imperceptible, even upon the coral beaches at Waikiki and Pearl Harbor, and other similar places, while there are practically no strictly "tide lands" in any of the islands.

Many of the social and religious ceremonies of the people were curious and interesting. Their temple service was elaborate and complicated, and their prayers were numerous and designated by special titles. They were committed to memory and handed down from generation to generation for centuries. The language in which they were couched was ancient in style and understood only by the learned few, and the prayers were sometimes so long that several hours were consumed in repeating them. They were, in the strict meaning of the term, incantations, and in order to secure the desired effect it was necessary to repeat them without the slighest variation or mistake. During the recital of the most important prayers, called *ohas*, absolute silence was enjoined and enforced, as the least noise would break the spell and destroy the whole effect of the charm. Silence was probably also a mark of respect, as with Christians in their devotions.

In some of their services there were responses by the people in harmony, or by a company of priests, the assembly rising or sitting at given signals, the same as in the rituals of some of the Christian denominations. On other occasions the worshipers would hold their hands motionless toward heaven for half an hour or more at a time, and the service always closed with the ejaculation, "*Amama! ua noa. Lele aku la.*" which, uttered in Hawaiian accent, by the entire company, is wonderfully impressive and musical. There were four tabu, or holy periods, during each lunar month, dedicated to the four principal gods and covering the space



BIRDSEYE VIEW OF THE LEPER SETTLEMENT ON MOLOKAI ISLAND.

This view shows the entire village and a portion of the cliffs by which it is surrounded. The settlement is so carefully guarded that there can be no communication between it and the other inhabitants of the island, and there is no way by means of which the lepers can escape.



RICE PLANTATION, ISLAND OF MOLOKAI.

The cultivated districts of all the islands are confined to the rich valleys, but the sloping sides of the mountains are well suited the production of a very fine quality of coffee, and they are now being utilized extensively for that purpose.

of two nights each. During these periods it was unlawful for any woman to enter a canoe or to converse with a person of the opposite sex; and the king usually spent the time in the temple, the limits of which no person could pass on pain of death. These sacred periods were devoted to prayer, to sacrificing pigs, to eating the sacrifices, and to conversation. The priest prayed without ceasing for three hours, while all the people maintained silence, and at the beginning and end of the prayer the congregation stood with uplifted hands for three-quarters of an hour. Their tabus required that the sexes should eat separately, of certain prescribed articles of food, and it was death for a woman to disregard these regulations.

All of the rules relating to their religious observances were rigorously enforced. In illustration of this fact an incident is related of two young girls, of high rank on the island of Hawaii, who, having been detected in the act of eating a banana, and being regarded as under the age of discretion, their tutor was held responsible, and after arrest and trial was put to death by drowning. Near the same time it is said that a woman was executed for having entered the eating-house of her husband, although she was intoxicated at the time. But the saddest of all of this class of stories was that of a little girl, who had one of her eyes pulled out as punishment for eating a banana. After careful examination of the original sources of these barbarous stories, we are disposed to class them all as fables. They are utterly foreign to the mild character of this people, and were doubtless related for the purpose of exciting wonder in the minds of missionaries and travelers. For instance, it is asserted that the islanders neglected the sick, the helpless and the insane;



SUNSET ON THE ISLAND OF KAHOOLAWE.

This is the smallest island of the group. It lies southwest of Maui, from which it is separated by a narrow channel.

that the latter were sometimes stoned to death, while the sick and infirm were turned out to perish from exposure or lack of food. These stories are incredible. The Hawaiians are a peculiarly affectionate people among themselves. Husbands and wives are devoted, not only to one another, but likewise to their children, and this has been one of their most striking characteristics from the earliest accounts of the race. It was the universal custom for wives to accompany their husbands to war, and if the husband was killed in battle, the wife usually rushed into the thickest of the fight and immolated herself upon the enemy's spears, in order that she might accompany him into the spirit world and be happy with him there. Their affection for their children—for all children—was especially marked. A gentle chiding was the only punishment that the most wayward child ever received from either parent. The rod was unknown among them. There was no regular parental discipline, and so indulgent were the parents that children were usually allowed to pursue the course of their own inclinations in all things. We utterly repudiate and disbelieve the absurd calumnies about mothers burying their infants alive in the earthen floors of their sleeping apartments, merely to escape the annoyance of attending to the wants of the little ones. Some demented mother, in the frenzy of insanity, may have disposed of her child in that manner, and thus made a hook for sensation mongers to hang harrowing tales upon. Instances of that character sometimes take place in our own country, but any writer who would seize upon these rare occurrences as a pretext for claiming that they were characteristic of our people, would justly forfeit his claims to respectability.

These abominable stories of infanticide were first given currency in a book published in 1833. The author was a missionary who wrote with the evident purpose of arousing the sensibilities of Christian people and stimulating their interest in the cause. All that he said on this subject occupied less than five pages of a small 8vo. book, but it has since been warmed over, rearranged, dressed in new clothes, and rolled under the tongue like a sweet morsel by numberless other writers on Hawaii, who, for the sake of cheap sensation, have copied these old wives' tales as veritable history. Not one of these writers ever had a single established fact to base such statements upon; they merely copied and amplified the stories of this wonder-loving missionary, who obtained all of his information second-hand from innocent pagans who had doubtless observed his penchant for the marvelous. He traveled over all of the islands, remaining there eight years, associating intimately with the people, enjoying their generous hospitality and doing a good work in helping to convert them to Christianity; and yet in all his travels he never came in personal contact with a single instance of infanticide. All that he ever heard about it came from others, who in turn had received their information from still more distant and indefinite sources.

It seems incredible that any civilized human being should repose the least confidence in such heathenish fables, bearing, as they do, every evidence of having been related merely for amusement; but when they are published as history they excite derision, as well as disgust. The same writer declares that from what he "heard related" he is certain that at least two-thirds of the children were destroyed in infancy, but he never saw any of the murdered innocents, nor even had the opportunity to lay a bouquet on any of the little graves. "We have been told by some of the chiefs," he says, "on whose word we can depend, that they have known parents to murder three or four infants where they have spared one." What excellent newspaper reporters those chiefs would have made! What delightful liars they were, and how they must have enjoyed the parson's innocent astonishment when they subsequently related the circumstances to their assembled wives. And then the good missionary proceeds to moralize in a style that was intended to be very solemn and admonitory. "But even supposing," he says, "that not more than half the children were cut off, what an awful spectacle of depravity is presented! How many infants must have been annually sacrificed to a custom so repugnant to all the tenderest feelings of humanity, that, without the *clearest evidence*, we should not believe could be found in the catalogue of human crimes." His "clearest evidence," it will be remembered, was composed entirely of what the "big chiefs" told him, and they had not the slightest foundation of fact to stand on.

But this is not all. The parson heard other "evidence" of a most startling character. "Among the Marquesans," he says, "who inhabit a group of islands to the southeast of Hawaii, we are told that children are sometimes, during seasons of extreme scarcity, killed and eaten by their parents, to satisfy hunger." And again: "Some of the natives" (not "big chiefs" this time) "have told us that children were formerly sacrificed to sharks infesting their shores, and which through fear they had deified; but" (observe



SCENERY IN THE ISLAND OF MOLOKAI.

All the islands are very mountainous and of volcanic formation. There is but little timber except on the windward side, where the moisture of the almost continuous rains produces dense forests and jungles of tropical growth.



VIEW IN THE ISLAND OF MOLOKAI.
Showing rice fields in the valley and coffee plantations on the mountain sides.

his naivette) "as we have never met with persons who have ever offered any, or seen others do it, this possibly may be only report." If this story had been told him by the chiefs, as the others were, he doubtless would have published it as history, but as it came to him from "some of the natives," he covers it in under the cloak of probability. He declares that the principal motive with those who practiced infanticide was idleness. "The reason most frequently assigned, even by the parents themselves, for the murder of their children, is the trouble of bringing them up." "When a child has become sickly," he continues, "and the parents have grown tired of nursing and attending it, they have been known, in order to avoid further attendance and care, to bury it at once; and we have been 'very credibly informed' that children have been buried alive merely because of the irritation they have discovered." And then he proceeds to paint the following pathetic picture: "On these occasions, when the child has cried more than the parents, particularly the mother, could patiently bear, instead of clasping the little sufferer to her bosom, and soothing by caresses the pains which, though unable to tell them, it has probably felt, she has, to free herself from this annoyance, stopped its cries by thrusting a piece of *tapa* into its mouth, dug a hole in the floor of the house, and perhaps within a few yards of her bed and on the spot where she took her daily meals, relentlessly buried in the untimely grave her helpless babe!" If there had been the slightest foundation for such a story it would indeed have been horrible, but it will be observed that he gives it as a "supposition," based on the fables that the natives had related to him for their mutual entertainment. Other writers, however, have adopted it as fact, and gravely spread it on the pages of their "histories," some of which have gone into the schools for children to read. If all history had no better foundation, it would be wiser to teach our children the harmless fairy stories of ingenious, but conscientious writers.



NATIVES GATHERING TARO, ISLAND OF MAUI.
The taro plant grows in wet soil, is very productive, and when made into poe constitutes the principal item of food for the islanders.

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A CITIZEN OF HAWAII AND HIS HOME.

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HAWAII AS AMERICAN TERRITORY.

Chapter XXIII.

THE matter in this chapter relating to the public lands and other material interests of the islands, was compiled from Government reports, from information furnished by President Dole, and from the letters of various correspondents who wrote of things that they were personally familiar with. We have carefully weighed the various statements presented, and feel justified in saying that the information here presented can be depended upon as correct in all essential features.

Previous to 1839 the ruling chief, in his sovereign capacity as king, was proprietor of all the lands of the islands. Both chiefs and people who occupied or cultivated the land did so as tenants at will, liable at any time to be ejected without notice by order of the supreme ruler; and in like manner the people and their petty chiefs could be dispossessed by the more powerful chiefs who stood between them and the king and acted as his landlords. It was the feudal system in the purity of its absolutism, with the king as the sole ruler and owner of all the lands and property on the islands.

But in 1839 Kamehameha III. issued a proclamation granting to the Hawaiian people the right to acquire real estate and other property, and to hold the same without interference.

In 1848 another step was taken, and terms were arranged for the division of the lands of the kingdom equally among the people, the chiefs and the king, each receiving one-third. In carrying out this arrangement, all of the common people who were occupying land, either as house lots or cultivated tracts, received, upon application, awards for the same. These awards were recognized as titles in fee, and could be formally perfected by royal patents—owners of town lots being required to pay for such patents an amount representing one-fourth, or, in some cases, one-third, of the original value. The chiefs in like manner received awards for the lands in their possession, to be perfected by royal patents on payment of one-third of their original value. This settlement was generally made by surrendering such portions of their lands as represented one-third of their value. These payments and surrenders of land were made to the government, which had become an entity distinct from the sovereign, and qualified to acquire property. The king also surrendered a large part of his lands to the government, which went into the general fund of the people's share; but he retained an imposing list of valuable tracts, which continued as the estate of the sovereign under the title of crown lands. When the republic was established, the government claimed the crown lands, and has continued in possession of them to the present time, although ex-Queen Liliuokalani has made persistent efforts to have them declared a part of her personal estate. In 1894 the crown lands amounted to 971,463 acres, and the government lands 821,316, making a total of 1,792,779 acres. This aggregate constitutes the public lands, which the Government offers for sale, lease or homestead.



OCEAN AND LANDSCAPE VIEW IN THE ISLAND OF MAUI.

This photograph was taken at the foot of the mountains, and shows a fine view of the rich lands that border the seacoast, where many of the great sugar and rice plantations are located.

An unaccountable apathy was manifested by the people in the acquirement of lands under the general distribution. Only 11,132 individuals put in their applications, and these were all for small tracts, aggregating a total of 28,658 acres, or an average of only 2.57 acres each. The people did not seem to appreciate the importance of the opportunity, and so great was their indifference with regard to the ownership of land that a considerable number of the small holdings have since passed into the hands of shrewd foreigners through direct sales or mortgage foreclosures. The native Hawaiian is not wise in a property sense. He loves his ease and prefers a good time to the care and anxiety that attend upon the acquirement or improvement of property. Consequently, he has allowed his birthright to pass out of his possession, while he enjoys



LIVE CONE OF MAUNA LOA.

This photograph shows one of the live cones of the volcano of Mauna Loa in action, also the lava as it is ejected red-hot from the crater.

himself at fishing, bathing, luius or hula-hulas. His conception of duty in this life is pleasure rather than the acquirement of property.

The present government has adopted four special methods for the distribution of the remaining public lands to those who desire them, namely: (1) Homestead leases; (2) right to purchase leases; (3) freehold agreements, and (4) special agreements of sale. Of these several plans the right to purchase lease has been the most popular, while the freehold agreement has been the least popular of all. Up to the end of the year 1899, 28,065 acres of the public lands had been disposed of under these several plans, at an average of $6.36 per acre.

Homestead leases are for 999 years, and cost the applicant nothing except a small fee for papers. They cannot be sold, mortgaged or devised, but they descend to heirs, and permanent residence is required. They are issued in tracts of not over 8 acres in first-class, or 16 in second-class agricultural lands, or 30 acres in first and 60 in second-class pastoral lands.

Right of purchase leases, the most popular system of the four, are for 21 years. The land is appraised and the lessee pays 4 per cent of the appraised value semi-annually. If he resides two years on the premises and in that time has 25 per cent of the area in cultivation, or if he resides four years and cultivates 10 per cent and performs other required conditions, he may at any time thereafter, before the last year of the lease, purchase the premises by paying their appraised value. Such leases are limited to 100 acres of first-class and 200 second-class agricultural lands, or 600 first-class and 1,200 second-class pastoral lands.

Freehold agreements are obtained at auction, and require residence, improvement and payment of the purchase price in annual installments. The area is limited the same as in purchase leases.

Under the special agreement of sale plan, parcels of land under 600 acres may be offered at auction, and the successful bidder agrees to pay in annual installments, with interest, to make designated improvements, and perform such conditions of residence and cultivation as may be required by the land commission.

The arable and grazing lands of the Hawaiian Islands are much cut up by precipitous cañons and rugged mountain ridges. There are but few level stretches of any great extent, a large proportion of such lands sloping toward the sea or valley bottoms at a great variety of inclinations, while a considerable part of them is covered with tropical jungle. Under these circumstances the surveying system of the United States in laying out their public lands was regarded as impractical for Hawaii; and the limited extent of the public domain left no room for the effective operation of the American homestead laws.

The importance of the leasehold system is therefore apparent, and its repeal would have a tendency to throw large tracts into the permanent ownership of sugar corporations and other capitalists, thus depriving the country forever of their control for settlement purposes and defeating the object of establishing a large number of small plantations.

In the adoption of the leasehold system it was regarded as important that the landless portion of the native Hawaiians should have favorable opportunities for acquiring permanent homes for themselves and their descendants, both for their own personal welfare and in the interest of the body politic; and also, to some extent, from a sentiment toward the Hawaiians as the original occupiers of the country. The provision for the inalienable homestead leases in the land act was intended primarily for their benefit, though all the methods of obtaining land are open to them.

The results have been somewhat disappointing. In proportion to their numbers comparatively few Hawaiians have taken up homestead leases or lands



GIANT'S TOMBSTONE, MAUNA LOA.

A very fine view of the corrugated form assumed by the molten lava is given in this photograph. The central cone is called the "Giant's Tombstone," and it is located about one mile from the mouth of the crater.

under any of the methods provided in the land act. There are several reasons for this; the Hawaiians, from the time of Kamehameha III., have been slow to appreciate the importance to themselves of permanent holdings. The only spontaneous interest in land proprietorship which they have shown has taken a communal form. During the sixties, companies of natives in different parts of the group purchased considerable tracts, which they and their respective heirs and assigns have since held in common. This cumbersome tenure is still popular with them, and any opportunity of acquiring lands on such a basis would to-day undoubtedly be hailed by many Hawaiians with great enthusiasm. The attractive feature in such partnerships seems to be a common grazing tract, where each member may pasture as many horses or cattle—especially horses—as he likes.

The different governments of Hawaii have always favored the policy of leasing rather than selling public lands to those desiring large tracts, partly for revenue and partly from a reluctance to giving up their control. The effects of a different system are seen in the island of Niihau, which is owned practically by a single family.

The increasing interest and profit in coffee culture will have a tendency to bring into cultivation large tracts on steep mountain sides, that would otherwise remain valueless or be devoted only to pastoral uses.

Realizing the importance of the coffee industry and the impetus it was likely to receive when the possibilities of the business became known, the Government and a few moneyed firms of Honolulu have done a great deal to help matters along. The Government has, as rapidly as possible, opened new roads into the coffee belts and platted public lands for settlement.

Many Americans are taking up lands and planting coffee. The industry has passed from the "experimental stage" and is proving itself immensely profitable. There is plenty of land suitable for coffee culture. It is estimated, upon a basis of actual returns, that a seventy-five-acre coffee farm will pay its running expenses by the end of five years, while from that time forward, the returns will be from $8,000 to $10,000 a year.

There are many portions of the island of Hawaii in which coffee is being successfully cultivated. The trees grow best at elevations ranging from 500 to 2,600 feet. However, experiments have shown that coffee has a wide range in varying conditions of soil, moisture, temperature and altitude. It flourishes on these islands from the seashore up to a height of nearly 3,000 feet. On Maui and on Kauai coffee is being planted, and the prospects are reported as "flattering." On Molokai the trees flourish in a wild state.

There are a number of coffee plantations on Oahu, and the product is of a very fine quality. The beans are full and heavy and the grade high. It is believed, if present indications are sustained, that these islands will become ideal coffee fields, for both climate and soil are suited to the production of the berry in a remarkable degree. The finest coffee in the world grows here. It requires less capital to start with than sugar, and after a coffee plantation has reached the bearing stage it remains good for a lifetime.



MOUTH OF THE CRATER OF KILAUEA.

This volcano lies some distance east and south of Mauna Loa, in a distinct range of mountains, and is almost as famous as its celebrated companion. The meaning of the name is "House of a Thousand Fires."

The coffee-raiser first clears the land of forest and jungle, which will cost him, perhaps, thirty dollars per acre; but he can clear a little at a time, putting in, say, ten acres more every year, until at last he has the whole clear and in coffee. He buys his coffee trees of a nursery for two or three cents apiece and sets them out. They are cultivated from year to year, and at the third year begin to produce. They should be in full bearing the fifth year, at which time they will have cost him from $150 to $200 per acre. From that time on for twenty years or more, they should annually pay him $100 an acre—a generous profit on his investment.

The process of building up such a plantation can be graduated by the amount of capital in the hands of the farmer, the larger plantations requiring, of course, more money and labor. A hundred-acre plantation, with fifty acres only in coffee, should produce



DESCENT INTO THE CRATER OF KILAUEA.

This is the beginning of the descent into the crater, which extends to a depth of 4,000 feet. The man in the foreground is our artist's assistant, carrying the plates that were used in photographing the scenery in this locality.

an income of $6,000 a year after the fifth year. This is estimating the yield to be one pound to the tree, at a profit of ten cents per pound. Not counting the labor of the planter, the net cost of making and stocking such a plantation would be $12,000. The man with $5,000 would start with less cultivated land, do his own work, at least as far as management is concerned, and perhaps add to his income by raising bananas and vegetables.

There is so little vacant land available, that the opportunity for doing things on the bonanza scale has long since gone by; but there are undoubted opportunities in the raising of fruits and vegetables and in the production of grain and meat for home consumption. The soil will produce almost any kind of tropical fruit. It will grow the choicest of pineapples and bananas and every kind of vegetable, including potatoes. Nevertheless, fruits are exceedingly high in the Honolulu markets and most of the potatoes used come from California. The same can be said of the wheat, notwithstanding the fact that during the first days of the gold excitement in California the bulk of the wheat and potatoes used there were raised in the Hawaiian Islands.

This is a land of oranges and lemons, where they can be grown without fear of frost, but the great distance from all except the home markets is a feature of uncertainty in this industry. Accessible markets are essential to success in the production of perishable fruits.

The general character of all the islands is the same: they are wildly rugged, each being made up of one or more mountains, seamed with valleys and gorges, some of which are more than a thousand feet deep. Between the mountains lie rolling plains, and in many places at their feet there are narrow plains sloping out to the sea. The plains, valleys and lower parts of the mountain sides contain the only lands suited to cultivation. They are covered with decomposed lava, often to a depth of twenty or thirty feet, furnishing a soil which produces rich crops of sugar, coffee, and all sorts of vegetables and tropical fruits. Some parts of the islands, on the other hand, are rocky and barren; still other portions are extremely ragged, being composed of extinct craters; while some are so high that upon them nothing can grow. In coming from San Francisco to Honolulu you are struck with the barren look of the islands. That part of Oahu which you first see is as bare as the Death Valley of California. It is composed of ragged craters, long since burned out, the sides of which are seamed and gullied by the lava flows of days gone by. As you go further on you see other hills covered with a fuzz of emerald hue, and, rounding Diamond Head, come to low mountains covered with green. Palm trees with quivering branches wave you a welcome, and the houses of Honolulu look out at you through a forest of palms and other tropical trees as you come to anchor. Further down the coast with your glass you can see the pale green of rich sugar plantations, and as you land and walk through the wide streets you find yourself in a very botanical garden of tropical plants and trees and beautiful flowers.

You may have expected to find a new country and may look for the rugged features of a frontier town in the city of Honolulu. If so, you will be disappointed. Honolulu has less than 50,000 people, but in wealth and business it compares favorably with any town of five times the population in the United States. Its residences in many cases have large grounds about them, with lawns as velvety



VOLCANO OF MAUNA LOA IN ACTION.

This view shows the flow of molten lava as it moves down the sides of the mountain after having been ejected from the crater. It also affords an excellent idea of the peculiar volcanic formation of this entire group of islands.

as those of England, beautiful trees and well-cared-for walks and drives. The town, in fact, has many rich men, and it is one of long-established business enterprises and families. It was in existence before San Francisco had a place upon the map.

The islands have an excellent public school system, and attendance is so vigorously compelled that it is said it would require a search warrant to find a native Hawaiian or white citizen who cannot read and write.

The Palace, in Honolulu, which now belongs to the United States and is occupied by the territorial offices, is a fine two-story building with broad steps and wide verandas, that give it a very imposing, as well as ornate appearance. It stands in the midst of a large park embellished with many varieties of palms and other tropical trees and shrubbery, and presents a finer general appearance than any statehouse west of the Mississippi River. Immediately opposite the Palace, and in another large park, are the government buildings and the statue of Kamehameha I., of which excellent illustrations are given in this work.



THE BAY AT ONOMEA, HAWAII.
This picturesque spot is located on the east coast of the island of Hawaii, a short distance north of Hilo.

In a recent interview on the subject of annexation and its effect on the islands and their people, President Dole said:

"The islands are in a good financial condition. Business of all kinds is better than it has ever been. Our imports are increasing and there has been a rise in the values of real estate and sugar stocks. Property in Honolulu has gone up, and many new buildings are being constructed. You must remember, however, that this is not a new country. It has had its established institutions for many years. We are, in fact, older than any part of the United States west of the Rocky Mountains, and for the past fifty years and more our resources have been steadily developing. The business of the country has already been worked up by the local firms, and there is not the chance for a boom, or the inauguration of new enterprises, such as you would expect in one of the recently opened up Territories of the West."

The Hawaiian President stated at the same time that there was not much room in the islands for immigrants of limited means. None should come without some capital; but with a few thousand dollars there are good openings for industrious men in coffee-raising, co-operative sugar-planting and small farming. He also expressed the hope that the large plantations would be divided up into small farms, so as to afford additional opportunities for a greater number of people. This has already been done to a considerable extent on the sugar plantations, and co-operation is now a distinct feature of this industry. Men with merely nominal means, or none at all, but willing to work and reliable in character, are given opportunities to grow the cane on shares, and thus make a start for themselves. It is claimed, however, that this plan does not work satisfactorily on irrigated lands, owing to the fact that tenants are disposed to force the growth of the cane by a too liberal use of water, which leeches the land and makes the soil less productive for the future. On this account the plan of co-operative farming has been discontinued by a few of the larger planters.

Soon after annexation became a fact, the residents of Olaa district, in the island of Hawaii, had an experience that was new to them. A company of thirty regular American land boomers, or squatters, appeared in their midst and proceeded to help themselves to a corresponding number of choice tracts. These men claimed that annexation had abrogated the Hawaiian land laws, and as free American citizens they were entitled to "have and to hold" 160 acres of land each, with possibly a free mule thrown in. The land that they squatted upon had recently been surveyed by the Hawaiian government, and it was soon afterward sold in 50-acre lots to the highest bidders, regardless of the claims of the "boomers." Some of these men had built houses and declared that they would hold on at any cost, but most of them chose the better way and bid in their tracts under the laws prevailing in the islands, which was doubtless their purpose from the start.



SUGAR MILL AND CANE FLUME, ISLAND OF HAWAII.

It is believed that the rubber plant will grow successfully in the Hawaiian Islands, and within the past few months the Agricultural Department has begun an experiment in that line. One hundred thousand rubber trees are to be planted and carefully cultivated, and the experiment is attracting wide interest, for, if it proves successful, it will open up large tracts of otherwise comparatively valueless land to this highly remunerative industry. The trees will grow on hillsides and other steep places that are almost inaccessible for anything else, and thus it may transpire that the sides of the cañons and precipitous slopes of the mountains will yet be covered with the dark green foliage of the rubber tree. The climate, it is claimed, is ideal, and as the islands contain all kinds of soil, it is believed that there can be no doubt of the success of the experiment. Its importance can be realized from the fact that in 1898 we imported rubber and gutta-percha to the extent of 46,055,497 pounds, valued at $25,386,010, being an increase over the importations of previous years of more than twelve million pounds, and representing an increase in money value of more that ten millions of dollars. The demand for rubber is rapidly increasing, through its extension into new fields and larger uses in the older industries to which it has long been applied; and if we can raise our own rubber, it will keep many millions at home that are annually sent abroad, and stimulate the efforts of our own citizens.



OUR ARTIST ON THE LAVA FLOW OF MAUNA LOA.

When our artist visited Mauna Loa the streams of lava had cooled so as to form a crust on top strong enough to bear a man's weight, but it was still so hot as to render it impossible to stand in one place longer than a second or two while under this crust a red-hot river was still flowing.

Rubber has never been produced in commercial quantities anywhere outside of the tropics. England has made the only successful experiments in cultivating the plants in soil to which they were not indigenous —in Ceylon and other tropical colonies. Brazil, of course, leads the world in production, three-fifths of our 1898 imports having come from that country.

The practically unlimited possibilities of production in these islands is truly wonderful. There is hardly a plant, fruit or cereal, indigenous either to the tropics or the temperate zones, that cannot be raised successfully here. A simple list of the products now regularly

grown sounds like a catalogue of some extensive agricultural and horticultural association. For instance, there is the cocoanut, breadfruit, banana, pandanus, cordyline, taro, sugar, rice, coffee, cotton, sandalwood, tobacco, arrowroot, wheat, maize, tapioca, oranges, lemons, tamarinds, guavas, potatoes, yams, fungus, wool, hides, cotton, pulu (a fiber collected from the trunks of the tree fern), and ornamental woods. We have seen no mention of apples, peaches, pears and plums being grown in the islands, but presume it is merely an oversight, for there is no question about the adaptability of the soil and climate to these fruits. Wheat, oats, barley, rye and corn can likewise be successfully grown; and melons of infinite variety and superior quality are not unfamiliar to the favored isles of the sea. In fact, we have yet to hear of anything that is necessary to the pleasure or comfort of mankind that they will not yield in profusion. And with regard to flowers, they are practically limitless in variety, profusion and richness of color and perfume. The whole surface of the islands seems abloom. There are nearly four hundred different species of indigenous flora, besides many varieties that have been introduced and become acclimated. No previous acquisition of territory by the United States has been more desirable or of greater value than these picturesquely beautiful and fertile islands of the Pacific.

Among the other interesting productions is the pandanus, or Malayan *pan-dang*, a species of screw palm, so called from the arrangement of its leaves in spiral form about the trunk. The leaves closely resemble those of the pineapple. The trunk is supported by strong, branching, aerial roots, which give the tree the appearance of standing on its roots above the ground. The pandanus is a native of the East, especially of the islands of the Indian Archipelago, and abounds along the banks of rivers and marshes, often occupying large tracts to the exclusion of other vegetation. There are thirty or more species, some reaching a height of twenty or thirty feet, but usually the trees are not more than ten or fifteen feet high. One of the finest species is the *pan-danus candelabrum*, or chandelier tree, so named because the trunk branches out in the form of a candelabrum. The most useful variety, however, is the *vacoa*, of Mauritius, where it grows wild and is also largely cultivated. Its leaves are used in manufacturing the sacks in which sugar is exported, and the empty sacks are subsequently converted into fish-bags. The flowers of one of the varieties are very fragrant, and in Japan and Hawaii the trees are cultivated for the sake of their perfume. Some of the smaller plants are highly ornamental and are used for decorating tables and rooms.

Some portions of the islands are heavily timbered with valuable forests, but the timber interests, as a rule, are not important.

The same may be said, in a general way, regarding minerals; and yet the Hawaiian Islands have made a very interesting mineral exhibit at the Paris Exposition. Among the specimens are fine samples of alum, pure gypsum, beauxite, kaolin, laterite, silica and crystalline sulphur, which is the chief agent in the resolution of the lavas into their many products. There are also samples of iron ore, found only in the islands of Kauai and Oahu. These samples contain 80 per cent oxide of iron. Among the exhibits are some remarkable specimens showing the processes by which kaolin becomes separated from the lava and forms in large deposits. One of the samples shows a kaolin much more pure and white than that used in the manufacture of royal Worcester and other fine chinas. This clay was first known and used for the manufacture of porcelain in China, where it was taken from a hill called Kao-ling; hence both the name of the clay and the peculiarly beautiful ware manufactured from it. Kaolin is softer and more crumbly than many other kinds of clay, and does not form so stiff a paste with water on account of the free silica which it contains. It is believed that the kaolins of Hawaii will have considerable commercial importance when their beauty and value become known and appreciated. The beauxite deposits, which are composed chiefly of alumina, are in some instances richer in aluminum than the same class of materials that are now used in Europe and this country in the production of that metal.



MAHAKU POINT, NORTH COAST, ISLAND OF HAWAII.
Showing picturesque character of the coast line, with the dense tropical growth that covers this part of the island.

Cattle were introduced into the islands by Vancouver, in 1793, and these rapidly increased, until during the middle of this century vast herds of them roamed wild in the mountain forests, where they were hunted for their hides and horns. But they have disappeared before the encroachments of civilization.

Annexation to the United States created a boom in almost every line of business, and in none more so than the sugar interests. Among the large plantations that immediately sprang into



SCENERY NEAR THE NORTH COAST OF THE ISLAND OF HAWAII.
The islands are well watered, and the scenery is enhanced by numerous picturesque streams flowing down from the mountains and through the valleys.

existence were the following: Waialua, 15,000 tons of sugar per year; Oahu, 15,000; Kehei, 20,000; Manualli, 10,000; Alaa, 40,000; McBryde, 20,000; Nahaiku, 12,000; Kamalo, 4,000; Kaunakki, 4,000. All of these plantations were organized by syndicates. After the lands are paid for it costs about $100 per acre to clear them, and after the clearing the cost of putting them in condition for cultivation and subsequently seeding them amounts to about $12 per acre more. Then it requires about eighteen months for the cane to grow and ripen; but in spite of all this expense and delay the profits are enormous. A number of instances are given where concerns owning sugar plantations capitalized at from $100,000 to $300,000, are paying from 30 to 50 per cent annually on the total capitalization.

The effects of annexation were experienced in all of the islands with immediate and manifest results. Millions of dollars were at once offered for investment, and every branch of business felt the stimulation. Companies were organized for the development of various industries, particularly in the way of large sugar plantations, and the results which they accomplished in a few months were really surprising. And all of this business energy did not come from the States. On the contrary, a very large part of it was confined to the islanders themselves, who saw the opportunity and were not slow to avail themselves of its advantages. There is a vast aggregation of wealth in Hawaii, and when concentrated in any particular direction its influence soon becomes manifest. There is perhaps a greater average of wealth among these people than anywhere else in the United States, while there are numerous individuals who are enormously rich. Moreover, the leading business men are young and enterprising, and with the better part of their lives before them they are ambitious to succeed. The industries that they are developing are not of an ephemeral or speculative character. They are based on a permanent and increasing demand for staple articles, and every dollar invested in such enterprises is not only safely invested, but it is reasonably certain to bring back another dollar to its owner in a very short space of time. With these solid assurances of success and prosperity, with a climate as perfect and delightful as nature could make it, and a soil of inexhaustible richness, Hawaii has a future that is indeed enviable.

It is hard for Americans to appreciate the fervor and enthusiasm with which the Hawaiians received the announcement of the passage of the annexation bill by Congress. As there was no ocean cable, the news had to come by the usual slow passage of the mail steamer from San Francisco. It was the Oceanic steamship "Moana" that brought the information. She arrived in the bay at Honolulu, June 22d, 1899, and was met at the wharf by practically the whole populace, with unbounded enthusiasm.

The "Moana" had painted and carried a big placard reading, "House Passed Annexation by Vote 209 to 91," which was the first news received in Honolulu of the result of the vote on the Newlands resolution. The



MOUNTAINS OF CENTRAL HAWAII.
This photograph was taken in the central part of the island of Hawaii, and is a characteristic view of the scenery in that section.

people went wild over the announcement, and from that moment everything American was viewed with affectionate regard. The daily papers brought out extra editions within an hour after the "Moana" arrived. The Hawaiian *Star*, in an editorial, said:

"The end of much heart-burning, of much intrigue, of much honest and determined work, is now at an end. The clouds are rolling away from Hawaii's political horizon, and we, who have, as it were, been living between sky and earth, will now find our feet firmly planted on the Constitution of the United States, free citizens of the greatest republic that the world has ever seen and whose power the world is now seeing. Instead of a petty state, we now enter upon the birthright of one of the mightiest of states. At no cost to ourselves, we acquire that which is of inestimable benefit to us, a waif upon the waters of the Pacific. We are safe at the harbor's mouth at last, and over our heads, never more to be taken down, will wave the protecting folds of the stars and stripes."



FIRST LANDING PLACE OF CAPTAIN COOK.

This scene is located on the west coast of the island of Hawaii. The native grass hut has been preserved in its original condition, and the entire scene is very much like it was the day that the celebrated English navigator landed there.

The first American troops, on their way to Manila, landed at Honolulu some days before the passage of the resolution of annexation, but they were welcomed as cordially as if the islands had already become a part of the American territory. The Hawaiian Republic was then in existence, and we were at war with Spain, but there was no consideration of the question of neutrality. The Hawaiians annexed themselves and literally went mad in their extravagant welcome to our soldiers. A correspondent who accompanied the troops wrote as follows regarding their reception:

"Hawaii is annexed. She has annexed herself. Tired of waiting for the game of politics to be played out at Washington, she has seized the tails of Uncle Sam's coat with a tenacious grip and refuses to let go, and Uncle Sam has permitted her to do it without chiding or rebuff. She has thrown to the winds all restraints of neutrality, in spite of the formal protest of the Spanish vice-consul, and has welcomed American troops to her soil with a greeting so hearty, so spontaneous, so generous, that one would think they were victors being welcomed home in triumph from a glorious campaign, instead of being but the advance guard of an invading army simply touching at a neutral port. There was nothing neutral in Hawaii's greeting to the boys from Oregon and California, and there was no hint of expected neutrality in the matter-of-course way in which General Anderson accepted her hospitality for his troops, sent them all ashore and coaled and provisioned his ships for the long voyage to Manila. Uncle Sam has accepted her breach of neutrality, and he must now support her in it in the only practical way—by annexation.

"No city in the United States could possibly show greater patriotic enthusiasm than was displayed by Honolulu the day the three great steamers sailed into port loaded to the guards with men and implements of war. The city was literally draped with the American flag. It fluttered from every flagstaff, it hung across the streets and before the doors of private residences, and filled the shop windows ordinarily used for a show of goods. Occasionally a Hawaiian flag was seen, but so rarely that 'Old Glory' seemed exclusive. The 'Charleston' arrived two days ago and brought the news that troops were coming in about a week, so that the city was taken by surprise when the lookout at Diamond Head reported on the morning of June 1st, that three large steamers were approaching the harbor. The city was plunged into a condition of enthusiastic excitement and feverish preparation. Up went the flags and out came the people. Great preparations had been made by a reception committee of one hundred and fifty citizens. In a few hours after the 'Charleston' had arrived a fund of $6,000 was raised for entertainment of the visitors. Turkeys, chickens, hams, pineapples, bananas, guavas, grapes and a dozen other kinds of light and solid foods were purchased and a royal banquet prepared and placed in cold storage to await the uncertain coming of the invaders. Then the committee rested from its labors."



TARO FARM NEAR THE COAST, ON THE ISLAND OF HAWAII.
Snowing the character of the scenery along portions of the coast, with native huts and mountain streams used for irrigating purposes.

"The question of neutrality had been settled in the negative long before. Public sentiment had prevented the government from issuing a neutrality proclamation. Had it been done, the government would have gone down in less than twenty-four hours. The legislature was in session, but it did not dare pass resolutions of neutrality. The army of the republic was in a condition bordering upon mutiny at the very suggestion of such action. It is extremely doubtful if the Dole government ever seriously contemplated doing so. It could see too easily how the acceptance of a serious breach of neutrality would so compromise the United States as to render such an act one of virtual annexation, just what the Dole goverment and the ruling classes had so earnestly desired ever since the revolution that overthrew the queen and established the supremacy of the whites as the governing class.

"When the three steamers bearing the troops sailed slowly into port, the reception committee met them on an excursion steamer, with the National Hawaiian Band on board, and incessant cheers were exchanged. Every whistle and ship's siren in the



VOLCANO HOUSE, NEAR THE CRATER OF KILAUEA, HAWAII.
This view was taken just as the stage coach was on the point of starting for Hilo, after our artist's visit to the volcano.

harbor or on shore contributed to the din, the 'Charleston' and 'Bennington,' lying at anchor, added their contributions of noise, and 20,000 people on the docks yelled and cheered and waved their handkerchiefs and American flags and shouted 'Aloha' with royal welcome.

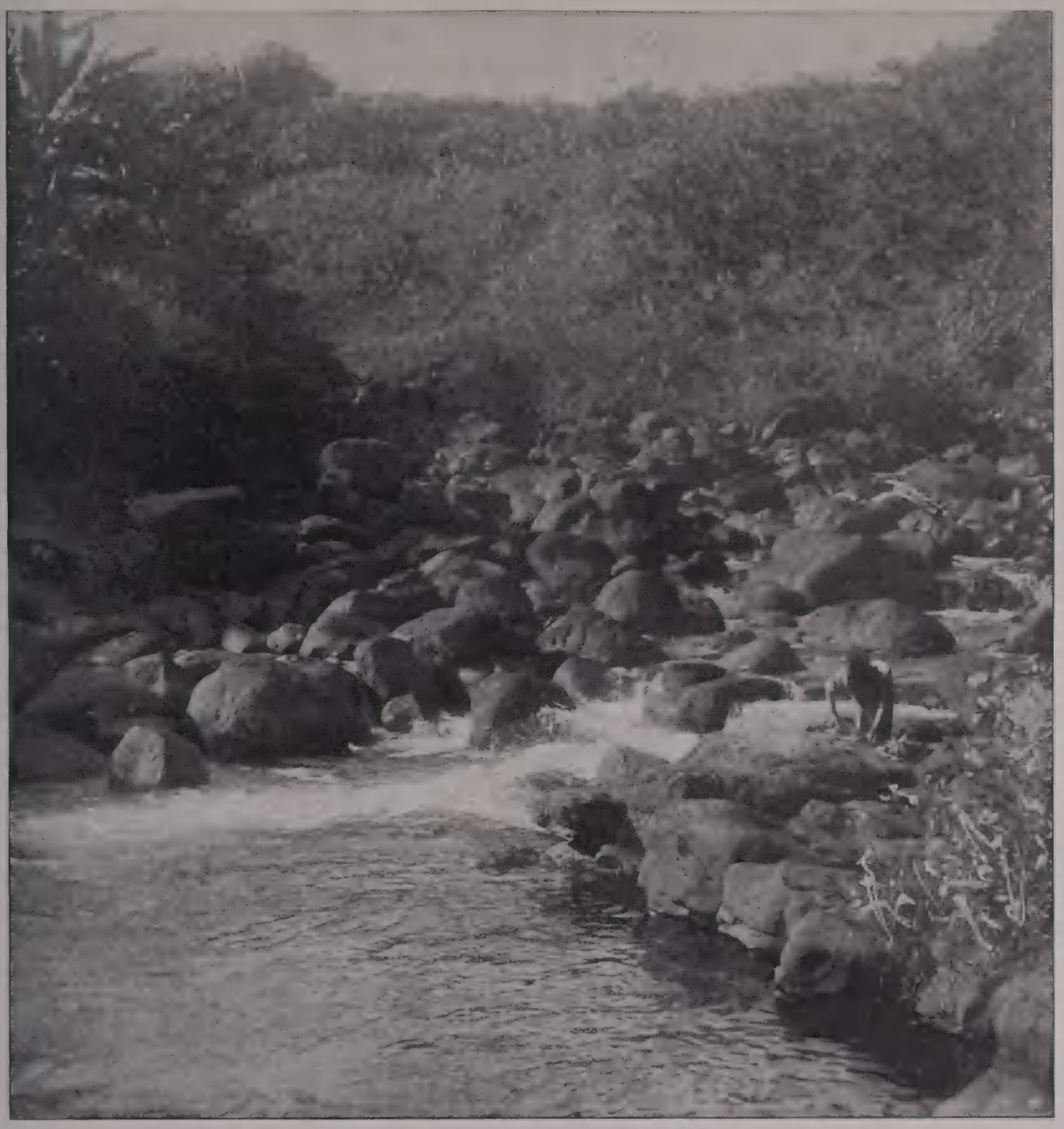
"After the landing the scene was shifted to the officers' club of the Hawaiian army, which occupied the bungalow that was formerly the residence of Queen Liliuokalani.

"The next day the men were all given shore leave and roamed all over the city. Everything was free. No matter what a boy in blue wanted, it was given him free of charge. Even the postage on several thousand letters was paid by the committee.

"The third and last day was the great one of the visit. A grand collation was spread under the palms and other tropical trees in the grounds of the government building, once the royal palace, and hundreds of the fairest women of Honolulu, American, English, German, Hawaiian and half-caste, waited on the tables and fed the boys, and it was a feast such as is seldom spread for soldiers. Besides the solid foods, there were bananas, oranges, pineapples, mangoes and other tropical fruits, and every man was crowned with leis, or wreaths of beautiful flowers and vines, a Hawaiian custom both poetic and beautiful. It was such a feast and such a sight as the soldier boys of Uncle Sam had never before experienced.

"When the regiments marched through the streets, headed by the band, they were greeted with the utmost enthusiasm. They were received with honors by the home troops, and President and Mrs. Dole held a levee on the velvet turf of the palace grounds. President Dole is a quiet but genial man, and greeted officer and private with equal urbanity and courtesy. The superb Hawaiian National Band played in the grounds during the day, assisted by the three regimental bands of the American troops."

And thus it was that Hawaii, with demonstrations of enthusiasm and unbounded joy, entered upon her career as an integral factor in the great galaxy of American commonwealths.



MOUNTAIN SCENERY NEAR HONOKAA, HAWAII.

The mountains approach close to the sea along the northeast coast of the island, where this place is located, and produce some very fine scenery.

Conditions of Life Among the Ancient Hawaiians.*

In considering the conditions of life among the ancient Hawaiians, we should bear in mind the fact that they had no metal tools, that they raised none of the cereal grains, and that they had no hemp, cotton, flax or wool. Their agricultural products were limited to the taro plant, sweet potatoes, yams and bananas, the last named having been acquired from Samoa at a comparatively late period. They also cultivated the sugar cane, but it is a singular fact that no writer has informed us whether or not they understood the art of making sugar from its juice. It is probable that they did, for otherwise there would have been no object in cultivating the cane; and if the supposition is true, they doubtless preceded the Europeans in this discovery. They raised calabash gourds, which they manufactured into drinking vessels and various kinds of domestic utensils. These were highly ornamented by carving and staining with many curious and even artistic figures. They did not understand the art of making earthenware vessels, so familiar to many other primitive races. The paper-mulberry tree was cultivated for its bark, which the women pounded into cloth, or *kapa*, and this supplied their only clothing.

The Hawaiians had not acquired the art of making fermented or distilled liquors, but they possessed an intoxicant made from an infusion of the root of the *awa* plant. It was first masticated with the teeth, after which the morsels were placed in a calabash of water and allowed to ferment, when the liquid was strained off through a mesh of fibers, and was then ready for drinking. Its effects were narcotic and stupefying, and its use was largely confined to the chiefs and priests.

Axes were made of blue lava stone, obtained near the summits of the volcanoes. It is very hard, smooth and compact, and can be polished down to a fairly good edge. The art of manufacturing these axes was a regular trade, handed down from father to son, and was usually confined to certain families. They also made other cutting tools from sharks' teeth and bamboo; while their principal agricultural implement was a sharp stick of hard wood, either pointed at the end or shaped like a flat blade. With such rude utensils they built their houses, hollowed out their canoes, constructed large irrigating ditches many miles in length, laid out terraces and threw up embankments for their taro patches, and made the artificial fish ponds along the sea coast which excite the wonder of all who see them. The amount and character of the work that they

*In preparing the matter for this article we have relied largely upon the writings of the eminent historian of Hawaii, Mr. W. D. Alexander, whom we find to be not only reliable, but wonderfully entertaining as well.



JAPANESE WOMAN AND CHILD, ISLAND OF MAUI.

Nearly all of the Japanese on the islands came as contract laborers, but they are an enterprising race, and as their contracts expire they usually arrange to lease or purchase a small tract of land and go into business for themselves.

accomplished with the means at their command, is really wonderful, especially when we consider that they were neither an industrious race nor particularly distinguished for ingenuity. What they achieved was the result of persistent effort along the same lines, and extending over a long period of time, just as the constant dropping of the water in one place eventually wears the rock away.

Fishing came next to agriculture in its importance as a means of food supply, and in this industry the Hawaiians manifested remarkable skill and ingenuity. They carefully studied the habits of the different kinds of fish that visited their coasts, and they possessed an intimate knowledge of their breeding places and feeding grounds. They knew the exact location of every rock and shoal for several miles out to sea, and how and when to approach them with the best assurance of success. They understood the various modes of fishing, by spearing, baskets, hook and line, and with nets. The spearing was done principally at night, by torch-light, in shallow water, or by trained divers in the daytime, who boldly plunged beneath the waves in search of their prey. They had hooks neatly fashioned out of bone, mother-of-pearl, tortoise-shell and whales' or sharks' teeth, and there were no more expert casters of the line in the world than these untutored savages of the Pacific islands. Their nets were composed of small cords spun from strong fibers, and woven into various patterns. Some of these nets were five and six hundred feet in length, and were drawn in a circle, just as our fishermen cast their nets, so as to enclose entire shoals of fish. They also used a poisonous plant, which was bruised and then thrown into the water, or placed by divers under rocks frequented by the fish. The poison was so powerful that the fish were soon overcome by



ONOMEA BAY, EAST HAWAII.

The dashing surf and the grove of cocoanut trees in the midst of the village are marked characteristics of this picturesque scene.

its effects and floated to the surface, where they were loaded into canoes by hundreds.

All of the ancient canoes were built on the same general plan, which still exists in the islands and may be seen in a number of the illustrations. They were hollowed out of a single log, hewn to a wedge shape at both ends and made very thin and light to insure speed. Each little boat was provided with an outrigger to prevent it from capsizing, by which means they were enabled to carry considerable sail and ride rough seas that would have been dangerous to far more pretentious craft. These boats had one peculiarity that has not been noticed in the marine structures of other primitive races. It consisted of a strip of hard wood, lashed securely along the edge of each gunwale and extending over the top at both ends of the boat, forming two covered spaces similar to our modern lifeboats. They also constructed large double canoes, sometimes fifty to one hundred feet in length, provided with a raised platform in the middle for the accommodation of distinguished passengers. Under these platforms there were spaces for live stock and the storing of freight, etc. Their paddles were peculiar in shape, resembling a palm-leaf fan with a long, slender handle. They were very light and flexible, and the boatmen handled them with astonishing dexterity. But our illustrations of these boats are so accurate that any further description of them might be tedious.

The houses of the ancient Hawaiians were oblong in shape, and consisted of a light framework of poles, the roof and sides being covered with a thatch made of *pili* grass, *hala* leaves, or ferns. The roofs were made very steep, so as to easily shed the rain. The houses of the common people were mere kennels, not more than ten feet long by six or eight wide, and four or five feet high. None of them were provided with windows, the only aperture being a hole in one side which served as a door. Some of the chiefs' houses, however, were pretentious affairs, 40 to 70 feet in length by twenty or more in width, and of corresponding height. They were composed of framework and thatch, like the smaller houses of the people, and some of them had openings for windows, covered over with transparent skins of fish bladders to admit the light. All of these ancient houses of both classes have long since disappeared. Those represented in several of the photographs are of comparatively modern date, but they serve the purpose of showing the general character and appearance of the older structures. House-building was a regular trade with the Hawaiians, like the carpenter's trade with us, and it involved a great deal of laborious work. The timbers had to be cut in the mountains, distant from the customary habitations of the people, and then dragged or carried on the shoulders of men to their destination—for these people had no wagons, carts or beasts of burden. They had not learned the art of constructing wheels or rollers.

The furniture in their houses consisted of a few articles of the simplest character, such as calabashes, wooden dishes, stone utensils, fish baskets, etc. They also cultivated a species of large gourd, which they converted into water vessels and drums. Their wooden utensils were of various shapes, patterns and sizes, from a simple plate to deeply excavated vessels that would hold several gallons, carved with their stone axes as elaborately as if they had been turned in a lathe. Extending across one end of each house there was usually a platform, raised a short distance above the ground. Over this layers of rushes were spread and covered with sleeping-mats. Some of these mats, composed of a fine rush called *makaloa*, were very large and soft, and elaborately stained in numerous colors and patterns. They also had common floor mats, made of the leaves of the pandanus tree. All work of this kind, including the pounding of the *tapa* cloth, was done by the women, whose good taste and industry were highly creditable to them.



RESIDENCE IN HILO, HAWAII.

Hilo is said to be one of the most beautiful towns on the Hawaiian Islands, and its proximity to the celebrated volcanoes of the islands makes it a popular resort for tourists.

For lighting their houses at night they used an ingeniously constructed torch, composed of the nuts of the *kukui* tree. These were roasted over the fire for the purpose of concentrating the oil and loosening the shell, after which the kernels were removed and strung on a piece of split bamboo or the thin stem of a cocoanut leaf, forming a torch of considerable length. Each nut would burn for four or five minutes, and, having ignited the one next to it, the burned-out nut was knocked off, and the process continued until the torch was consumed. They also used flat stone lamps with *tapa* wicks and fish oil.

The loom, even in its most primitive form, was unknown among the Hawaiians, and they possessed no knowledge of the art of weaving, except as it applied to the handwork on their nets and floor mats. They had but one kind of cloth, the *tapa*, which



JAPANESE FAMILY NEAR HONOKAA, HAWAII.

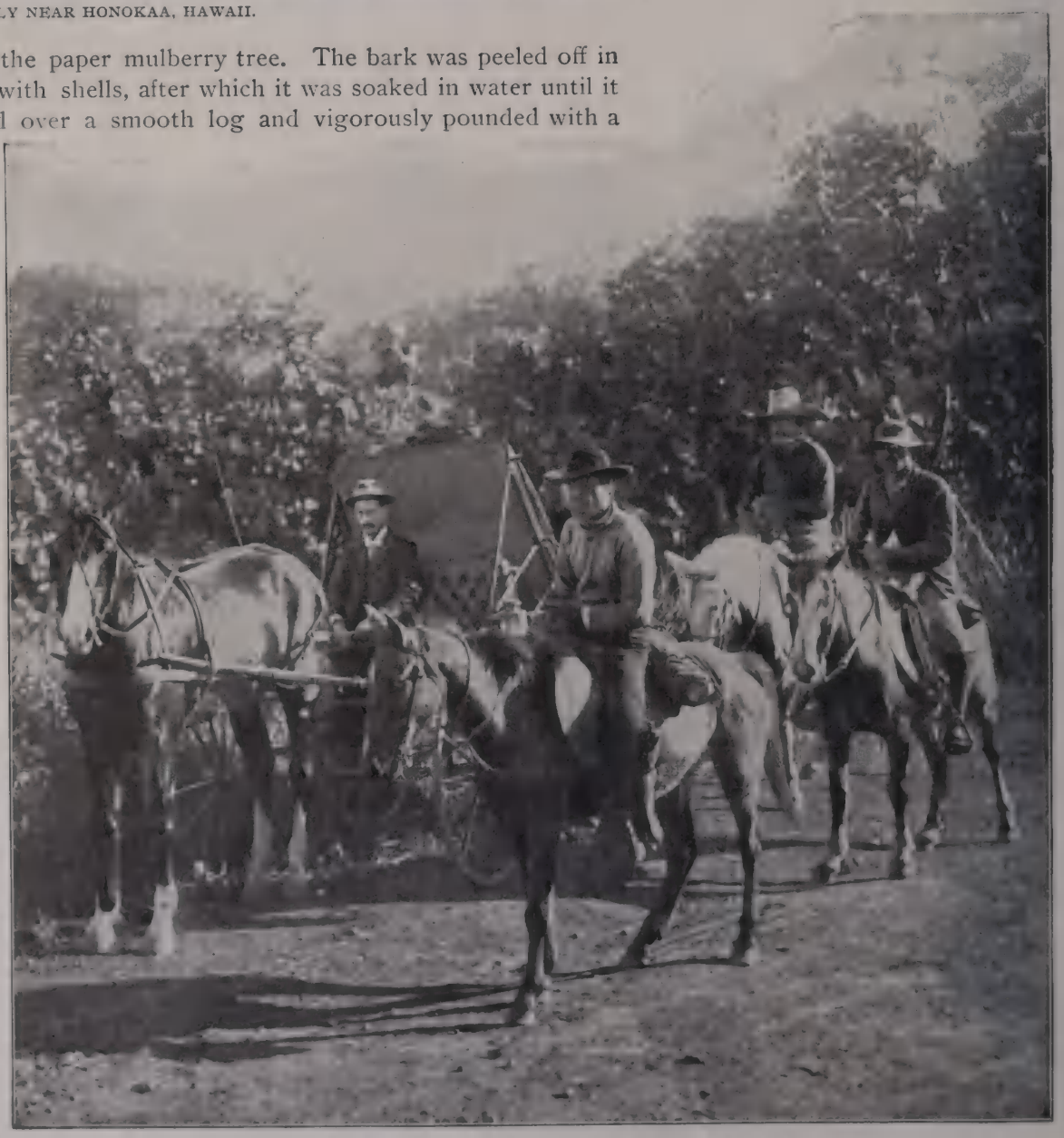
the women threw the mantle gracefully over both shoulders, like a shawl.

The feather cloaks, of which so much has been said, were a distinguishing mark of rank, and none but the king and his principal chiefs were permitted to wear them. They were of two grades, those composed of bright yellow feathers being reserved for the exclusive use of royalty, while the chiefs wore capes and smaller cloaks made of feathers of various hues and less rare in quality. The feathers were held in place by being attached to a network of strong, fibrous strings, and were placed so as to overlap one another and form a perfectly smooth surface. Material for the royal cloaks was obtained from two species of birds, one of which had a small tuft of bright yellow feathers under each wing, while the rarer species had, in addition to those under the wings, a single tuft of orange yellow feathers on its neck. A certain kind of brilliant scarlet feathers were also highly prized. These were obtained from a beautiful songbird with red coat and black wings. All of these birds were honey-suckers, and drew the sweets from the flowers of the banana, the lobelia and the raspberry. They were caught in a very ingenious manner. Branches of trees that

the women manufactured from the bark of the paper mulberry tree. The bark was peeled off in strips and the rough exterior scraped away with shells, after which it was soaked in water until it became soft and pulpy. It was then spread over a smooth log and vigorously pounded with a wooden mallet until it resembled a strong, thick, flexible paper, when it was ready for use. The desired size and shape were attained by splicing the edges of the strips and pounding them together. Some qualities of this *tapa* were as soft as fine muslin, while others resembled thick tanned leather. It was glazed on the outer surface with a species of gum or resin, so as to give it a glossy appearance. In some instances it was bleached to a beautiful white; in others, stained with dyes and impressed with bamboo stamps in various patterns and figures. Much labor and ingenuity were expended in the manufacture of this bark cloth, which, however, would not bear washing and usually lasted only a few weeks. Sleeping-robes were composed of several layers of the common *tapa* pounded together, which formed a soft, thick and warm covering.

The men's dress consisted of a girdle of this bark cloth, called the *malo*, about a foot wide and several yards long, wound around the loins. The women wore a wrapper, called the *pau*, composed of several thicknesses of *tapa*, about four yards long and three or four feet wide, passed several times around the waist and extending below the knees.

In addition to these dresses, both sexes occasionally wore a mantle composed of a piece of bark cloth about six feet square, and called the *kihei*. It was fastened, in case of the men, by knotting two of the corners over the shoulder, but

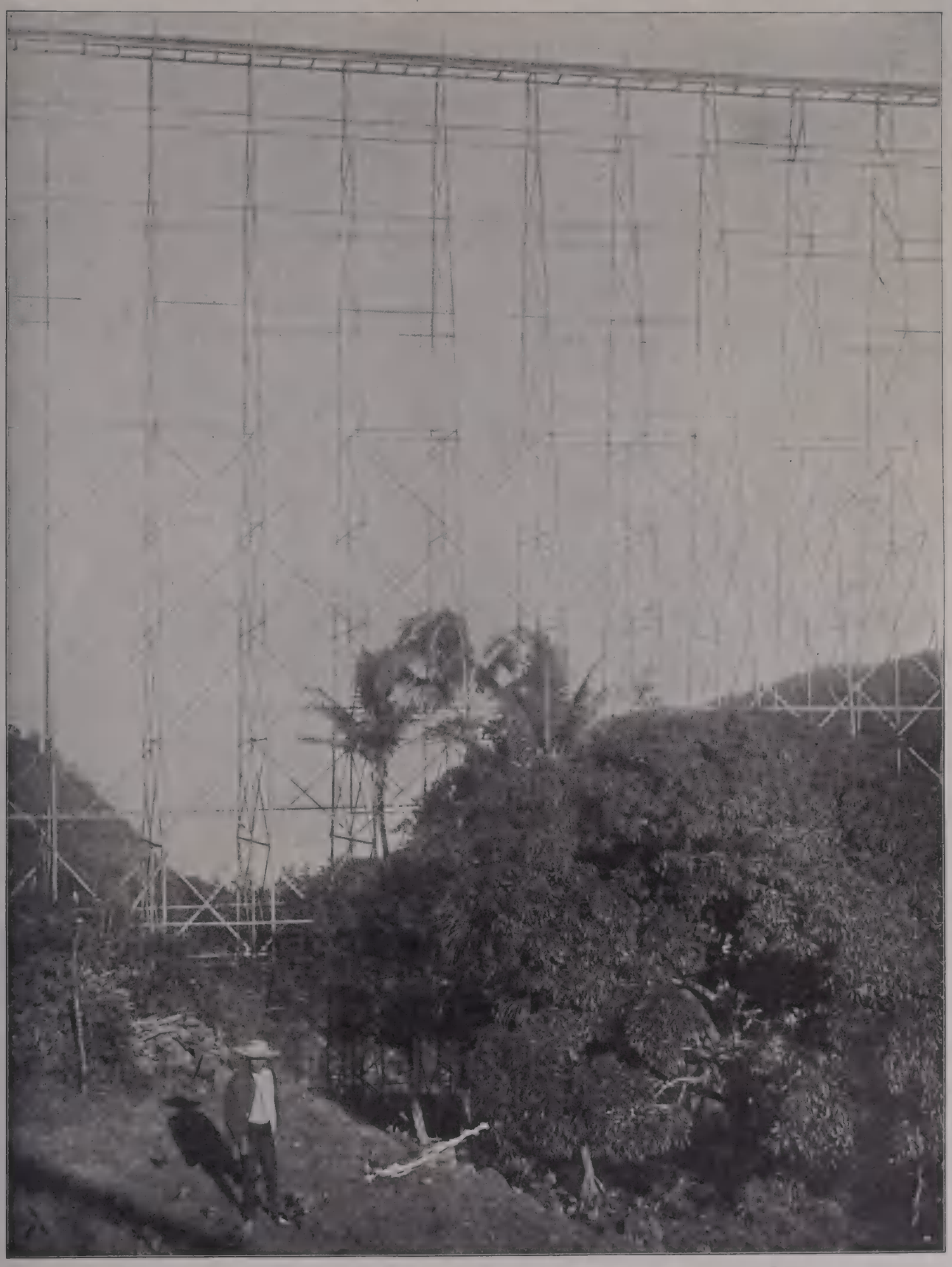


A COMPANY OF NATIVE HORSEMEN, ISLAND OF HAWAII.

The natives have so fully adopted the dress and customs of the whites, that in general appearance they are distinguishable only by the darker color of their skins.

they frequented were smeared with a sticky gum and baited with the flowers preferred by the birds. When they alighted upon the branches their feet adhered to the gum, and they became helpless victims of the hunters.

The Hawaiians have always been noted for their fondness for flowers, feathers and other bright ornaments, and leis made both of feathers and flowers were worn as necklaces and coronets in ancient as well as modern times. Their holidays are brilliant affairs, owing to the fact that on these occasions all the people deck themselves out with flowers and other bright-hued articles, until they seem to be living and moving masses of color.



FLUME OF SUGAR PLANTATION NEAR ONOMEA BAY.

The trestle-work supporting this flume is more than 200 feet high. The flume is used for carrying water and sugar cane to the mills of the plantation.

No medium of exchange was known among the old Hawaiians, and all trade was carried on by barter. Certain localities excelled in the manufacture of special implements, such as stone axes, *tapa*, mats, canoes, etc., and the exchange of these articles formed the basis of a considerable commerce, part of which was carried on over the sea in canoes. They had no trouble in fixing a "standard of value" that was entirely satisfactory to themselves.

The Hawaiians were inveterate gamblers, and they had many games and athletic sports which seem to have derived their chief interest from their betting features. The festival of *Makahiki*, which occurred the latter part of the month of *Welehu* (the 12th month), was devoted exclusively to games and gambling. Both men and women of all ranks eagerly staked everything they possessed on their favorite champions, and these games frequently resulted in angry brawls between the contending parties. Boxing was their favorite national sport, and many thousands of intensely interested and excited people attended its frequent exhibitions. The champions were trained athletes, and usually represented certain chiefs or particular localities in the islands. If blood were drawn or a boxer knocked down during the progress of a game, the result was greeted with deafening yells, the beating of drums, etc., and the victor paraded around the arena, challenging others, until he met his equal and was in turn subdued. It was not unusual for several of the contestants to be carried off the grounds dead during one of these games.

But the most popular of all their sports, and the one still practiced by all ages, sexes and conditions, is surf-bathing. This is performed by the use of a flat board, about eight feet long by one and a half wide, and polished until it is as glossy as the surface of a pane of glass. With these boards they boldly swim out to sea, diving under the incoming waves, until they reach the line of deep water; then lying flat down upon their boards, they balance themselves on the crest of a breaker and ride it shoreward with almost incredible speed. It would be impossible to conceive of a more inspiring or exciting sport, and it is apparently attended with but little risk. Surf-riding seems to be peculiar to the Hawaiians, and all visitors who witness it are charmed by the grace and daring of the performers. Some of the most beautiful native women of Hawaii are expert surf-riders, and may be seen disporting themselves in the waves at their popular seaside resorts any month in the year. Even little children, of both sexes, are passionately fond of these thrilling races in the surf of the sea, and, being affectionately guarded by their elders, rarely meet with accident or injury. All visitors are fascinated by the sport, but few have the courage to essay it, and it is not likely ever to become popular away from its native home.

In considering the customs of the Hawaiians, it will not be forgotten that most of those described in this article are no longer practiced. It was our purpose merely to mention such as prevailed during the pagan era. The Hawaiians of the present time are a civilized and educated people. They are thoroughly Christian in their belief, and many of them are as polished in their manners as any of the men and women that you will meet in the leading centers of American and European civilization. Every community has its church and school house, all the people read and write, and they are liberal in the support of their local press. But few of the old stock remain, and these will disappear with the passing of another generation. The time is not far distant when the old order of things will be but a memory, and the Hawaiians will realize what their ancestors were, only in studying the pages of history.



TWO OF HILO'S RISING CITIZENS.



NATIVE TARO VENDER, AT HILO, HAWAII.

The Hawaiians in Paganism.

The religion of the ancient Hawaiians was spiritual, but they employed idols as physical symbols of their faith. The islands were thickly populated with these images of wood and stone, fashioned into all sorts of grotesque and horrible shapes, with a view to exciting terror or respect in the minds of the people. At every precipice along their mountainous roads and passes there was one or more of these images, called *Akua no Pari*, "gods of the precipice." They were usually covered with white *tapa* (native bark cloth), and in the gloaming of the evening or the darkness of the night they presented an appearance ghostly enough to strike terror into the stoutest heart. Every native desiring to descend the precipice would lay a green bough before the idol, encircle it with garlands or leis of flowers, or wrap a piece of *tapa* around its body to render it propitious to his passage. The nature of this people was poetic and gentle, and we see this disposition manifested in all their actions. Near every precipice throughout the islands one or more of these idols stood guard, and they were constantly covered with garlands of flowers, while at their feet lay heaps of offerings from devout travelers.

Gifts of every conceivable character were made to these gods, especially to those who presided over the volcanoes, and we cannot blame the simple natives for their terrified devotion when we remember the frightful manifestations of these mysterious eruptions bursting with such mighty displays of power out of the heart of the earth. Stone walls, trees and houses all gave way before the irresistible rush of these rivers of fire. Even hard masses of ancient lava, as firm as granite, when surrounded by the fiery stream, soon split into small fragments, and falling into the burning mass appeared to melt again as they were carried down the mountain's side. Blocks of blazing stone, as large as a house, were thrown hundreds of feet into the air, to be precipitated again into the burning mass with a crash like the rending of the mountains. On such occasions many offerings were made by the natives to appease the anger of the gods, and to stay the destruction that was being visited on all



RICE FIELDS AND TROPICAL GROWTH, ISLAND OF MAUI.

This photograph represents a farm acquired as wild land from the Government less than three years ago, but which now affords an independent living for the owner and his family, with the assurance of a rapid increase in value.

sides. Hogs were thrown alive into the stream, together with food, clothing, and all manner of things that were most highly prized by the people. An incident of this character is related of the great King Kamehameha, who, attended by a large retinue of chiefs and priests, repaired to the verge of one of these rivers of fire, and as the most valuable offering he could make, cut off a portion of his own clothing, which was always regarded as sacred, and threw it into the torrent. A day or two afterward the lava ceased to flow, and this was accepted as a certain indication that the anger of the gods was appeased, a circumstance that vastly increased the king's influence over his people.

In the temples the images were usually placed near the entrance, on the left-hand side, where their conspicuous position made them visible to all. The mode of sacrificing to these idols was very similar to that of the ancient Jewish worship; but the hog, which was an abomination to the Jew, was a sacred animal in the estimation of the devout Hawaiians. It was the only quadriped of any size or utility that they possessed, and quite naturally they placed a high value upon it. Hogs were frequently presented alive to the priests, who led the larger ones and carried the little ones in their arms to the presence of the idol. Then the priest pinched the ears or the tail of the animal until it squealed, which was regarded as an acceptance of holy orders on the part of the pig; whereupon the priest cried out in a loud voice, "Here is the offering of your *kaku*" (devotee). A hole was then made in the pig's ear, in which a string made of the fiber of cocoanut husk was



THE COOK MONUMENT.

This monument stands on the spot where Captain Cook was killed, February 14th, 1779, on the west coast of the island of Hawaii. It is supposed that his body was desecrated by the cannibals who dwelt on the island at that time, as nothing but his bones could be found by the relief expedition that landed there seven days after his death.

tied, and the pig was set at liberty until the priest needed him. In consequence of this mark, which distinguished the sacred hog, he was allowed to range the district at pleasure; and whatever depredations he might commit in the fields or gardens of the people, they were not permitted to inflict any punishment upon him except to drive him away.

The priests were a privileged class. They were intelligent and shrewd, and thoroughly understood the various tricks and schemes of imposing on the people. A traveler relates that one evening while at supper attention was attracted to a slender man, with downcast look, who was in earnest conversation with the principal chief. On inquiry he learned that the man was a stranger from an adjacent island, who affirmed that he had been inspired by a shark to foretell future events, and he was endeavoring to impress the chief with the power of his divine gift. This shark prophet proved to be a shrewd fellow, and in a very short time succeeded in gathering a large following of believers about him. But we have no room to laugh at these deluded people, when we remember that at this very time there are several persons in the United States who make a living by claiming to be reincarnated spirits of Jesus Christ. Men and women are much alike all the world over.

On a certain occasion there lived on the island of Hawaii a certain noted gambler, named Kaneakama. Playing one day at *maita*, a native game, he lost all that he possessed, except one pig, which, having dedicated to his god, he durst not stake on any hazard. In the evening Kaneakama returned home, and in his weariness and despondency threw himself down upon his mat, where he soon fell asleep. His god then appeared to him in a dream, and directed him to go again and play on the following day, and stake the sacred pig on his success in a particular part of the game. He arose early in the morning, and taking his pig in his arms, went to the place where the game was in progress, and religiously observed the instructions that he had received from his god. His success was so astonishing that he soon won all the pigs in that locality, whereupon he repaired to the temple and gave the greater part of his gains to the priest. This incident was noised abroad all over the island, and resulted in the conversion of a great many unbelievers.

But that night Kaneakama had another vision, in which his god appeared to him and directed that he should go to the king and tell him that a clump of trees would be seen growing the next morning in a place that had previously been barren; and that if he would make a god out of one of them he would reside in the image and impart his power to it; signifying also that Kaneakama should be his priest.

Early in the morning the old gambler delivered his message to the king, by whom he was directed to take a number of men and cut down one of the miraculous trees, and carve it into an image. As they approached a small valley on the side of one of the mountains, they were surprised at beholding a clump of trees where there had been none before, the gods having caused them to grow during the course of the preceding night. Into these trees it was reported, by some of the priests in that neighborhood, Kane and some of the other gods had entered. When Kaneakama arrived at the spot, the gods indicated by a sign which tree he should cut, and the men whom the king had sent immediately set to work to chop it down with their short-handled stone hatchets; but the chips flying on the bodies of one or two of them, they instantly expired. Terrified at the dreadful power of the wood,



ON THE ROAD BETWEEN HILO AND THE VOLCANO OF KILAUEA, HAWAII.

There is a great deal of travel over this road, which is a regular stage route. The little houses on the right are stores kept by the native Hawaiians. The carriage contains our artist's outfit on the way to the volcano.

the others threw down their hatchets and refused to fell the tree. But being urged by Kaneakama, they resumed their work; not, however, until they had covered their bodies and faces with native cloth and the leaves of the *ti* plant, leaving only a small aperture opposite one eye. Then, instead of their hatchets, they took their long *pahoas*—a native dagger made of very hard wood—with which they succeeded in cutting down the tree and carving it into the form of an image. From this circumstance the god derived its name of *Kari-pahoa*, which means, literally, dagger-cut, or carved. Kaneakama became Kari-pahoa's priest, and there was no god in the island more feared than he, for it was claimed that many persons had fallen dead from simply touching the wood of which the image was made.

But in spite of their apparent credulity, these simple-minded people generally took a philosophical view of things. A missionary having approached a chief for the purpose of instructing him in the teachings of the gospel, the chief inquired how he knew these things to be true. The missionary then translated some of the passages in the Bible which inculcate the doctrine of the resurrection, etc., and told him that it was from this book that the knowledge of these matters came. Whereupon he desired to know if the people in the missionary's native country were acquainted with the Bible, and being informed that they were, he replied: "How is it that such numbers of them swear, get drunk, and do so many things prohibited by that book?" He was told that there was a vast difference between knowing what was right and doing it; and that those persons persisted in their evil conduct, knowing that they would be punished for it, because their hearts were wicked. After a moment's silence, the chief



JAPANESE WOMEN IN HOLIDAY ATTIRE.

These women are wives of Japanese laborers employed on one of the large sugar plantations on the island of Maui, dressed and on their way to one of their numerous holiday festivals.

again inquired, "Will not your God become angry for troubling him so often with your prayers? If he is like a man, as you say he is, he will certainly become angry and do you great harm if you annoy him when he is weary."

The Hawaiians also believed in giants and mighty men of old, like all other primitive peoples. One of these giants, named Maukareoreo, who lived many generations ago, was an attendant of an ancient king of Hawaii, named Umi. This giant was so tall that he could pluck cocoanuts from the trees as he walked along; and when the king was playing in the surf, where it was thirty feet deep or more, Maukareoreo would walk out to him without being wet above his loins; and if he saw any fish lying among the coral at that depth, he would reach his hand down and catch them. The missionary who relates this story moralizes about it in the following manner: "The Hawaiians are fond of the marvelous, as well as many people who are better informed; and probably this passion, together with the distance of time since Maukareoreo existed, has led them to magnify one of Umi's followers, of perhaps a little larger stature than his fellows, into a giant sixty feet high."

prepared for them; but that they were afterward permitted to return to the earth, where they accompanied the movements and observed the destinies of their people. The name of one of these gods was *Kaonohiokala*, the eyeball of the sun; and of the other, *Kuahairo*. Kapihe was priest to the latter, and he informed the king that when he should die Kuahairo would take his spirit to the sky, and accompany it again to the earth, where his body would become reanimated and youthful; that he would have his wives, and resume his government in Hawaii, and that the existing generation would see and know their parents and ancestors, and all the people who had died would be restored to life. The doctrine of the resurrection as taught by this priest was of course but imperfectly understood in the translation; but a careful study of its leading points shows that it corresponds almost exactly with the belief of modern spiritualists—a singular fact when we remember that this pagan priest had no source for his inspiration except his own consciousness.

But in spite of their dread and respect for their gods, they sometimes treated them with a singular spirit of levity. A



A RICH VALLEY OF CENTRAL HAWAII.

This view affords a good idea of the general appearance of the valleys and tablelands in the interior portions of the island. Cultivation, wherever it exists, is very perfect under the thorough system of irrigation which prevails.

In a certain marshy place on the island of Hawaii, the people had erected an image in honor of their war-god, of whose presence at night they had frequent demonstrations, for on these occasions he could be seen flying about the neighborhood like a flame of fire or the tail of a comet. Even after idolatry was abolished, many of the people retained their faith in this god, because they had frequent ocular demonstrations of his presence; and it may be said with truth that many of the traditions of civilized nations have less ground for their existence than this jack-'o-lantern god of the genial Hawaiians.

Among their other beliefs they had a very good conception of the resurrection, which they had received from one of their own priests, named Kapihe, who lived and taught during the first part of the reign of Kamehameha the Great. This priest told the king that at his death he would see his ancestors, and that in the hereafter all the kings, chiefs and people of Hawaii would live again. He said there were two gods—presumably the spirits of good and evil—who conducted the departed spirits of their chiefs to some region in the heavens, where it was supposed a place had been

traveler who visited the crater of Kilauea during the early part of the 19th century, when the belief in Pele, the goddess of the crater, was unshaken, thus describes the conduct of his guides: "Our guides led us round toward the north end of the ridge, in order that we might find a place by which to descend to the plain below. As we passed along we observed the natives, who had hitherto refused to touch any of the ohelo berries, now gather several bunches, and after offering a part to Pele, eat them freely. They did not use much ceremony in their acknowledgment; but when they had plucked a branch containing several bunches of berries they turned their faces toward the place whence the greatest quantity of smoke and vapor issued, and, breaking the branch they held in their hand in two, they threw one part down the precipice, saying at the same time, '*E Pele, eia ka ohelo e au; e taumoha aku wau ia oe, e ai hoi au tetahi*'—Pele, here are your ohelos: I offer some to you, some I also eat. Several of them told us, as they turned round from the crater, that after such acknowledgment they might eat the fruit with safety." Some of this writer's experiences with the natives were novel and interesting.



COCOANUT ISLAND, NEAR HILO, HAWAII.

This little island was formerly a popular resort for fishing and bathing parties from Hilo; but after annexation it was "squatted" upon and claimed by an extra-enterprising citizen under the American homestead laws.

"The natives," he says, "who probably viewed the scene with thoughts and feelings somewhat different from ours, seemed, however, equally interested. They sat most of the night talking of the achievements of Pele, and regarding with a superstitious fear, at which we were not surprised, the brilliant exhibition. The conical craters, they said, were the houses of the gods, where they frequently amused themselves by playing at kotane; the roaring of the furnaces and the crackling of the flames were the *kani* of their *hura* (music of their dance), and the red flaming surge was the surf wherein they played, sportively swimming on the rolling waves.

"As eight of the natives with us belonged to the adjoining district, we asked them to tell us what they knew of the history of this volcano, and what their opinions were respecting it. From their account, and that of others with whom we conversed, we learned that it had been burning from time immemorial, or, to use their own words, '*mai ka po mai*' (from chaos till now), and had overflowed some part of the country during the reign of every king that had governed in Hawaii; that in earlier ages it used to boil up, overflow its banks, and inundate the adjacent country; but that for many kings' reigns past it had kept below the level of the surrounding plain, continually extending its surface and increasing its depth, and occasionally throwing up, with violent explosions, huge rocks, or red-hot stones. These eruptions, they said, were always accompanied by dreadful earthquakes, loud claps of thunder, with vivid and quick-succeeding lightning. No great explosion, they added, had taken place since the days of Keoua, but many places near the sea had since been overflowed, on which occasions they supposed Pele went by a road underground from her house in the crater to the shore.

"The whole island was considered as bound to pay tribute to the gods or support their heiaus and *kahu* (devotees); and whenever the chiefs or people failed to send the proper offerings, or incurred their displeasure by insulting them or their priests, or breaking the tabu of their own domains in the vicinity of the craters, they filled Kilauea with lava, and spouted it out, or, taking a subterranean passage, marched to some of their houses (craters) in the neighborhood where the offending parties dwelt, and from thence came down upon the delinquents with all their dreadful scourges. If a sufficient number of fish were not taken to them by the inhabitants of the seashore, they would go down and with fire kill the fish, fill up with *pahoehoe* (lava) the shallow places, and destroy all the fishing grounds."

All the gods of the Hawaiians were characterized by a spirit of good-humored levity, combined with a reckless disregard of consequences, that make them entirely human and altogether admirable. In spite of her fiery temper, Pele was a goddess who could inspire love in the most callous heart, while Kamapuaa, her half-hog, half-man suitor, was so delightfully selfish and manlike, that the adventures attributed to him seem very much like those we read of in our daily papers. "Thou art a hog, the son of a hog!" cried Pele, contemptuously, as Kamapuaa stood on the verge of her crater and proposed for her hand, and then commenced a battle royal between these two, ending in reconciliation and union. Kamapuaa was the Centaur of the Hawaiian mythology, his creators having joined him to





PARTY OF NATIVES ON THEIR WAY TO CHURCH.

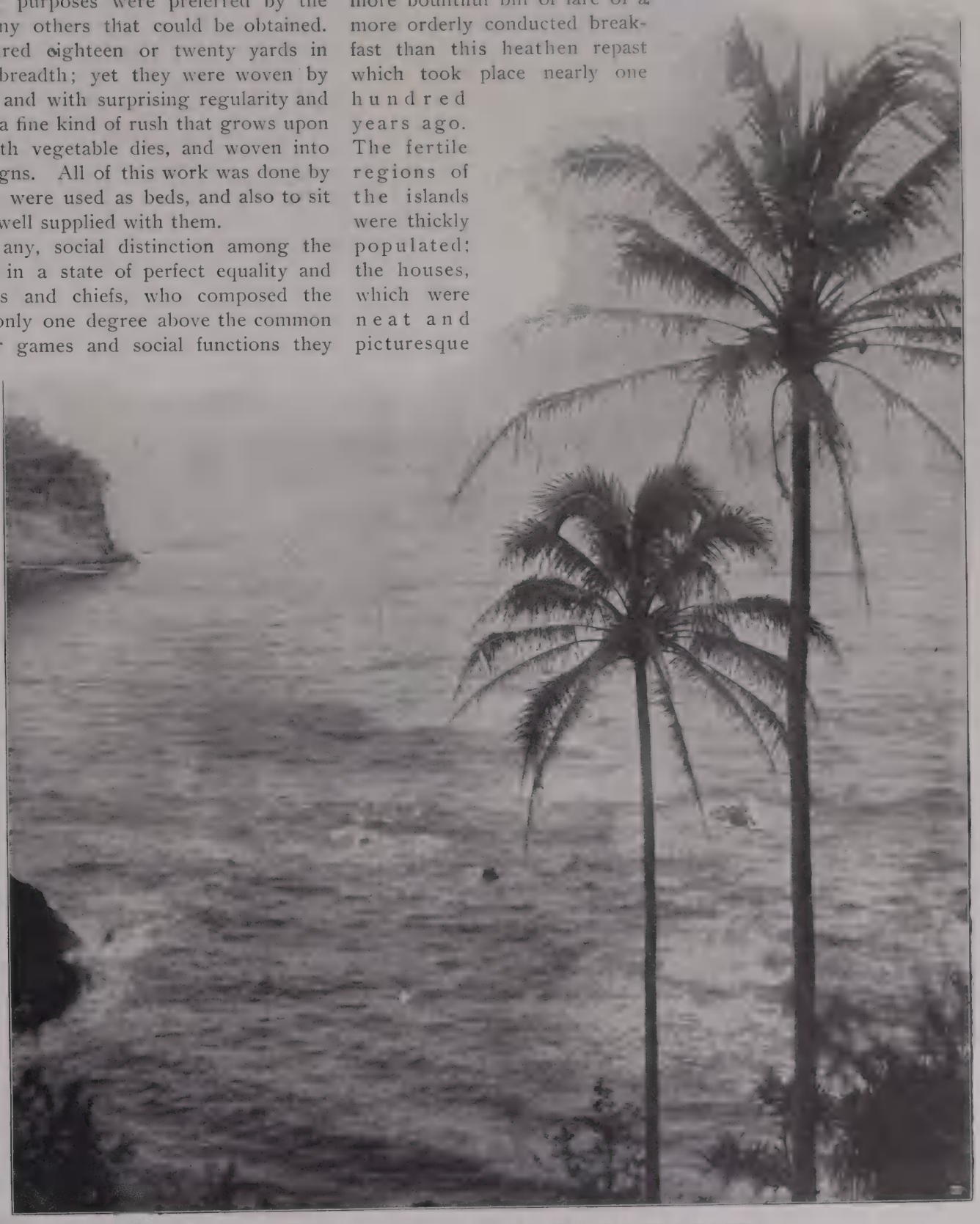
This picturesque group of natives was met and photographed by our artist one Sunday morning, near Hilo, as they were on their way to church. It is their fashion for both men and women to ride astride.

the hog because they knew nothing of the horse. The literal meaning of his name was "child of a hog," from *kama*, a child, and *puaa*, a hog. It may be truly said that the Hawaiians created their gods in their own image and worshiped them in a spirit of good-fellowship.

In their domestic relations these amiable people possessed many excellent qualities, some of which might be adopted by civilized nations without detriment to their social fabric. In ancient times the two islands of Kauai and Niihua were celebrated for the manufacture of fine painted or variegated mats, greatly admired by foreigners, which for sleeping purposes were preferred by the chiefs in all the islands to any others that could be obtained. These mats sometimes measured eighteen or twenty yards in length, by three or four in breadth; yet they were woven by hand, without loom or frame, and with surprising regularity and neatness. They were made of a fine kind of rush that grows upon the islands named, stained with vegetable dies, and woven into many intricate and artistic designs. All of this work was done by women and girls. These mats were used as beds, and also to sit upon, and all the houses were well supplied with them.

There was very little, if any, social distinction among the people. All seemed to dwell in a state of perfect equality and friendship. Even the priests and chiefs, who composed the governing class, were raised only one degree above the common people, and in many of their games and social functions they mingled with the masses in perfect harmony. A writer whom we have several times quoted, thus describes a visit that he made to the house of a great chief who stood next to the king in power and influence: "When we called the greater part of the inmates were sitting cross-legged on the ground, playing at cards. Ludicrous spectacles of this kind were not infrequently exhibited during our stay; sometimes we saw a party of large chiefs and chief women sitting on their mats, or on the grass, under the shade of a tree, but very partially clothed, playing at cards, with one or two large pet hogs lying close by them, not small and cleanly things that they might take under their arms, but full grown, and in a condition, under proper management, to have made good bacon." The genial disposition of the people was manifest in all their actions, not only in their intercourse with one another, but likewise in their treatment of the animals and domestic fowls that they possessed. In this connection a traveler describes some incidents that occurred at a breakfast to which he was invited by one of the principal chiefs under Kamehameha: "The breakfast-room presented a singular scene. They were seated around a small table with the governor and one or two of his friends, who, in addition to the coffee, fish, vegetables, etc., with which it was furnished, had a large wooden bowl of poe, a sort of thin paste, made of boiled taro, beat up and diluted with water, placed by the side of their plates, from which they frequently took very hearty draughts. Two favorite lap-dogs sat on the same sofa with the governor, one on his right hand and the other on his left, and occasionally received a bit from his hand, or the fragments on the plate from which he had eaten. A number of his *punahele*, favorite chiefs, and some occasional visitors, sat in circles on the floor, around large dishes of raw fish, baked hog, or dog, or goat, from which each helped himself without ceremony, while a huge calabash of poe passed rapidly around among them. They became exceedingly loquacious and cheerful during their meal; and several who had been silent before now laughed aloud, and joined with spirit in the mirth of their companions. Neat wooden dishes of water were handed to the governor and his friends, both before and after eating, in which they washed their hands. Uncivilized nations are seldom distinguished by habits of cleanliness; but this practice, we believe, is an ancient custom, generally observed by the chiefs and all the higher orders of the people throughout the islands."

But few civilized nations of the present time could show a more bountiful bill of fare or a more orderly conducted breakfast than this heathen repast which took place nearly one hundred years ago. The fertile regions of the islands were thickly populated; the houses, which were neat and picturesque in appearance, were generally erected near the seashore or some watercourse, and shaded by cocoanut and *kou* trees. Each house was surrounded by an open space of ground, in which were planted sweet potatoes, watermelons, and a little tobacco—for the Hawaiians seem to have cultivated and used this narcotic as far back as their traditions extend. The land around their villages was generally divided into small fields, about fifteen rods square, fenced with low walls built of lava stones collected from the enclosures. These fields were planted with bananas, sweet potatoes, taro, paper-mulberry trees, melons and sugar cane. They ate the pith of the sugar cane as one of their regular articles of food, and also made an intoxicating liquor from the juice; but there is no evidence that they understood the art of manufacturing it into sugar. They also converted the juice of the sweet potato into a liquor, of which they were very fond. It was mildly intoxicating, and was freely



A PICTURESQUE VIEW OF SEA AND LAND ON THE COAST OF HAWAII.

imbibed by men, women and children on their festival occasions, the effect being to stimulate their naturally mirthful dispositions.

Among the fruits of the islands, in addition to bread-fruit and bananas, were strawberries, raspberries, and the fruit of the *ohia* tree, which is about the size and consistency of an apple and beautifully red and pulpy. The trees are elegant in form, and resemble our ordinary apple trees in size. The fruit ripens in different portions of the islands, according to altitude and location, during almost the entire summer. The raspberries were white and very large, frequently being an inch or more in diameter. The *ohelo* plant is a low bush, seldom reaching two feet in height, and bearing beautiful red and yellow berries in clusters, each berry about the size and shape of a large currant. The fruit is prolific, and in ancient times was sacred to Pele.

Their baking oven was merely a hole in the ground, about a foot deep and three or four feet in diameter. A number of small stones were laid over the bottom, a few dried leaves spread on them, and the necessary quantity of sticks and firewood piled up and covered over with small stones. The dry leaves were then kindled, and while the stones were heating, the man of the house scraped off the skin or rind of the taro with a shell, and split the roots into two or three pieces. When the stones were red-hot, they were spread out with a stick, the remaining firebrands taken away, and when the dust and ashes on the stones at the bottom had been brushed off with a green bough, the taro, wrapped in green leaves, was laid on them until the oven was full; then a few more leaves were spread over the top and covered with hot stones, after which a covering of leaves and earth six inches thick was spread over the whole. In this state the taro remained to steam or bake about half an hour, when the oven was opened and as many roots as were needed taken out. Sometimes the natives broiled their food on heated stones, or roasted it before the fire; but their ovens were most generally used for cooking all their food, including both vegetables and meats. Potatoes and yams were dressed in the same manner as the taro; but pigs, dogs, fish and fowls were wrapped in green leaves before they were placed in the oven.



RAINBOW FALLS, NEAR HILO, HAWAII.

These falls are located about four miles from the town of Hilo, and in fair weather a beautiful rainbow is always seen over them.

The dog, as well as the hog, was domesticated, and raised as a pet and companion, and likewise for food; and those who have eaten the meat declare that when well baked it is delicious. The people had an abundance of good food, and lived in comfort and happiness, afflicted by but few diseases until after the advent of the Europeans. The valleys and level lands were one continuous



THE ALOA SUGAR PLANTATION, NEAR HILO, HAWAII.

garden, laid out in regular and well-cultivated fields. The lowly cottage of the farmer was seen peeping through the leaves of the luxuriant plantain and banana tree, and in every direction white columns of smoke ascended, curling up among the wide-spreading branches of the bread-fruit tree. The sloping hills and the lofty mountains in the interior, clothed with verdure to their very summits, intersected by deep and dark ravines, frequently intervened by waterfalls, or divided by winding valleys, terminated the delightful prospect. So wrote one of the first missionaries who visited Hawaii, and in view of the picture he paints we may with some reason inquire if civilization has been a blessing to these people. There are millions of men and women in highly civilized countries who would gladly exchange their present condition for just such delightful surroundings as those described by the missionary.

The Hawaiians had a number of singular customs regarding the dressing of the hair, tattooing, etc., but the latter was not a common practice among them. One of the king's messengers is thus described: He was a rather singular-looking little man, between forty and fifty years of age. A thick tuft of jet-black curling hair shaded his wrinkled forehead, and a long bunch of the same kind hung down behind either ear. The rest of his head in that manner, as a mark of affection and respect for the deceased. Sometimes the crown of the head only was shaved, causing them to look like a company of priests; at other times the whole head was shaved or cropped close, except around the edge, where, for about half an inch in breadth, the hair was allowed to hang down its usual length. Some made their heads bald on one side, leaving the hair twelve or eighteen inches long on the other. Occasionally they cut a patch in the shape of a horseshoe, either behind or above the crown, and sometimes they made a number of curved furrows from ear to ear, or from forehead to neck. When a chief who had lost a relative or friend had his hair cut in any particular form, his followers and dependents imitated it in cutting theirs, a peculiarity of courtiers not confined to the Hawaiian Islands. Not to cut or shave the hair indicated want of regard for the deceased; but there were no prescribed forms in which this should be done. Each individual followed his own peculiar taste, which produced an endless variety of tonsorial adornments during their seasons of mourning.

Another custom, almost as universal on these occasions as cutting the hair, was that of knocking



PRINCIPAL BUSINESS STREET OF HILO, HAWAII, LOOKING TOWARD THE BAY.

was cropped as short as shears could make it. His small, black eyes were ornamented with tattooed Vandyke semi-circles. Two goats, impressed in the same indelible manner, stood rampant over each of his brows; one, like the supporter of a coat-of-arms, was fixed on either side of his nose, and two more guarded the corners of his mouth. The upper part of his head was shaven close, but the hair which grew under his chin was drawn together; braided for an inch or two, and then tied in a knot, while the extremities below the knot spread out in curls like a tassel. A light piece of tapa was carelessly thrown over one shoulder and tied in a knot on the other; and a large fan, made of cocoanut leaves, served to beat the flies away, or the boys, when either became too numerous or troublesome. This old native dandy had formerly been a prominent man under the king, and was well known all over the islands.

A traveler, while passing through a portion of one of the islands, observed many of the people with their hair cut or shaved close on both sides of their heads, while it was left very long in the middle from the forehead to the back of the neck. On inquiring the reason for this he was informed that they had just heard of the death of one of their chiefs, who had been sick for some time, and that it was their custom on such occasions to trim their hair out some of their front teeth, practiced by both sexes, though perhaps most extensively by the men. When a chief died, those most anxious to show their respect for him or his family would be the first to knock out with a stone one of their front teeth. The chiefs related to the deceased, or on terms of friendship with him, were expected thus to exhibit their attachment; and when they had done so, their attendants and tenants felt themselves, by the influence of custom, obliged to follow their example. Sometimes a man broke out his own tooth with a stone; more frequently, however, it was done by another, who fixed one end of a piece of stick or hard wood against the tooth, and struck the other end with a stone till it was broken off. When any of the men deferred this operation, the women often performed it for them while they were asleep. Not more than one tooth was usually destroyed at one time; but the mutilation being repeated on the decease of every chief of rank or authority, there were few men to be seen, who had arrived at maturity, with an entire set of teeth; and many by this custom lost the front teeth on both the upper and lower jaws, which, aside from other inconveniences, caused a great defect in their speech.

At one time it was the custom for mourners to cut or slit one or both ears on the death of a chief, but this had been



VIEW IN THE SUBURBS OF HILO.

There are many picturesque scenes in and near this town, which derives considerable trade from tourists visiting the volcanoes.

discontinued some time before the introduction of Christianity, so that only a few old men were to be seen disfigured in this manner at that period. Still another badge of mourning, assumed principally by the chiefs, was that of tattooing a black spot or line on the tongue, in the same manner as other parts of their bodies were sometimes tattooed.

On some occasions, as soon as a chief expired, the whole neighborhood exhibited a scene of riot and confusion seldom witnessed even in the most barbarous communities. People ran to and fro without their clothes, acting more like demons than human beings. All restraint was thrown off, and many crimes were committed in a spirit of vengeance. Old wrongs and injuries were repaid with unrelenting cruelty; houses were burned, property plundered, and in some instances even murder was committed. But such manifestations were rarely seen except where the people had been embittered by previous acts of cruelty. Their



JAPANESE LABORERS' HUTS ON A SUGAR PLANTATION NEAR HILO.

Showing also some of the older style huts with thatched roofs. The children of the Asiatics all have school privileges, and they show a decided advance in intelligence over their parents.

manifestations of mourning, which should be regarded as characteristic of the people, were of a more sincere nature, though always highly demonstrative. After the death of a certain chief woman, who was greatly beloved, all the inhabitants of the district over which she had presided, came to her house weeping on account of her death. They walked in profound silence, either in single file or two or three abreast, the old people leading the van and the children bringing up the rear. They were literally clothed in sackcloth. No ornaments, not even a decent piece of cloth, was seen on any of them. Dressed in old fishing-nets, dirty and torn pieces of matting, or tattered garments, and these sometimes tied on their persons with pieces of old canoe-ropes, they were the most abject and wretched-looking human beings imaginable. When they were within a few hundred yards of the house where their dead friend was lying, they began to lament and wail. The crowds of mourners around the house opened a passage for them to approach, and then one or two of their number came forward, and, standing a little before the rest, began a song or recitation, recounting her rank, birth, honors, or virtues, brandishing a staff or piece of sugar cane, and accompanying the recitation with attitudes and gestures expressive of the most frantic grief. When they had finished, they sat down, and mingled with the thronging multitudes in their loud and ceaseless wailings, yielding themselves wholly to the influence of their grief.



STAGE COACH RUNNING BETWEEN HILO AND THE VOLCANO HOUSE, ISLAND OF HAWAII.

This custom of weeping and lamentations on the death of a friend was universal among the Hawaiians, but the other peculiarities referred to do not seem to have been generally observed. The wife did not knock out her teeth on the death of her husband, nor the son his when he lost his father or mother. Neither did parents thus manifest their grief when bereaved of their children. Sometimes they cut their hair, but in general only indulged in lamentations and weeping for several days. Their reasons for knocking out their teeth, pulling the hair, tattooing the tongue, etc., were to show the loss they had sustained, and to perpetually remind themselves of their departed friends. After the death of a king a traveler saw a chief woman undergoing the torture of having her tongue tattooed, and, on inquiring her reason for it, received this reply: "*He eha nui no; he uni roa ra kuu aroha!*" —pain great indeed; but greater my affection. And so it was with all classes. They were devotedly attached to one another, like a congenial family of children, and death was to them not only an event of the profoundest grief, but also a weird mystery. Their anguish on such occasions was so intense as to deprive them for the time being of their natural reasoning faculties; hence, as they claimed, they neither knew nor cared what they did, being *hehera*—frantic, or out of their senses—through sorrow.

Their manner of disposing of their dead was peculiar. The bodies of their chiefs were usually deposited in tombs above the ground, built with fragments of lava, laid up evenly on the outside to a height of about four feet, and of dimensions in length and width sufficient to admit the body. These depositories were sealed up and remained practically indestructible. Many of them, dating back for centuries, are still to be seen in the islands. In other instances kings and chiefs were buried in caves in the cliffs overhanging the sea, the bodies being floated thither in canoes at high tide and allowed to settle into their places with the receding of the water. The caves were then sealed up and placed under *tabu*, and no one was allowed to approach them until another interment took place. When a particular cavern had been filled in this manner, it was sealed permanently and protected by sacred *tabu*. So great is the reverence of the people for these cave sepulchers, even at the present time, that it was with the utmost difficulty our artist succeeded in approaching one of them near enough to secure a photograph of its interior.

The bones of the legs and arms, and sometimes of the skulls, of their kings and principal chiefs, who were supposed to have descended from the gods, or were to be deified, were preserved. The flesh of these parts was scraped off and burnt, after which the bones were either bound up with cinet, or covered with tapa, and deposited in the temples for adoration; or distributed among the relatives, who, during their lives, always carried them wherever they went. The bodies of priests, and chiefs of inferior rank, were laid out straight, wrapped in many folds of the native cloth, and buried in that posture; the priests generally within the precincts of the temple in which they had officiated. The common people committed their dead to the earth in a most singular manner. After death, the upper part of the body was bent forward until the head rested on the knees, the arms were then passed under the thighs, and drawn forward until the hands rested on the knees under the face, when they were all securely bound together with cinet or cord. The body, thus bent and securely bound, was afterward wrapped in a coarse mat, and buried the



SUGAR PLANTERS HOME NEAR HILO, HAWAII

first or second day after its decease, either in an ordinary grave or a cave, or some other natural opening in the earth. As they had no digging-tools except a sharp-pointed stick and a broad wooden paddle, the work of digging an artificial grave was a task of considerable proportions. They accordingly preferred natural openings in the earth, whenever available, and selected for this purpose caves in the sides of steep rocks, or large subterranean caverns. These facts effectually dispose of the absurd story about mothers rising from their beds at night and digging graves three and four feet deep in the hard earthen floors of their sleeping apartments, for the purpose of burying their fretful infants alive therein. It would have required several days of hard work for one woman to dig such a grave with the tools they had. Sometimes the inhabitants of a village deposited their dead in one large cavern; but in general each family had a distinct sepulchral cave. Occasionally interments were made in sequestered places, at a short distance from their habitations; frequently also in their gardens, and sometimes in the floors of their houses. Their burial places were regarded with superstitious veneration, for they believed that the spirits of the dead returned to the places that they were familiar with on the earth, and frequently appeared in the form of apparitions. For this reason the people sometimes objected to funeral parties passing by their houses, supposing the spirit would return to and fro to its former abode, by the path along which the body had been borne to interment.



COCOANUT GROVE NEAR ONOMEA BAY, EAST COAST OF HAWAII.

Near the ancient town of Honuapo, on the island of Hawaii, there is a steep precipice overhanging the sea and terminating in a large rock in the water. Formerly the natives regarded this place with the utmost dread, and on being pressed for an explanation, replied that, many years ago, a jealous husband, who resided in the vicinity, murdered his wife in a cruel manner with a stone, and afterwards dragged her body to this cliff and threw it into the sea. It fell on the rock at the bottom of the cliff, and immediately afterward, while he stood ruminating on what he had done, her spirit called out to him in the most affectionate and lamentable strain, attesting her innocence of the crime for which she had been murdered. From that rock, which still bears her name, the natives declared her voice was often heard calling to her husband, and there her form was sometimes seen.

A missionary who visited this place many years ago met with a most affectionate reception from the people. Boys and girls came out and danced and hallooed before him, while vast numbers of the people walked by his side, or followed him, occasionally grasping his hand, or affectionately catching hold of his clothes. As he passed through the village the people came out of their houses, and accompanied him for a mile or two. When they desired to take their leave, they ran a little way before, seated themselves on a rock, gave their parting *aroha* (attachment great) as he passed, and continued to follow him with their eyes until he was out of sight.

THE RICHES OF SAMOA.

By José de Olivares.

Chapter XXIV.

THE Samoan group of islands is eminently suited for tropical agriculture and for the cultivation of such articles as cocoanuts, cotton, coffee, spices, sugar and tropical and semi-tropical fruits of all descriptions. The soil is exceptionally rich, being of a deep volcanic loam generally, and practically inexhaustible, while the climate, for tropical vegetation, cannot be surpassed, having the requisite heat and rainfall, frost being a thing entirely unknown. It is not too much to say that of all countries in the world, without any exception whatever, the Samoan group of islands is agriculturally the richest. The only great drawbacks to development are the instability of the government and the indolence of the natives.

The latter are divided into families, or tribes, with a head man to each family, who is elected by them, and in whom is vested all power to deal in any matter connected with the family. They own the lands in family lots, and to purchase any of these lots or portions thereof, one must deal with the head man. If a purchase is effected, he gives the title deeds, which are recognized by the government; but should the head man die or be deposed, his successor will invariably dispute the title thus given, claiming he was the one to deal with in these matters, and not the deposed man. No matter how the absurdity of the situation is argued, they generally gain their point, as the government invariably supports them, especially if a large and influential family, as their withdrawal from the support of the government might alter the balance of power, which is at all times in doubt. In this way large tracts of land have been bought and paid for several times by Germans, Americans and British alike, and can only be held, if held at all, by force. The other great drawback is the indolence of the natives. It is impossible to secure native labor to develop to any extent any industry whatever. Outlying groups of islands, such as the Savage Islands, the Solomons, New Hebrides, Taftawaia, etc., can, however, be drawn on for labor; but it naturally makes cultivation more expensive than if native labor could be used. For these reasons, no industrial enterprises of any importance have been inaugurated, with the exception of those conducted by the German firm of Deutsch, Handel & Co., of which firm Prince Bismarck was supposed to have been a prominent member, and who are backed by their German Government with a guarantee of a certain percentage on their capital. The properties thus held by them were and are retained practically by force.

Under these circumstances, products raised on these islands are those most congenial to the temperament of the natives, chief among these being cocoanuts, the cultivation of which entails little or no physical exertion. The soil for cocoanuts needs no tilling. Fresh cocoanuts are collected and placed in a single layer on top of the ground and left there until they sprout. Then holes are dug in the ground about eighteen inches square and a foot deep, into which these sprouted nuts are placed and a little earth thrown over them. Nothing more is done until the trees come into bearing, in about five years, unless it be when the vegetation gets too rank—which occurs if there are no stray cattle or horses to keep it down—when they give it an annual hack-down. Sometimes they take the trouble to regulate the distance between the trees and keep them in rows, but not often. Cocoanut trees, when fully matured, are from forty to eighty feet in height, about a foot in diameter six feet from the ground, without any branches whatever, tapering until the top is reached, where there is a cluster of palm leaves, and from which cluster the flowers and, later, the nuts appear. As the flowers come during a period of four or five months, so the ripening of the nuts extends over a like period. The cabbage-like formation from whence comes the flower, before bursting is often tapped by the natives, a bottle hung onto it and the sap allowed to flow into it. This sap is very sweet, and when fresh is non-intoxicant, but when fermented it drives the drinkers completely wild. This is not used to such a great extent among the natives as among the imported laborers. In five years from planting, the trees come into partial bearing, and in seven to eight years, in full bearing, and when at the latter age, give an average of fifty pounds dried cobra fit for the market at, say, two cents per pound.



A NATIVE OF SAMOA AND HIS BANANA GROVE.

Where nature furnishes an abundant supply of everything that man needs for his comfort and necessities, there is no incentive to industry, and races occupying such regions are invariably indolent.

The nuts, which are encased in a thick, fibrous sheath, are, when pulled, deprived of this covering, generally by means of a sharp-pointed iron. In many countries this fiber is converted into rope and matting, but in Samoa it is generally allowed to go to waste. The nut is then burst in two and the meat is scooped out by means of knives and spread on mats in the hot sun to dry, or, in large establishments, spread on iron trays, which are wheeled out into the sun, and when sufficiently dry, which is the case in from two to three days if the sun is bright, is called cobra, and is ready for the market. The natives sell this, either for cash or goods, to the traders, and it is shipped by them to Australia,

Europe and America to be made into oil.

Next in importance to cocoanuts comes cotton, which is of the South Sea Island variety, growing on large bushes, and is considered the best in the market. This industry is, however, confined almost entirely to foreigners, principally Germans. The cotton is planted in rows about eight feet apart, and grows to a large bush which needs no renewal, but bears for years. The ground for this product, although not plowed or dug, is kept clean by surface hoeing or hand-weeding. This industry is a source of revenue to the Germans and much more profitable than cocoanuts.

Next in importance comes coffee, the cultivation of which is almost exclusively in the hands of Deutsch, Handel & Co., that company having a large and very fine plantation not far from Apia. It is safe to say that it is equal to the best in the world. Differing from other coffee countries which have difficulty in raising sufficient wood on the trees to bear a crop, Samoa, on account of the richness of the soil and the fine climate, produces too much wood, and unless carefully taken care of, the sap which should go to the fruit will be drained off by useless wood and the crops become a failure, so that, left in its natural state, as is the case in many of the large coffee-producing countries, in place of being the richest coffee country in the world, it would, on account of its very richness, become a failure. Given trained coffee planters, there would be no country in the world to equal it in this industry, both for quantity and quality.



SAMOAN GIRL AND CANOE.

This scene embraces a portion of the Bay of Pago-Pago, on the island of Tutuila, which is under the protection of the United States. Both men and women are experts in the handling of their canoes.

Spices, as an article of commerce, have had but little attention, only sufficient being grown for home use, but if gone into energetically and systematically, they could be made a large source of revenue. Sugar also, as an article of commerce, is practically unknown, only sufficient cane being grown to supply the natives, but if capital were invested in this industry, both Cuba and the Hawaiian Islands would be cast in the shade. The British possession, Fiji, the adjoining group of islands, turns out probably more sugar per acre than any other country in the world, yet Fiji is not to be compared with Samoa as to soil.

There is no fruit known to the tropics which could not be made a large success in Samoa. Bananas, oranges, mumi apples and many other fruits grow wild. Oranges are most luscious, as are also the bananas, which, in their green state, are used by the natives in place of potatoes as an article of food. In Fiji, bananas are exported very largely, but in Samoa, where the conditions are much more favorable, the quantity exported is very trivial indeed. Yams, kumalis, or sweet potatoes, and taro, are grown extensively as food for the natives; the former two could be exported to great advantage. Then there is cava-cava, a root resembling gentian in appearance, which is used largely to make a native beverage which has a most exhilarating effect if taken in small doses. This root is becoming known in the medical world.



A SAMOAN FAMILY AND THEIR HOME.

The Samoans are very much like the Hawaiians in their racial characteristics, manner of living, etc., but they have not made as great progress toward civilization as the Hawaiians have.

Samoa is the ideal country for tea, although it has never been tried. Unlike coffee, where there is a danger of too much wood or growth, in tea the more growth the better and the larger the crop,

as the leaves are the crop and not the fruit. Cocoa is grown to a very small extent, and could be very profitably extended to a large industry, while quinine, cardamoms, etc., could be most profitably cultivated in the higher elevations. Tobacco is grown by the natives for their own use, but the soil is too rich for tobacco, as it grows too rank and coarse for manufacturing to advantage. The writer tried an experiment with Sumatra, Havana and Virginia seed, but the result was a failure. There was tobacco ad infinitum, but the manufacturers in Australia and New Zealand refused it on account of its coarseness. Immense crops of corn can be grown and two and three crops a year obtained, but it will not keep, not even long enough to export, as the weevils get into it and make it unfit to ship.



A SAMOAN BELLE.
The native Samoans are large, well-proportioned and fine-looking, and many of the women are noted for their fine forms and comeliness of features.

No trouble need be feared from the natives. There is not a more peaceable race in the South Pacific, if not egged on by people who should know better. They are a race of children, and are a deal more easily handled than the lively American offspring.

Our Samoan Possessions.

By treaty with England and Germany, under date of December 2d, 1899, all of the islands in the Samoan group east of longitude 171 became American territory. This concession embraces six islands, with a total area of a little over 384 square miles, or nearly one-third the size of the State of Rhode Island. The population of these six islands aggregates about 5,200 persons, composed almost entirely of natives.

There are twelve islands in the entire group, two of which, however, are uninhabited. The whole population is estimated at 36,000 people, among whom there are 200 British subjects, 125 Germans, 25 Americans, 25 French, and about 25 of other nationalities, the remainder being natives.

Germany exercises sovereignty over Upolu, Savii and several smaller islands lying to the west and northwest of the American group, and under the treaty referred to above, each of the three contracting powers enjoys equal commercial privileges in all of the islands. The natives are nominally self-governing, having their own kings and constitutions, but in all essential features they are subjects of the three great powers named.



WOMEN AND GIRLS OF PAGO-PAGO, ISLAND OF TUTUILA.
Both men and women lead an easy, careless life; they are very sociable among themselves, and are inclined to verbosity in conversation.

The six islands under American influence constitute in area about one-third of the group. Of these, Tutuila is the largest and most important, embracing an area of 240 square miles, which is about one-seventh the size of Long Island, N. Y. The bay of Pago-Pago, situated on the north coast of this island, was ceded to the United States in 1872. It is formed by a submerged volcanic crater, and is said to be the most completely land-locked harbor in the world. It extends two miles inland, and has sufficient capacity within its perpendicular walls of rocks, in some places rising to a height of 1,000 feet, to shelter the entire

American Navy. Pago-Pago lies in an almost direct line between San Francisco and Australia, and slightly south of the steamship line connecting the Philippines with the proposed Nicaraguan canal.

Annu Island, with an area of ten square miles, is situated one mile east of Tutuila, and has a population of about 50 natives, whose village is located in a fertile cocoanut grove. They raise two very fine varieties of long-fiber Sea Island cotton, and are regarded as being among the most industrious and peaceable natives of the entire group. Annu is said to be the only island in the group that has always been free from the horrible disease of elephantiasis.

Sixty miles east of Tutuila there is a small cluster of three islands, the principal of which, Mauna, gives name to the group. These islands are governed by a king named Tui, whose people have always remained independent of the other islands of the Samoan group. Although nominally Christian, they adhere to most of their pagan customs, one of which forbids the king to walk, to drink water, or to bathe in the sea; and they imagine that if he should violate either of these rules some dire calamity would befall them. There is no fresh water on the island of Mauna, and the people consequently drink cocoanut milk or the brackish water that flows from a few springs. The largest cocoanuts in the world grow upon this island, and are used by the natives as casks in which to store rain water or supplies that they receive occasionally from passing vessels.



TOLL BRIDGE NEAR APIA, SAMOA.

Apia is the principal town on the island of Upolu, and under the treaty of December 2d, 1899, this and the island of Savii, lying a short distance to the northwest, are under the protection of the German Empire

The other two islands of the Mauna group are Olosenga and Ofu, the former containing an area of 24 square miles and the latter 10. Olosenga is the cone of an extinct volcano, protruding 800 feet out of the sea, but marvelously fertile. There are two villages located on level lands on the north and west sides. Ofu has a comparatively level surface, and is said to be capable of cultivation throughout. There is but one village, however, on this island at the present time. The population of the three islands of the Mauna group aggregates about 1,500.

Rose island, seventy-five miles southeast of Mauna, is a worthless mass of coral, circular in form, surrounded by a dangerous reef, and uninhabited. It was discovered in 1814 by the French navigator, De Freycinet, who named it for his wife, she being with him at the time.



KING TUI'S VILLAGE, ISLAND OF MAUNA.

These people are not exactly American citizens, but they look to us for protection in case of attempted invasion by any foreign power, and in return our citizens enjoy special privileges on this and neighboring islands.

All of these new possessions are free from noxious animals. In the mountains exist a few wild dogs, believed to be descendants of domestic species left by visiting sailors. Wild hogs also roam in herds in the forests, and the natives say that they antedate the first white visitors. Other fauna are the vampire bat, the flying fox—sometimes four feet from tip to tip of wings, and the remarkable tooth-bill pigeon, with three teeth upon each side of its lower mandible. The principal fishes are dolphin, monito and mullet.

Tutuila, originally thrown up from the sea by volcanic eruption, is shaped like a dipper with its handle pointing eastward and the bottom of its bowl rounding toward the south. Pago-Pago, extending in from the north, almost cuts the handle off. The narrow neck of land by which the two parts hang together is only two miles across and is but fifty minutes' walk for an ordinary man. The long handle, or eastern section, is almost entirely covered by a chain of mountains, averaging 1,200 feet above sea level, and interspersed with picturesque domes, cones and grottoes. Their precipitous rocks present to the sea a perpendicular wall of deep black

against which it continually breaks in great fury.

Scattered along shore at mouths of ravines or upon small plateaus are native villages shaded by dense cocoanut groves. Four-fifths of the western or bowl portion of the island are likewise volcanic and mountainous, and here rises the peak of Matafau, 2,327 feet high, the loftiest summit of Tutuila. From this rock there is an abrupt descent to the south into a great undulating plain of 30,000 acres, lined with a beautiful coral lagoon, a lava plateau, and a deep, dark forest of valuable trees. Upon this tract is found a thicker interior population than elsewhere in the whole of Samoa. On the southwest coast, it includes Leone, the principal town of the island, containing a large Catholic church with a gleaming, white spire and the largest and finest Protestant chapel in the entire group. Here was once located the governor of the island, and later the vice-commercial agent of our State Department. The entire plain abounds in cocoanuts, breadfruit and many valuable trees and other plants of the tropics.



HARBOR AND PORTION OF NATIVE TOWN OF PAGO-PAGO.

The island of Tutuila, of which Pago-Pago is the capital, is very fine in natural scenery of a tropical character, and the soil is extraordinarily rich. The manners and customs of the natives are similar to those of the Hawaiians.

Americans in Tutuila will enjoy the most beautiful scenery of the Samoan Islands. Here and there their eyes will feast upon grottoes and natural fountains. At many points liquid lava, irregularly cooled, has formed great caverns opening toward the sea and often communicating inland with the upper levels of the cliffs, through hollow shafts of natural formation. Waves from the sea force themselves through these shafts, and with a dull roar throw columns of feathery foam high into the air. In the rear rises a steep, green background of mountains, covered to their summits with magnificent forest trees, evergreen shrubs and tropical flowers of variegated colors, and bespangled by crystal mountain streams falling from cliff to cliff. With this inspiring environment will be enjoyed a climate of perpetual summer, cooled during the greater part of the year by refreshing trade-winds. The extremes of heat and cold are 90 and 60 degrees Fahrenheit. Although there is considerable rain during the year to keep the soil moist, there is no dreary rainy season, as in the West Indies or Philippines. The eternal summer keeps vegetable life at its height the year round. Observation shows that at our naval station in Pago-Pago Harbor the temperature will always be cooler than elsewhere in Somoa.



NATIVE HUT AND FAMILY, INTERIOR OF TUTUILA ISLAND.

This island is more thickly populated than any of the other five belonging to the United States, and is said to possess advantages of scenery and climate over all others in the Samoan group.

The Samoans are Malay-Papuans, like all of the great Polynesian family, but they are of a higher order than any of the rest except the Hawaiians, with whom they are closely allied, in appearance, customs and disposition. They still retain many of their crude beliefs in pagan mythology, although they have been nominally Christian since 1830. Women are equal with the men in all things except government. The father aids the mother in the care of the children and the preparation of food, which is more than we can say of some civilized races. Polygamy exists, but no man ever attempts to live with more than one wife at a time. If he grows tired of the first one he sends her back to her parents and gets another. Their

dances resemble those of the old Hawaiians and, like theirs, are lascivious and immoral.

Their favorite beverage is *kava*, a product extracted from the root of a species of pepper tree indigenous to the islands. Originally this drink was prepared by young girls, who, seated in a circle, would first bite off a quantity of pepper root, and then filling their mouths with water, chew the root to a pulp, finally emptying the saliva into a large earthen vessel placed conveniently in their midst. The more modern method, however, is to grate the root, mix it with water, and then strain it through bunches of bark strings. The liquid is then thrown backward and forward, from one bowl to another, until a heavy foam is produced, after which it is ready for serving. In appearance and consistency it somewhat resembles buttermilk, but its taste is between that of a badly concocted Welsh rarebit and an overseasoned Texas tamale. It has frequently been described as unintoxicating, but in the course of his sojourn among the islanders, the writer observed some most exhilarating effects from a too promiscuous indulgence therein.



A VENERABLE NATIVE AND HIS GRANDCHILDREN.

In their family and domestic relations the Samoans are very affectionate, and they manifest a sincere attachment for one another. The photograph of this evidently happy family was taken in a small village near the bay of Pago-Pago.

Kava-drinking is an interesting and popular function among the Samoans. The ceremonies attending such an occasion are regulated according to the character of the assemblage. If a native chief be present, it is distinguished by the utmost formality. In such an event the kava is brewed in the presence of the gathering by a comely Samoan girl, picturesquely garbed in bright-colored lava-lava, garlands of flowers and a headdress of brilliant feathers. The liquor is then emptied into a large bowl supported by three legs, from which it is dished up in cocoanut shells. The first to be served is the chief, who, however, haughtily rejects the beverage five times before deigning to partake of it. After the chief has been waited upon, the liquor is passed around to the remainder of the company, according to their rank or years, and as each one is about to receive his portion he claps his hands, which act is equivalent to a toast. If there be a very old man present, the greatest deference is exhibited in serving him. First, he lies on his back with his head supported by a bamboo pillow, whereat the waiter approaches, and, kneeling beside him, holds the shell of kava to his lips while he imbibes it. After all have drunk, the kava bowl is removed and the guests entertained with a brief dissertation by the "talking man," followed by native theatricals and a dance. Respect for their kings does not interfere with the perfect equality that exists among the people, and all classes join equally in their amusements and festivities.



A COUNTRY HOUSE IN SAMOA.

The houses of the natives are built of the breadfruit tree and thatched with sugar cane or pandanus leaves. The sides are usually constructed so they can be rolled up to admit the air, as represented in this photograph.

The Samoans are much given to singing, and many of their native melodies are characterized by a weirdness and beauty that ever afterward vibrate in the memory of the listener.

José de Olivares.



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SCENE ON THE ISLAND OF KAUAI, HAWAII.

Perfect Reproduction from Colored Photograph by the New Colortype (or Natural Color) Process.





NATIVE FAMILY AND RESIDENCE, ISLAND OF TUTUILA, SAMOA.
This is one of the islands over which the United States exercise supervisory authority, under the treaty of December 2d, 1899, with England and Germany.

The People of Samoa.

BY JOSÉ DE OLIVARES.*

"When you wish to fight, fight; when you wish to talk, talk; when you wish to work, do so." Such, according to tradition, was the concise code of maxims bequeathed to his people by "Pilibuu," son of "Tangaloa of the Heavens," the chief deity of the Samoan pantheon. Just when the immortal category was first promulgated the legend does not explain; which fact, however, is immaterial. It is enough that the average Samoan to this day religiously observes, in their regular order, at least the first two of the three precepts therein combined. As to the third, the wily islander evidently long since formed his own interpretation of it. The reluctance with which its author took up the subject of "work" at all is evinced from the gingerly manner in which he disposes of it. To any one familiar with the prevalent traits of the Samoan that third injunction is an instance of word juggling that would do credit to a modern advertising agency. To such a person it can have but one version, which is, "When you wish to work, do so—but you are a consummate idiot if you do."

The general sentiment embodied in the foregoing triune motto would appear, from statistics gleaned from native biographies, to be thoroughly characteristic of the philosophical Pilibuu.

Wearying of the erstwhile celestial environments, so the story goes, this prodigal prince forsook the immediate dominions of his omnipotent sire and descended to the earth in quest of a more democratic territory. Arriving at Manua, at the eastern extremity of the group, he there laid out the first kava and sugar plantation. He appears, however, to have early awakened to the realization that husbandry was a superfluous vocation in the Samoan Islands, where crops thrive equally well when left entirely alone. Moreover, Manua was altogether too small a place for this restless spirit, and he therefore transferred himself to the island of Tutuila, where he decided upon inaugurating the fishing business. For three days he labored in the construction of a net, and when it was completed, to his relief he found the island was not large enough to admit of his stretching it out to its full extent, whereupon he cheerfully abandoned it to the disposal of the succeeding generations, while he continued on his voyage of exploration. Finally, after many vicissitudes, he arrived at Upolu, which place apparently suited his fancies, for here he settled down and married Sinaletavae, daughter of the king of A'ana. From this union there resulted four sons, Tua, Sanga, Ana and Tolufale. When the time came for him to be gathered home to his father, Pilibuu left the following will: To Tua, whose name he changed to Atua, he committed the custody of all the plantations and of the fish in the surrounding seas. To Sanga, thereafter Tuamasanga, he bequeathed the walking-stick



GROUP OF SAMOAN WOMEN.
Women are considered the equals of the men, and both sexes join in the family labors. Polygamy existed before the people were Christianized, but the plural families usually lived in separate houses.

* Mr. Olivares, while in government service, spent some months in the Samoan Islands, and writes from perfect familiarity with the people and their customs.

and fue, or fly-whisk, that he might "do the talking." Ana, thenceforth A'ana, received his spear and club, and became the principal fighting man; while Tolufale inherited the Island of Manono, together with the supervision of the war-canoes of the race. The principal importance attached to this legendary history is the fact that the three leading provinces retain to this day the names of Atua, A'ana and Tuamasanga. As to the fate of Tolufale, it is to be presumed that he eventually consolidated his fighting legacy with that of his brother A'ana, who thenceforth took the initiative in all the affairs of the nation.

Malietoa Laupepa bears the distinction of having descended from the house of A'ana. "Malietoa" is one of the five "kingly names" conferred by different provinces upon such heirs as are deemed entitled to bear them. For instance, the first Malietoa won his title, which signifies "gallantly strong," by liberating his people from the yoke of the Tongans, who had previously made a conquest of the Samoan group. After fighting, talking seems to be the ascendant trait of the Samoan. He is a born orator, and with stick in hand and fly-whisk thrown over the shoulder, the most reticent island warrior could put one of Fenimore Cooper's eloquent aboriginals in the shade at a camp-fire powwow. The language of the Samoans is most musical, and is characterized by a rythmical liquidness which renders it peculiarly pleasing to the ear. In discoursing, special attention is given rhetoric. This is particularly so when the speaker is addressing a chief, on which occasion a special phraseology is employed, the various parts of his body and his personal effects being alluded to in altogether different terms from those applied to an ordinary mortal. The principal man of every village or district, next to the chief himself, is officially known as the "talking man." Indeed, during the rare intervals when there was no fighting going on, the influence of the latter has frequently been known to rival even that of the supreme functionary himself.



COCOANUT AND BANANA GROVE, ISLAND OF TUTUILA, SAMOA.
The natural growth of these islands is more luxuriant than in Hawaii, because rain is more abundant and regular.



SAMOAN VILLAGE AND DEADHOUSE.
Very few villages of this character are now in existence. The Samoans of the present day are among the most highly civilized of all the Polynesians, and their modern villages are neat and comfortable.

The aversion of the Samoan to industry in any form is scarcely to be wondered at when it is considered how bountifully and conveniently nature provides for every requirement. The surf and lagoons literally swarm with fish, the woods abound with pigeons and other small game, while the succulent pig, which is invariably left to forage for himself, without the slightest fear of his decreasing his



SCENE NEAR PAGO-PAGO, ISLAND OF TUTUILA, SAMOA.
Showing the manner in which native houses were formerly constructed; also style of boats and canoes.

avoirdupois, outnumbers the native population twenty to one. Added to this, such fruits and vegetables as bananas, taro, bread-fruit and yams grow to riotous exuberance, and with little or no cultivation, everywhere throughout the group. In matters of clothing the Samoans are characteristically simple, their garments being principally fashioned out of tapa, so fully described in the Hawaiian department of this work. This fabric is very light and neat, and is stained in red, black, brown and yellow patterns with burnt candle-nut and other native dyes. The lava-lava is the principal article of apparel worn by the villagers, men and women alike. It consists merely of a short kilt reaching from the waist to the knees. Above this is worn a girdle of long red and brown ti leaves, the ends of which extend, like those of a sash, nearly to the ankles. The favorite decorations of the women are wreaths of bright-colored flowers worn about their necks, while all of the men are tattooed with quaint designs, which frequently entirely cover their bodies, with the exception of their faces, which are never disfigured. It is a custom with both sexes to anoint their bodies freely with cocoanut oil, which is applied immediately after each bath. Another curious custom of the Samoans is their practice of rubbing lime in their hair. This is done with the combined object of cleansing the scalp and imparting to the hair the light reddish color so much admired by them.

The Samoans are an exceedingly cleanly people, constantly bathing and changing their garments. In one of the rivers of the group is a cascade falling over a precipice thirty-five feet high, known as Sliding Rock, at the foot of which is a deep basin. This is the favorite bathing place of the natives, who think it great sport to seat themselves in the shallow river above and allow the water to sweep them over the brink of the precipice into the eddying pool below. The habitations of the Samoans are as unique as they are primitive, being constructed throughout of bamboo poles, lashed firmly together, and roofed over with deftly-woven thatchwork. They are invariably built without walls, but under the eaves are rolled mats of cocoanut leaves, which are let down when necessary to shut out the wind or rain. The floors are made of small stones, fitted compactly together, much after the fashion of unhewn cobble-stone paving. About the floors mats of fiber and palm leaves are generously strewn, and when more than one family occupies the premises, which is generally the case, the interior is partitioned off with additional mats of the same material. The only articles of furniture to be found in a Samoan residence are the strong wooden chests in which are contained the household valuables, and the little bamboo trestles used as pillows. The bed consists merely of a mat spread on the floor, the mildness of the climate rendering a coverlet wholly unnecessary.

The little cooking that is required, such as the broiling of fish and roasting of yams and bread-fruit, is done in an oven scooped out of the floor and lined with large, flat stones, the same as with the Hawaiians.



SAMOAN DOUBLE CANOE.
In former times the Samoans made regular voyages, as far as the Hawaiian Islands, with canoes similar to those shown in the illustration.

FILIPINO CONGRESS AT MALOLOS.

(548) This photograph represents the session of the Filipino Congress that declared war against the United States. Its historical significance will be appreciated when it is remembered that no other photograph of that event is in existence

THE SPANISH OFFICIAL HISTORY
OF THE
PHILIPPINE ISLANDS.

TRANSLATED BY JOSÉ DE OLIVARES.*

Chapter XXV.

SUPPOSED ORIGIN OF THE ISLANDS.

Until the century of conquests and heroic expeditions of Spain, namely, the 16th century, the existence of this archipelago and other Australian lands was almost unknown to Europe. Undoubtedly the countries of East Asia had a knowledge of these islands, long before the arrival of the Castilians, but it is not possible to state exactly when, nor what kind of relations they had; and it is yet more difficult to say what they were named by the Chinese, Malays and Japanese navigators. This is a point which history will probably never make clear.

Regarding the names, not a few believe that Ptolemy included them in his tables under the denomination of Maniola Islands, or perhaps Barusa Islands; but this opinion has no foundation, as shown by those skilled in that matter. It is more probable that the Chinese have denominated them as Islands of the Luzones, or of Luzon, applying to all of them the name of the one of most importance; because, according to Pauthier, under that name the Magellan Archipelago appears in the Official Register of the Chinese Empire, and it seems to be also confirmed in our ancient chronological documents.

Nor were they called Manilas, notwithstanding Argensola's affirmations, nor Celebes, as maintained by Father Grijalva. The first name that they obtained as a geographical group of islands was given to them by Magellan, naming them Archipelago of St. Lazaro, according to the pilots Albo and Pigafetta, who accompanied him in his expeditions. The name Filipina (Phillipine), in honor of Phillip II., was given to the Island of Samar by Villalobos. This name was subsequently extended to the rest of the islands of the archipelago, and it is the one that has predominated. They were also called, sometimes, Islands of the West, including among them all the islands of the Pacific Ocean (excluding, perhaps, the Moluccas), by some of the Castilian pilots.

Regarding their origin, it is not known if they existed before the great flood, but according to their geological formation they are volcanic, and their formation is very likely due to a breaking away from the Asiatic Continent, or by a cataclysm in which they came forth from the bottom of the sea.

Their general aspect and the direction of their mountains help to sustain the theory that they once formed a part of Asia, or a large peninsula or continent, which, starting at the north of Japan, ended at the Islands of Borneo and Java.



WATER BUFFALOES, OR "CARABOAS," OF THE PHILIPPINE ISLANDS.

This animal is the universal beast of burden throughout the Philippine Islands. In its wild state and in its native jungles it is fierce and vindictive, and more than a match for the tiger; but when domesticated it becomes as docile as the ox. It is addicted to wallowing in the mud and marshy places, and it is said that if not permitted to do so several times each day, blood will ooze from the pores of the skin.

HISTORY.

In the year 1517, the distinguished Portuguese navigator, Hernardo de Magellan, disappointed in his expectations from the king of Portugal, decided to leave his country and offer his services to other rulers, who could appreciate the enterprising schemes for exploration that he had in view. These embraced the discovery of new islands in the Southern Ocean, and an effort to reach the Moluccas by sailing west. Having decided on his plans, he set out for Spain, accompanied by his inseparable friend, the distinguished cosmographer, Ruy Falero, and thus arrived in Valadolid the same year, 1517.

* This history of the discovery and occupation of the Philippine Islands by the Spaniards was copied from the official records at Manila, by Mr. Olivares, and translated by him for this work It was never previously published and contains matter of great historical value and absorbing interest. The original style of composition and orthography have been generally observed.—EDITOR.



FRUIT SELLERS OF MANILA.

In all the Filipino cities there are many girls and young women who make their living by selling the native fruits and flowers on the streets. But few of them are good-looking enough to excite poetic fancy, and their dispositions are not, as a rule, of the most lovable character.

The Court of Castile being then absent, they were obliged, in order to obtain their object, to see the king, who was at that time the great Charles I. Through the good services of the prime minister and the Bishop Fonseca, an interview was arranged for them with the emperor, who was in Sarragossa.

The king listened attentively to the plans of Magellan, and, having become convinced of their feasibility, he accepted the proposition. An agreement was accordingly entered into by which Magellan was named "adelantado" (ruler) over the lands that he might discover.

The building of the ships, which was done in Sevilla, by order and at the expense of the emperor, took some time, but at last the fleet sailed, on the 19th of August, 1519, composed of the ships "S. Antonio," "Concepcion," "Santiago" and "Trinidad."

On the 27th of November, 1520, after innumerable adventures, Magellan crossed the strait that immortalized his name, and went forth into the Pacific Ocean, seeking the islands of the West.

The passage of the Pacific was very dangerous, but they were recompensed on the 19th of March, 1521, by the discovery of the first land. A few days later he came in sight of the Marianas, which he named "Las Velas Latinas," and in a short time he arrived at the large island of Mindanao, which afterwards received the name of Cæsarea Caroli. He coasted the province of Caraga, discovering new channels and islands; and stopping eventually at the mouth of the Butuan River, he ordered his men to land and attend mass, in honor of the feast of the pentecost, this being the first time that the holy sacrifice was celebrated in the Philippines.

He proceeded on his voyage, and passing between Leyte and Bohol, he arrived at Cebu, where, notwithstanding the hostility with which he was received, he made friendship with the chief and inhabitants of the island. Through the great demonstrations of the Catholic religion, he induced the principal chiefs of the court to accept the ceremony of baptism, thus affirming more strongly the friendly relations, and inducing them to give an affidavit of obedience to the king of Spain.

On the 26th of August, 1521, Magellan, while fighting in Mactan in favor of these new subjects of the Castilian crown, received the wound of an arrow, which caused his death. Duarte de Barbosa, who was elected to replace Magellan, died by the hands of traitors, in company with twenty-six companions, at a banquet offered to them by the barbarous king of the island. Whereupon Juan Carballo was named general, and with the rest of the fleet sailed to the Moluccas, where he arrived after many hardships, being well received by the natives. Of the six ships that left Spain, only two reached the Island of Tudor, and only one, the "Victoria," returned to Spain, via the Cape of Good Hope, under the management of Juan Sebastian del Cano, who arrived at San Lucar de Barramoda the 7th of September, 1522. This was the first navigator that made the voyage around the world, in memory of which His Majesty decorated him, presenting him, as a coat-of-arms, a globe of the earth, with the inscription, "Primus circundedit me."

Charles I., encouraged by the discoveries and glory acquired by his subjects, and notwithstanding the many disasters incurred, ordered a new squadron to be formed, at the head of which he put the adventurer, Estevan Gomez, who promised to find a new strait in the sea of the South (the Pacific), by the coast of Baccalaos; but this fleet having been destroyed by a storm, he arranged another under the command of D. Fray Garcia Jofre de Loaiza, who sailed from Corima in June, 1524. Loaiza passed through the Magellan Strait; but upon entering the Pacific his



MESTIZO BOY AND GIRL.

The Mestizos are half-castes, usually of native mothers and Spanish or Chinese fathers. A native author declares that, as a rule, "the Mestizo girls are often of wonderful beauty," but his imagination appears to be more vivid than the facts warrant.

squadron was dispersed by the storms. This, however, did not discourage him, and he remained at the head of his fleet, but was overtaken by death. He was succeeded by Martin Tuiguez, who fell in battle with the Portuguese, his fleet being almost destroyed.

The treaty of peace with Portugal having been signed, and the king of Spain having renounced his projects on the Moluccas, he fixed his attention on the other islands, previously discovered, for the conquest of which he had another armada prepared, which, under the command of Ruy Lopez de Villabobos, sailed from the port of Natividad, in New Spain (Mexico), the 1st of November, 1542. Great miseries and hardships discouraged Villabobos, to the degree that, notwithstanding the emperor's strict orders not to go near the Moluccas, he had to land there; and worried by his ill-fate, in having been obliged to disobey his king, he died in Amboina. By the death of Villabobos, the squadron was dispersed and the few Spaniards that remained returned to Spain in Portuguese vessels.

After twenty years, Phillip II. sent Miguel Lopez de Legazpi and P. Fr. Andres de Urdaneta, with instructions to make the islands subject to the Spanish crown, and to bring the crown of the natives.

The new fleet, like the previous one, sailed from the port of Natividad, on the 21st of November, 1564. After a few days' voyage, one of the vessels of the expedition, under the command of Capt. Alonso Arellano, disappeared, and after many vicissitudes he returned to New Spain (Mexico), relating different stories and calling himself discoverer of a new way to the islands.

Legazpi left behind him the Barbados and Marianas, which Martin Tuiguez named the Ladrones, and, at last, on the 13th of February, 1565, he sighted the Philippines, so named, as we have said, since the expedition of Villabobos. The adventurers entered into negotiations with the Indians of Cebu, in April of the same year, and although suspicious at the beginning, they soon became firm friends of the Spaniards, and were practically the base of the conquest of the archipelago. Having secured this alliance and subdued the savages of Cebu, Legazpi judged it convenient to inform His Majesty of the favorable results of the expedition, and therefore, in June, 1565, he sent Father Urdaneta, who, notwithstanding the rude storms, found the true route from the Philippines to New Spain.

In the meantime, Legazpi, with the advice and help of the Agustine Fathers and the captains of the expedition, continued to pacify Cebu and the neighboring islands. He induced their ruler, Tubas, to accept baptism, made terms of peace with the Indians, built a fort, measured the land for the houses of the Spaniards, and, at last, in 1570, he solemnly founded the city of Cebu, after having received from Spain the titles of ruler and governor of the lands which he might conquer.

Legazpi now ordered the new master of camp, Martin de Goyti, and his nephew, Capt. Juan de Salcedo, to conquer the Island of Luzon. On this island they had some slight battles with the Batangas, and even with those of Manila, which was governed by some dattos, who had come from Borneo; but having won the first battles, the chiefs swore obedience to the king of Spain. This news having reached Legazpi, who was in Panay, he immediately sailed for Manila, where he was received with great demonstrations of respect and submission, by Lacandola, ruler, or datto, of Tondo, and Rajah Matanda, who was the datto of Manila, although on account of his losses in battle, he had resigned the command of the armies in favor of his nephew, Rajah Soliman. Legazpi landed and took possession of the land, founded the city of Manila, on the 19th of May, 1571, making it the capital of the archipelago; and having conquered the Visayas, he took the necessary steps to subdue all the provinces of Luzon, which he named New Castile. Miguel Lopez de Legazpi, whose intelligence and devotion gave Spain the rich jewel of the Philippines, died on the 20th of August, 1572. Being a sagacious statesman of remarkable ability, he gained dominion over the chiefs and kings of the islands, and was in a short time greatly admired and loved by the natives. His heroic efforts were constantly set to enlarge Castile, propagate Christianity, maintain friendship among the discoverers, protect commerce, and to give civilization to these islands.



GROUP OF THE BETTER CLASS OF FILIPINO WOMEN, SUBURBS OF MANILA.

The two women standing second and third on the right of the group are Mestizos, and their more agreeable cast of countenance is inherited from their Spanish father. The Malay predominates in the others, and shows plainly in the rather unpleasant scowl of their faces.

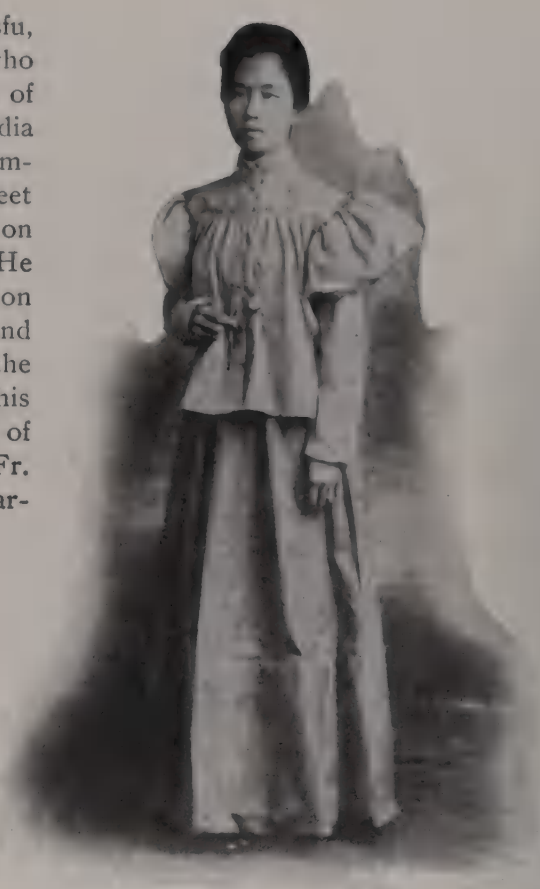


SENORA AGUINALDO,
Mother of the Filipino leader.

Shortly after the death of Legazpi, Guido de Lavezares having been appointed governor, a famous Chinese pirate named Li-Ma-Hong appeared in Manila with a fleet of sixty-two ships and a very strong command, with the avowed purpose of sweeping the islands with fire and blood. The heroism of a handful of Spaniards, without the help of the natives, made him retreat, and they followed him as far as Pangasiman, where the remainder of his army and fleet were destroyed.

In 1577, Sirela—or Malaela, according to others—the king of Borneo, implored help from the governor of the Philippines against his brother, who had deprived him of his crown. In compliance with this request, D. Francisco de Saude, successor of Guido, prepared an expedition against the rebel, gave the crown to its original owner, and established commercial relations with the Borneos. He afterwards sent another expedition against Mindanao and Jolo, took possession of these islands and established order among their savage inhabitants.

From this time on the colony of the Philippines progressed rapidly, and the governor extended his influence in all the neighboring kingdoms. At this time (1580) Manila was governed by Du. Gonzalo Rouquillo Penalosa, who was, according to history, a man of energetic character. Rouquillo formed in Manila a squadron and sailed against Taisfu, a Japanese pirate, who had infested the seas of China, Japan, Cambodia and Tun-Kin, and completely destroyed his fleet after a bloody battle on the Cagayan River. He also sent an expedition of 300 Spaniards and 1,500 natives against the Moluccas. During his term the first bishop of the Philippines, Fr. Domingo de Salazar, arrived, and proved to be of great assistance in the government of the islands. His death was the cause of double regret, in that it gave occasion to a terrible catastrophe. One of the candles that surrounded his corpse in the church of San Agustin lighted the ornaments, and the temple and a great part of the city was reduced to coals. In 1590 the king appointed D. Gomez Perez Dasmarinas governor, who arrived and took possession of the government and royal seal. He built walls around Manila, erected the Fort of Santiago, the Holy Cathedral, the Horplean College for the militia of Santa Potencia, and established order in the hospitals and houses of charity. He held diplomatic relations with Japan, Cambodia and Siam. He pacified and definitely fixed Spanish dominion in Zambales and Camarines, and personally went out at the head of a strong armada to defend the king of Siam. During this voyage he died by the hands of Saugleyan traitors, on the island of Batangas, where his fleet was driven by a strong tempest.



MADAME AGUINALDO,
Wife of the Filipino Commander-in-Chief.



NATIVES OF THE ISLAND OF LUZON.

These people represent the peasantry of the island, who are but little, if any, better than slaves to the ruling class. They are usually of mixed blood, a hybrid race, manifesting no distinctive racial characteristics. Two of the men and the boy have in their hands an agricultural tool commonly used by farmers, while the man squatting near the right of the group carries a "bolo," or cane knife.

The news of the tragic death of the governor having reached Manila, the government was given to D. Pedro de Rojas, and a few days later to D. Luis P. Dasmarinas. He made an expedition north of Luzon as far as Cagayan, going through the entire country and establishing Spanish dominion over the vast provinces.

In 1595, the successor of Dasmarina, Don Francisco Tello de Guzuian, arrived. He re-established, according to the desire of the bishop, the Royal Audience, on the 8th of May, 1598. He also prepared military expeditions against the Moors of Mindanao and Jolo, and destroyed a strong Dutch squadron in the Bay of Manila.

At this time the Spaniards in Manila and the surrounding country did not exceed eight hundred men, counting all classes; and this fact becoming known to certain Chinese pirates, they came with 30,000 men to assassinate the entire Spanish colony. They had also been told that the city of Cavite was built of solid gold, and this greatly excited their cupidity. One of the bloodiest scenes registered in the annals of Philippine history now took place. The plot of the Chinese having been discovered by an Indian woman, those living in Manila left the city, burning the houses and assassinating every one they came across. They tried to take the fort by assault, which was defended by a few Spaniards, the religious of the convents and even by women. After many bloody fights and enormous efforts of the besieged, the Chinese were completely dispersed, having lost 23,000 dead. Those that remained alive were put into the gallows.

In 1609, the governor being D. Juan de Silva, the Dutch blockaded the Port of Manila, but they were repulsed with a loss of three ships. The governor, not contented with this victory, which he led personally, persecuted the Dutch, who were allied with the Moors, and gathered at Cavite ten minor vessels, with 5,000 men, 300 cannons, 56 of which were from 18 to 30, all made of bronze of the bells of the churches. The squadron had 4,500 arrobas (25 lbs.) of powder, with the necessary ammunition, 5,000 biscuits and 13,000 *fanegas* of clean rice. The result of this expedition was an attempt of Silva against Java, and the alliance with the viceroy and Portuguese authorities of India against the Dutch, who were completely destroyed in Play-Honda (Zambales), the 14th of April, 1617.

These risky expeditions were continued by D. Alonso Fajardo and his successors, D. Fernando Silva and Nino de Tabora, and afterwards to the south of the islands against the Moors.

In 1635, under the government of D. Sebastian Hurtado de Corcuera, the Fort of Zamboanga was constructed, with the object of suspending the excursions of the Moors. He conquered Jolo, subjected the Sultan of Mindanao, where he put a governor and three prisons, and in Zamboanga he repulsed and destroyed 5,000 enemies that had assaulted the city. During his time there was another rebellion of the Sangleys, who in number of 50,000 troops, provided with arms and artillery, committed during four months all kinds of scandals. By constant attacks of our troops and the natives, they were destroyed and nearly all of them killed by the knife. Corcuera was the first one who organized in due form the Philippine army, adding to it the cavalry, which until then they did not have.



A FILIPINO RESTAURANT.

This restaurant is located in the suburbs of Manila, and is representative of its class. It is a rare thing to see a pleasant face among these people. As a race, they are vindictive and treacherous—just the kind of people that all good Americans desire to keep away from.

In 1645, the College of St. Thomas, founded in 1619, was erected as a university through the insistance of King Phillip IV. and Bula de Inocencio X. In this same year Manila felt the results of a terrible earthquake. The church and convent of San Agustin were the only buildings that remained on their foundations, and 600 victims died under the ruins of the houses.

D. Diego de Fajardo, like his ancestor, fought victoriously against the Dutch, who were mortal enemies of the Spanish civilization in these islands, and against the Moors of the southern islands, having been helped in these adventures, like general Corcuera, by the celebrated and valiant Fr. Pedro de San Agustin, called P. Capitan. To these events are due the feasts which the Philippines celebrate with the name of Naval de Manila, which is partly celebrated by the authorities of this city.

During the period of the great D. Sebastian Maurique de Lara (1667), the Chinese pirate, Kuc-Sing, attempted to invade the archipelago, which caused great alarm in the islands. There



REPRESENTATIVES OF THE BETTER CLASS OF TAGALOGS.

The Tagalogs are the ruling tribe of the Philippine Islands, and many of them are highly educated. This young lady and her brother are fair representatives of this class.

was a revolt among the Indians of Pampanga, Pangamsan and Ilocos, which was safely quieted. The Chinese made a revolt also. P. Sanvitores and other Jesuits started to convert the inhabitants of the Ladrones, where they established a school to which the queen, Mary Ann, donated 3,000 pesos per year, and in view of this generosity the name of this group of islands was changed to Mary-Anns, or Marianas.

On the 8th of September, 1678, the general governor, D. Juan de Vargas, entered the mouth of the River Corregidor. His government was of great help to the commerce and agriculture of the islands.

There was a remarkable reform in the government during 1690. The public funds were raised and excellent laws were instituted, the robbers were persecuted, the governor's palace was rebuilt and enlarged, and the controversies of the Bishop Camacho and the Regulars were interrupted.

D. Fernando de Bustamante, camp marshal in 1717, reorganized the royal treasury of the islands and was very severe during his administration. He suffered a tragic end on account of his violent character. The king regretted very much this assassination, and gave orders to his representative in the islands, D. Toribio de Cosio, Marquette of Torre-Campo, to severely punish the culprits. Torre-Campo governed the colony during many years, and he turned it over to his successor, Valdes y Tamon, who proved to be one of the best governors of the past century.

During the period of the Marquese of Orlando, an embassy from the ruler of Borneo was received, who ceded to the crown of Castile the rights over the islands of Paragua and Balabac; and during the time of Señor Arandia, there was a remarkable expedition against the Moors, in which the P. Ducos made himself notable; and the eruption of the Taal volcano occurred



FILIPINO BOY WATER-CARRIER, MANILA.

and destroyed the important towns of Taal, Sala and Tananan. The thick streams of lava opened the crater over a mile and a half in diameter. Sand fell like rain in a storm. One of the eruptions lasted eight days in succession, and the sun was hid by the ashes, which invaded all the surrounding provinces, and even the capital of the archipelago.

In 1762 this Spanish province was rapidly advancing in civilization. The remarkable patriotism and perfect agreement of the religious orders with the authorities, the correct administration and advancing development of agriculture, gave signs that the



CHURCH OF SAN SOLIDAD, CAVITE, NEAR MANILA.

Showing also groups of natives in their Sunday costumes. Nearly all the natives are devout Catholics, and very earnest in the observance of religious ceremonies.

Catholic and generous Spain would soon reach the summit of its great work of civilization. The colony then exchanged its products and opened a bright commerce with India, the Moluccas, Borneo, Siam, China, Japan, etc., in other words, with all the countries between the Isthmus of Suez and the Strait of Behring. When they were quite ignorant of the declaration of war between Spain and England, an English squadron of thirteen ships, thoroughly equipped, and with a crew of 7,000 men, appeared at Manila Bay, September 18th, asking that the islands should be delivered to them, so as to add them to the vast dominions of Great Britain. The feeble and irresolute D. Manuel Antonio Rojo, then Archbishop of Manila and accidental governor of the islands, did not have the courage and patriotism that his office required in those critical moments.

The English received three ships more, as reinforcements, and on the 23d of the same month, they landed at night, under the command of General Draper, and on the 24th they started to besiege the city. Only 300 Spanish soldiers were defending the himself, and as an old man of sixty, but inspired by justice and patriotism, he arrived at Bulucan, and gathered, with the alcalde of the place, all the Spaniards that were to be found, and also the priests, and even the supplies used for the holy sacrifice were put in the hands of the eminent patriot. The Augustines danced around the Spanish flag and talked holy war to the natives. Real regiments were formed, some of them commanded by the priests, and the enemy, who was already in possession of Manila, was soon besieged by our soldiers and Indians, who did not give them a moment of rest, and obliged them often to retreat into the city and hide under the shadow of their cannons.

The Franciscanos did an immense service to Spain on this occasion; they saved the ship "Acapulco" and hid many of the enemy's treasures and gave them to the governor. Neither the offers made by the English to some of the traitors nor the rebellions formed by the enemy in some of the provinces could interrupt the fidelity and patriotism of most of the natives and Spaniards who were willing to shed all of their blood before ceding a span of land to



GROUP OF FILIPINO BOYS AND GIRLS.

Some of these children have the African cast of countenance, but there is no tinge of negro blood among them. They are distinctively Malay, with occasionally a mixture of Papuan blood. As American citizens they are hardly up to the mark.

daughter of Legazpi, who received 6,000 bombs and 30,000 bullets. Draper and Admiral Cornick asked once more for the surrender of the city and islands. The reply was favorable to the Castilians, who declared war and death to the Britons. In view of the trenches opened in the city and the multitude of enemies, mixed with Chinese prisoners and traitors, the loyal defenders, captained by their officers and the priests of the convents, very soon organized a regiment, killed many of the enemy, recognized as governor D. Simon de Auda y Salazar, whom they obeyed in the name of the king of Spain, and they demonstrated to the English army that it was not so easy to take possession of the islands defended by the Spanish flag. The city was at last taken, due in great part to the treason of the captains, who gave their services to the English.

The 4th of October, at ten o'clock at night, Auda went into a small boat guided by four Indians, and provided with $5,000 and forty sheets of sealed paper. With these elements he was going to officially declare war against the entire power of Great Britain. By the invaders. The situation of those unfortunate conquerors was so bad that they were glad to leave the place which had cost them so much blood and where they did not rule over more land than that which their retreating feet covered.

In March, 1764, Auda entered the city victoriously, after having received the treaty of peace signed by the sovereigns of England and Spain.

The command having been given for the second time to D. Simon de Auda by His Majesty, he started to arrange matters on the islands, and renew the funds which had increased, on account of the war, more than 10,000,000 pesos. He established the Chamber of Commerce and cultivated the wealth of the country. His violent character and the opposition of the Archbishop, Señor Sancho de Santa Justa Rufina, brought him many troubles, and did not merit the royal appreciation. Having become sick, he retired to the estate of Recoletos de Imus, from where he was taken, upon his own request, to the hospital of Cavite, where he



FILIPINO WOMEN AS FLOWER SELLERS.

died on the 30th of October, 1776. D. José Basco y Vargas inaugurated in the Philippines an era of notable progress (1778). He encouraged agriculture in a manner that merits praise, also the mechanical arts, offering premiums to those who presented the best implements, to those who erected silk factories, cotton factories, and of everything that was imported from neighboring countries. He improved the defenses of Manila, fearing new invasions, and helped the creation of the Philippine Company, to promote commerce on a large scale; he planted tobacco in Luzon; he regulated the taxes, and with his famous Acordada he freed all the islands from highway robbers.

The government of the islands, in the present century, began with D. Mariano Fernandez de Folgueras (1806), D. Manuel Gonzalez Aguilar (1810) and D. José Gardoqui de Garaveitia (1813). Steps were taken against the Moors of the south, who had the courage to enter the Bay of Manila and take some of the inhabitants as prisoners. The constitution misunderstood it, thinking they were exempt from paying tribute. On account of this there were revolts and bloodshed at Ilocos, but the priests silenced the natives and peace was restored.

In 1823 a military revolt, at the head of which was Novales, was silenced; and in 1827 some of the towns of Cebu and Bohol had started a rebellion; but Ricafort sent against them D. Lazaro Cano, Judge of Cebu, who, helped by the priests, Miguel de Jesus and Julian Bermejo, succeeded in reducing them to obedience.

Sr. D. Pascual Eurile (1830) made remarkable efforts to open roads and means of communication in the islands; he organized the postal service, he protected the interests of the royal treasury and raised the taxes on tobacco. During the government of General Camba (1837) the first foreigners' guide was made.

For the twenty-five years between 1837 and 1862 the archipelago was governed by eminent military and administrative men. The names of Oraa, Francisco de P. Alcala, Claveria, Urbiztondo, Novaliches and Norzagaray, will always be pronounced with love by the loyal inhabitants of the islands. A few isolated revolts (1841 and 1843) were immediately brought to order. Perfect order was established in the offices of the government, and the piracy of the Moors of Balanguingui and Jolo was entirely stopped. During this period the first coast trading steamers entered into these seas and the colony was put into direct communication with the metropolis. In this era of modern progress nearly all the provinces were personally visited by the governors, and highway robbery was severely punished. Many savages were reduced to civil life, becoming Catholics, and agriculture was greatly advanced, as well as the elementary and higher education. The pious institutions were reorganized and on solid foundations; the Banco Espanol Filipino was founded, and many business houses grew up to be strong firms; important public works were improved, and the capital beautified. The number of counties and military districts was increased and many



FILIPINO BOYS IN "UNITED STATES" COSTUME.

important towns were founded, thus more firmly establishing the political and military communion. The opening of the Suez Canal increased the abundance of capital and other elements of interest to the archipelago, bringing as consequence the increase of naval commerce, the exploitation of agriculture and industry, and a material progress in the islands, and Spain made laws adaptable to the recent state of culture of their inhabitants. A revolt took place at Cavite on the 20th of January, 1872, which was promptly ended and punished by Gen. Izquierdo; a war also ensued through the breaking of their promises with Spain, by the sultan and dattos of the Archipelago of Jolo, in 1876, which was ended by our army and navy under the command of Malcampo, who obliged the natives to recognize themselves as subjects of Spain, whose flag waves since then, not only over the walls of Jolo, but over the principal islands of that small archipelago.

After the terrible earthquakes of 1863 and again in 1880, the capital was greatly improved by Gen. Gandar, with new and wide avenues; he also organized the civil guards' regiment, encouraged primary education, and did much for commerce, agriculture and public administration. He was succeeded by Gen. Moriones, who was a man of exceptional abilities in governing. He established the discipline of the peninsular regiment, regulated the payment for the farmers of Cagayan and Isabella, put a



HIGH-CLASS FILIPINO GIRL.

This young lady is a representative of the educated class of the Tagalog tribe, to which Aguinaldo belongs.

stop to highway robbery; was severe without noise, regarding the government employes, who were not very loyal; he reorganized the pious institutions, established the Monte de Piedad (pawnshop) and savings bank, greatly improved the state of the treasury, worked in favor of the superior education, and inaugurated the water works for the supply of Manila, thus concluding the pious work of the noted Carriedo.

After Moriones, the governors of these islands were: The Marquese de Estella, who organized a great military expedition for the Igorrote territory, located in the central mountain range of Luzon, and during his time the cable to Europe was inaugurated, and the first street car line established; Capt. Gen. of the Army D. Joaquin Jovellar suppressed a suspicious movement in the towns of Pangasinan, on the border of New Ecija; Gen. Terrero, personally took part in the expedition to the Rio Grande de Mindanao against the datto Utto, having established there important military stations, and during his administration the Caroline conflict occurred, which was promptly ended by the arbitration of Leo XIII.; Gen. Weyler went through all the provinces of the archipelago, improving various lines of public administration; he inspired the Mindanao campaign, obtaining results for our dominion, as well as in the Eastern Carolinas against the Kanakas, who were in rebellion; Gen. Despujol, who, in his short period, improved the Chinese administration, made efforts to favor the native population; and Gen D. Ramon Blanco y Erenas, Marquese of Pena Plata, who inaugurated the Regional Philippine Exposition; with preference he worked on establishing the new municipal organization, concreted by the government, and on proceeding actively in the heroic campaign of Mindanao, where he obtained some victories, as in Marhuit—for which he was made captain-general of the army—and which was the beginning of our effective dominion in the larger part of the territory that surrounds the remarkable lagune of Lanao, to-day promoted to the rank of a military political district, under the government of a brigadier-general.

This country was peacefully advancing toward progress and prosperity, when in August, 1896, due to active and vast work of the secret societies, the rebellion broke out, whose ridiculous intentions of taking possession of the capital of the islands were checked by a few soldiers, which were the only troops defending the city at that time. This rebellion has greatly upset the central districts of Luzon, and has converted the province of Cavite in the focus of the fanaticized multitudes, who have filled with shame and mourning the hearts of the immense majority of the Philippine inhabitants, who are always so loving to Spain and so grateful to the nation, that, through the lights of Christianity and civilization, has set them at the height of the most advanced and happiest people of Australasia.

It is not opportune to mention, even at large, the various events that demonstrate the most perfidious treason, from the hour of the cry of rebellion on the 25th day of August, 1896; nor could we enumerate the events with due calmness, our spirits being yet upset, provoked by the most rigorous censures, and being at times the results of the worst disconsolation and sometimes of the best hopes. We will only say that the numerous groups of rebels that infested the territory of Bulacan, Manila, Morong, Bataan, Laguna and Batangas, being constantly repulsed by our troops, were driven from their positions, this brilliant victory being partly due to the powerful aids sent from the metropolis to the efficacious help of the volunteers, and to the efforts of all the loyal men directed by such expert and able generals as Polavieja de Rivera.



FRUIT MARKET AT CAVITE.

This photograph represents the native fruits, melons, etc., usually found in the markets of the various cities and towns. The stands are generally kept by women and girls, all of whom smoke cigars or cigarettes.

We will not end without stating that the railway of Manila to Dagupan, opened during the short administration of Gen. Despujol, and another in project, open new horizons to the islands; that the telegraph wires join many of the provinces, and the cable joins the Island of Luzon with the Visayas, inaugurated the 6th of November, 1897, the steamship lines that reach all towns on the rivers and seas, the ports that are being equipped, the industries that are



FILIPINO PRISONERS OF WAR.
Representing the class of men who compose the bulk of the native armies.

spreading, and the founding of schools of art and trades and of agriculture in Manila and Iloilo. The high schools in the provinces, the creation of military stations and missions in Igorrote, the superior high school for teachers (female), the recent progress of the university, and the promotion of our commerce, all of which will raise the Philippines to a desirable degree of representation, now interrupted by rural tribes without a conscience of their acts and lacking in the knowledge of their true desire.

The war with America came suddenly upon the surprised Spaniards, and was so short and decisive in its results that they had no time to make an entry of its events in their official records, which, as will be observed, ended prematurely during the preceding November. This is to be regretted, for an official Spanish history of our war in the Philippines would have supplied a volume of highly entertaining literature.

THE PHILIPPINE ISLANDS AND THEIR PEOPLE.

Previous to the War with Spain the people of the United States knew but little about the Philippine Islands and the people who inhabited them, and doubtless cared less. Our histories barely mentioned them, and the geographies designated the islands as a small archipelago north of Borneo and south of Japan, occupied by a tribe or tribes of savage Malays. Beginning in 1854, and covering a period of eight years, the eminent English naturalist, Mr. Alfred Russell Wallace, made an extensive exploration of these islands, and afterward published voluminous accounts of his discoveries; but these were confined principally to the line of his special studies, enlivened by descriptions of his numerous exciting adventures with wild animals, hideous reptiles and savage peoples. Mr. Wallace's books contained but little information regarding the character, extent and products of the islands, or of the history of the tribes that occupied them. In fact, what he wrote had a tendency to still further confuse the public on these subjects, for it intensified the impression that the islands were a wilderness of tropical jungle, inhabited by savages of vicious and depraved characteristics.

The Spaniards, on the other hand, appreciating the immense natural wealth of the archipelago, and desiring to retain it for their own exclusive benefit, employed every means in their power to prevent the spread of information regarding this pearl of the Asiatic seas.

Thus it happened that when we set out to free Cuba, and learned that Spain had another rebellion on her hands in the Philippine Islands, a majority of our people imagined that she was fighting—in her usual brutal way—a few wild tribes of the South Sea Islands, and in the bottom of our hearts we wished them success as patriots struggling to gain the inalienable rights of self-government.

And at this very moment many of us are asking ourselves if the changed conditions—the knowledge that these islands constitute an empire in extent and wealth, inhabited in large part by an intelligent, progressive people, equal in numbers to nearly one-seventh of our own population—justify us in continuing the policy inaugurated by the least progressive and most inhuman of all the European monarchies.



TYPICAL NATIVE SCENE IN MANILA.



A COSMOPOLITAN GROUP.
This group includes Americans, Spaniards, Filipinos and Chinese, and is representative of the mixed character of the population of the islands. Those bright-faced American boys are out of place in such company.

When the Spaniards and their ships first appeared in the waters of the Philippine Islands, in 1521, a terrified native, whom they had captured and released, hastening to his chief, informed him that several very large, strange-looking canoes had come to their coast, manned by giants with long, pointed noses, who were dressed in magnificent robes, ate stones (hard biscuits), drank fire, and blew smoke out of their mouths. The chief was so impressed by his scout's description of the mighty strangers that he hastened to seek an alliance with them, and it may be remarked that from that time until the present day the natives have had no good reason to alter their first impressions of the Spaniards.

The Philippine Islands are variously estimated at from 1,200 to 1,600 in number. The greater portion of these are very small and of no more value than the 1,300 little islets that cluster around Cuba and Porto Rico. There are about 600 habitable islands in the group, including the Sulu Archipelago, and these embrace an area

estimated at about 140,000 square miles, which is a little larger than the two States of Missouri and Arkansas. The important islands are less than a dozen in number, and ninety per cent of the civilized or Christian population live on Luzon and the five principal islands of the Visayas group.

The natives, like all the Polynesians, are a branch of the Malay race, intermixed with the Papuans and other tribes that occupied the islands before the Malays came. They are a dark people—some are distinctively black—and our soldiers have fallen into the habit of calling them "niggers" (negroes), but there is probably less African blood on these islands than in almost any other part of the world. Many of the people resemble the negro in appearance, but that is as far as the similarity goes. For all the practical purposes of civilization, the mirthful, easy-going African is superior to these treacherous and blood-thirsty hybrid Malays. They have been pirates from the earliest eras, and their vengeful disposition is written indelibly on their sullen faces. No civilized nation has anything to gain by associating with them or endeavoring to govern them. Spain tried the experiment for four centuries, and smiled broadly when she sold the hot tamale to us for twenty millions of dollars. The lamented General Lawton knew them well; a green mound in Arlington Cemetery attests his intimate acquaintance with these people, and he declared that the only good Filipinos were the dead ones. But are we ready to go into the business of national extermination? That is a question for the people of America to answer for themselves. It is not our place to advise. We have undertaken the more agreeable task of showing them the kind of people they have to deal with, in order that they may see their way clearly before proceeding with the slaughter.

The present natives of the islands may be divided into three distinct groups—the Tagalogs, the Visayans and the Sulus, with sundry divisions and ramifications in each group. There are eighty-two distinct tribes inhabiting the archipelago, among whom are Malays, Aetas or Negritos, Igorrotes, Mangyans, Tinguianes, Moros, Moors, Indios, Papuans, Macabebes, Tagbanas, and others whose history will appear in the progress of this work. Some of these people build their houses in trees, like the birds, or, rather, like wild beasts; others elevate their abodes on poles in shallow lakes or lagoons along the seashore, and live by fishing, as the seals and otters do—or by piracy, as occasion may arise. In the interior of Luzon, Mindoro, Panay, Negros, Samar, Mindanao, and some of the other larger islands, there are people less advanced in civilization than the wild tribes of Central Africa. They are not even abreast of the apelike dwarfs that Stanley discovered in the wilds of the Dark Continent, for these little people understood the art of building houses and villages, while some of our prospective citizens in the Philippines wander houseless and homeless in the woods of their dense forests, sheltering themselves under the branches of trees, in the crevices of shelving rocks, or, when these are not convenient, under a slanting thatch of leaves barely large enough to cover their naked bodies. It is estimated that there are nearly a million of these lower orders of savages occupying the various islands of the archipelago. The total population, including Europeans, Asiatics, and all the members of the various tribes, has been estimated at from 5,000,000 to 12,000,000 of people; but nothing approximating an accurate census has ever been taken, and all the estimates are nearly pure guesswork. But the most reliable data indicate that the population of all the islands numbers between 8,000,000 and 10,000,000 people.



THE MASCOT "MAINE."

This celebrated dog has an exciting and romantic history, which is given in full in the text matter. The photograph was taken at Cavite, near Manila, and embraces a representative view of the natives of that locality.

The Tagalogs inhabit Luzon and some of the other northern islands of the archipelago. They are the dominant race and the highest type of natives. Spanish civilization has made them what they are, and it is doubtful if their capacity will admit of much further advancement. The masses of the people belonging to this tribe are educated in a superficial way. Many of them are wealthy and refined in their manners, while some of their leaders are highly educated, shrewd and polished. General Aguinaldo is a fair representative of this latter class.

The Tagalogs undoubtedly possess the qualifications for self-government, and they are more capable of governing the other



NATIVE COCK FIGHT.

tribes of the group than any other nation. They are the Anglo-Saxons of the archipelago. The proper disposition of the Philippine question would be local self-government, with the Monroe Doctrine extended so as to cover and protect the islands and their people from European and Asiatic rapacity. Such an arrangement would give Americans the lead in their commercial and manufacturing interests, without the responsibility, expense and demoralization incident to a perpetual war of subjection, such as Spain waged for four centuries.

The Tagalogs number between 1,500,000 and 2,000,000, and their language is the chief one spoken in the archipelago. There are, however, more than thirty other languages, or dialects, of which the following are the principal:

Calamian, spoken by five thousand inhabitants of the Calamianes group, north of Palawan. Ibanag, claimed to be used by 60,000 people in the provinces of Caganyan and Isabela (in the island of Luzon), and in the Batan group, between Luzon and Formosa. Zambal, spoken by about 75,000 in the province of Zambales, northwest of the island of Luzon. Pampango, spoken by about 200,000 in Pampanga, north of Manila. Pangasinan, spoken by about 300,000 people in the province of Pangasinan, in the northwest of the island of Luzon. The New Testament has been translated into this language. Vicol, or Bicol, is spoken by about 325,000 throughout the southern portion of Luzon. At the time this was written a translation of the Gospel of Luke into this language was in press. Hocan is used by about 360,000 along the northwest coast of the island of Luzon. This language has attracted a good deal of attention, and it has a literature of its own. Cebuan is spoken by about 500,000 in the island of Cebu and in a portion of Negros. In the latter there is also an aboriginal dialect called Panayan, but it is gradually giving way to Cebuan. The Visayan is spoken by about 2,000,000 and is common to most of the central portions of the archipelago. It has been reduced to writing and has a grammar. But the Tagalog, as previously stated, is the leading language of the archipelago. It has a literature into which many of the world's standard works have been translated. In addition to their own language, the Tagalogs usually speak Spanish, and many of the educated classes also speak English, French or German. An American civil official, writing of these people, says:

"As seen in the provinces of Cavite and Manila, the natives (Tagalogs) are of small stature, averaging probably 5 feet 4 inches in height and 120 pounds in weight for the women. Their skin is coppery brown, somewhat darker than that of a mulatto. They seem to be industrious and hard-working, although less so than the Chinese. By the Spaniards they are considered indolent, crafty, untruthful, treacherous, cowardly and cruel; but the hatred between the Spaniards and the native races is so intense and bitter that the Spanish opinion of the natives is of little or no value. To us they seemed industrious and docile, but there were occasional evidences of deceit and untruthfulness in their dealings with us. The bulk of the population is engaged in agriculture, and there were hardly any evidences of manufactures,



FILIPINO PRISONERS CAPTURED FROM AGUINALDO'S ARMY.

arts or mining. The greater number seemed to be able to read and write, but I have been unable to obtain any exact figures on this subject. They are all devout Roman Catholics, although they hate the monastic orders. In Manila (and doubtless also in Cebu and Iloilo) are many thousands of educated natives, who are merchants, lawyers, doctors and priests. They are well informed and have accumulated property. They have not traveled much, but there is said to be quite a numerous colony of rich



NATIVE BOAT ON THE PASIG RIVER.

The natives who appear in this photograph belong to the Negrito tribe, whose history and peculiarities are fully described in the text matter. A cane and a high hat are marks of distinction among these people.

PHILIPPINE ISLANDS

SCALES.

Statute Miles, 110=1 Inch.

0 50 100 150 200 250

Kilometres, 176=1 Inch.

0 50 100 150 200 250 300 350 400 450

Rand, McNally & Co.'s New 11 x 14 Map of Philippine Islands.

Copyright, 1898, by Rand, McNally & Co.

CHINA

PACIFIC OCEAN

SEA

SULU SEA

CELEBES SEA

BORNEO

(DUTCH)

LUZON

MINDANAO

MINDORO

PALAWAN

OR PARAGUA ISLAND

MANILA BAY

VICINITY OF MANILA. 14 Miles = 1 Inch.

Longitude East from Greenwich.

REPRESENTATIVE CHARACTERS OF THE FILIPINO ARMY.

The representative make-up of the Filipino army is strikingly illustrated in this photograph of a group of prisoners of war. It embraces individuals of nearly every tribe in the archipelago. The fierce-looking men with long hair are Macabebes the mortal enemies of the Tagalogs, and one of the fiercest and most vindictive tribes on the island of Luzon. Their history, as it appears in the [illegible] matter, is interesting to an extraordinary degree.





BEFORE THE EXECUTION.

The two photographs on this page represent an execution of native insurgents, by Spanish soldiers, on the Luneta at Manila. In this view one of the victims is overcome by the horrors of approaching death, and has fainted and fallen to the ground.

Filipinos in Madrid, as well as in Paris and London. The bibliography of the Philippines is said to number 4,500 volumes, the greater part of which has been written by Spanish priests and missionaries. The number of books on the subject in the English language is probably less than a dozen."

Señor Ramon Reyes Lala, who is a native Tagalog, and also a distinguished writer and lecturer, thus describes his people in his book entitled "The Philippine Islands."

"The first thing in the native character that impresses the traveler is his impassive demeanor and imperturbable bearing. He is a born stoic—a fatalist by nature. This accounts for his coolness in moments of danger, and his intrepid daring against overwhelming odds. This feature of the Malay character has often been displayed in the conflicts of the race with the Europeans in the East Indies. Under competent leadership, the native, though strongly averse to discipline, can be made a splendid soldier. As sailors, too, I do not believe they can be equaled. For, lithe, active, and fond of water, the Malays have ever shown their inclination for the sea. Their pirates, coursing in their prahus, have, until a few years ago, for centuries infested the bays and inlets of the eastern archipelagos, looting the towns and villages on shore and taking as booty such foreign merchantmen as they were able to overcome. On account of the ravages of these fierce eastern Vikings, Europeans have come to regard the whole Malay race as cruel and bloodthirsty. But these were pirates in their own waters, and preyed upon their own countrymen, by whom they were feared no less than were the Spanish and English freebooters of old by their own countrymen. Why, then, should their outrages and rapacity be taken as indicative of the Malay character any more than are the atrocities of the Caucasian corsairs of their race?"

Señor Lala also states that the natives of both sexes are excellent swimmers, a qualification that belongs alike to all the Polynesians. It is said that among some of these tribes mothers will carry their little infants, only a few days old, into the surf of the sea, and thus accustom them to the water from the very beginning of consciousness. They are utterly fearless in the water. "It is no uncommon sight," says Señor Lala, "to see groups of naked men plunge with drawn daggers among a shoal of sharks, with whom they fight with a fierceness that always results in victory for the native." Along the beach at Manila, at the close of their day's labor, may be seen hundreds of natives, men, women and children, of all ages and sizes, married and unmarried, disporting themselves in the surf and shouting and laughing like a lot of merry children. The natives are nearly all fatalists, and consequently manifest but little fear of death, and never bewail misfortune. Whatever happens is, in their estimation, due to fate, and cannot be helped; so the native loses no time in useless bewailing, but goes about his business and makes no complaint. Our soldiers, in their letters home, mention numerous instances of extraordinary personal bravery on the part of these people, and their inability to withstand the rushing charges of our men is attributed more to animal instinct than any lack of courage. This incident is related by a member of the Kansas regiment:

"In one of the early battles near Manila, after sweeping all before them in a long charge, the Kansas boys were suddenly surprised to find Mauser bullets coming from the rear. After some difficulty the tree was located in which the insurgent was hidden. The little bullets whizzed around them, wounding several. Volley after volley was fired into the tree before the deadly Mauser came tumbling down. As the man still remained in the tree, the Kansas boys decided to investigate. They found away up among the top branches the body of an old Filipino. He had lost a leg in a former trouble, probably in a fight with the Spaniards. He had been helped to his perch by friends and tied to the trunk of the tree. It had evidently been his intention to sacrifice himself, as he could hardly have loosened the rope."



AFTER THE EXECUTION.

This view shows the position of the firing party and the bodies of the victims a moment after the execution. Such scenes were regarded as festive occasions before the Americans put a stop to them.

When cornered or hemmed in so they could not escape, they have been known to fight with a desperation that would have done credit to the best troops in the world; and frequently, after fleeing like rabbits before our men, they would return as soon as the charge was over and renew the battle as coolly as if no stampede had taken place.

One of our soldiers who fought them for nearly two years, supplies us with the following incidents illustrative of their fighting qualities:

"Many persons have asked me if the Filipinos are brave. I have never been able to settle this question in my own mind, yet no one who has fought them can say they are cowards.

"It is true that they have run from the best of fortifications, such as Americans would have held against overwhelming numbers. But it must be remembered that they are poor shots, shooting much too high at close range, and though they empty the magazines of their Mausers again and again at the rapidly advancing foe, they see but little effect of their shooting; the foe comes right on in but little diminished numbers, and the American being much larger bodily, the little Filipino feels he has but small chance hand to hand with these giants, who charge with that terrifying yell.

"In many cases they are forced to give up fine fortifications because they have been outmaneuvered. Moreover, the old saying: 'He who fights and runs away lives to fight another day,' never had more value than with them; to stand their ground and get killed when they have the whole island, nearly as large as Illinois, to run over, would be poor tactics for a people who have no hope of expelling their invader, but who trust to the climate and nature of the country to wear their enemy out and bring them victory which they cannot achieve in open battle."

The same soldier relates the following incidents connected with the fighting near Paco:

"During a lull in the firing a Filipino stepped out onto the front porch, turned and faced us and started to shoot. He drew such a heavy fire on himself that he ran behind the corner of the house, from which he would attempt to shoot, but was deterred by the heavy fire his every motion drew upon him. When, finally, the house was surrendered, there were only four unhurt men left: every officer had been killed, and over twenty of the men had been killed or wounded.

"When they were brought across the river, the first unwounded man to land was put with his back against the wall. A man who was to guard the prisoners stepped forth, putting a cartridge in his gun. The Filipino evidently thought he was going to be shot. He stepped away from the wall and shook his head, with a manner which seemed to mean that if he was going to be shot he would not be shot in that way, but he seemed to have no fear at all.

"Near this place was a long, oval mound, with a double trench around the top, which had been occupied by the Filipinos. In places in these trenches the Filipinos were piled up like stacks of grain. When I first saw them I thought they had been carried there and piled up. What braver stand could you ask? Their fortitude in enduring pain cannot be excelled. My company had seventeen badly wounded Filipinos with it for two days and nights. They lay within a few yards of us at night, yet not one made enough noise to disturb anybody."



VEGETABLE MARKET AT CAVITE.

This market is on the shore of the bay at Cavite, and is a popular resort for our soldiers stationed there, who are attracted as much by the curious people as by the singular products which they offer for sale.

Many other instances of personal bravery on the part of these people will be recorded during the progress of this work.

It is said that the term "Filipino" originally meant a person of pure Spanish blood born in the Philippine Islands, but this meaning has so radically changed that it no longer embraces Spaniards, and is applied exclusively to the natives. In its general application it means the Tagalogs and other tribes and portions of tribes that have united in the war against the United States. These tribes designate themselves as Filipinos, and we use the term in that sense in this work. The Spaniards refer to all the natives as "Indians," without distinction as to race or tribe. All natives of mixed blood are now called "Mestizos," but this term originally



CARABOA CART AND NATIVES, MANILA.

meant those who were of Spanish fathers and native mothers. An intense racial hatred exists between many of the different tribes, and it is especially marked among those who profess Christianity and the southern tribes that adhere to the teachings of Mahomet. This is used as an argument in favor of retaining the islands under American control, as many profess to believe that the people would relapse into barbarism through endless tribal wars if permitted to govern themselves. This danger, however, is more imaginary than real, for the Tagalogs are the dominating race, and they have proved their capacity, not only to govern themselves, but the other tribes as well; and they are better suited for the business than any other people. They are the most advanced and civilized of all the native inhabitants of the islands. They are progressive and enterprising, and have established numerous colonies in various islands of the archipelago; but their principal domain comprises the central portions of the island of Luzon. Here is their seat of government, and they are practically the only natives who are fighting us. They fought the Spaniards for centuries, and seem determined to gain their independence or suffer extermination in the effort. Our people greatly admired their courage and patriotism while they fought the Spaniards, but the shoe has been fitted to another foot, and now it is different.

The Tagalog in his native state is of medium height, with a smooth skin, of the color of the quince or of copper, body generally slender and well formed. hair black, thick and rough, head medium or small, rounded in front and flattened behind; austere face, the eyes black and brilliant, nose medium and generally flat; the mouth usually large, medium lips; large chest, the thighs and legs slender, the muscles hard and the skin nearly hairless. He is distrustful, credulous and superstitious, and believes in all kinds of manifestations. One of his chief delights is to make a show of authority, and if he is not able to do so legitimately, he is likely to use the clothes and insignia of officials or dignitaries. With the same delight that a child in our country wears the dress of a soldier or sailor, the native likes to parade in the uniforn of a colonel or the dress of one of the religious orders.



NATIVE FILIPINO BAND.



"BAMBEROS," OR MANILA FIRE COMPANY.

Our artist wrote on the back of this photograph, "Never known to get there on time," which we infer is a characteristic of the people of that section

At their "fiestas" they like to show themselves in splendid and gorgeous attire, the result of their extreme vanity, which forms one of the predominating traits of their character. They often pass entire weeks at these fiestas, giving themselves up to the delights of music, fireworks, speechmaking and cock-fighting, which constitute the greater part of their amusements. Cock-fighting is the favorite pastime of the Tagalog, affording, as it does, a pretext for gambling, which is eagerly embraced. The native is also fond of other games of chance, and patronizes dice-throwing, raffles and lotteries. Although accustomed to the use of wines and liquors, there is little drunkenness among the Tagalogs, who, in eating as well as in drinking, are extremely temperate.

Gatherings at festivals and at cock-fights are frequent, but the Tagalog is not ordinarily gregarious. He is nomadic, and delights in absolute autonomy, subject to no laws except such as he is disposed to make for himself. He

has often been called a "large child," and, in fact, no words could describe him more accurately. Much has been said of his traditional laziness, but this has been greatly exaggerated. In the field, it is true, his labor is worth but little, for he does not take kindly to agricultural pursuits, but in the cities and villages, employed at the various trades and industries, domestic tasks and even rough labor, he is not more indolent than the average inhabitant of tropical climes. He lives in an enervating atmosphere; a handful of rice is his daily food, but even under these conditions he labors from eight to ten hours a day without showing unusual lassitude or fatigue. His indolence is the result of generations of tropical ancestors. Even the nervously energetic American is unable to shake off the debilitating effects of the climate. Moreover, the native was deprived by the Spaniards of all participation in the affairs of his own government, and he fell into the habit of listlessly yielding to the conditions of his environment, preferring the pleasures of indolence to laboring for the benefit of his oppressors. He frequently manifests an unwillingness to work without pay in advance, and when this condition has been complied with he generally refuses to perform the stipulated task on any conditions whatever, knowing that his would-be employer has no recourse except in the slow processes of the courts, and these have no terror for the impecunious and easy-going native. This deplorable characteristic is no doubt the result of generations of Spanish injustice and robbery, for in the past these people were often forced to labor for their oppressors with no other incentive than the lash and the shadowy promise of a golden crown in the hereafter. The more humane methods of modern times have measurably corrected this evil, but there is still much to be desired.

The Tagalog, like all the races of Malay extraction, is very passionate, and likewise cruel to his enemies when they fall into his power, but not more so than the civilized races were a century ago; and his conduct in this respect, even at the present time, will bear favorable comparison with that of the Spaniards. Mercy and generosity in the treatment of a conquered foe were features of modern civilization that he had no opportunity to learn until the Americans came. In their family relations they manifest a tenderness and devotion that are commendable. Parents look after the wants of their children with affectionate solicitude, and children likewise pay the utmost respect and deference to their elders. The noisy boisterousness so common among American children is never witnessed in the islands; but at the same time there is an entire absence of the brightness and effervescence that constitute so charming a characteristic of the little people of our race. The children of the natives are quiet and subdued, seeming to feel the burden of oppression that has rested upon their elders for so many generations. The aged everywhere are treated with respect and veneration, but the people do not manifest that spontaneous sympathy for the sick and suffering that distinguishes our own race. It is said that in nearly every well-to-do Filipino household there will be found from one to two or three "poor relations," who are regularly installed as members of the family and treated with such consideration and kindness as to make them feel that they are welcome to the best the table and house afford. Let us hope that this is a part of the Christian civilization which the Spaniards have bequeathed to these people, and that their brutal wars and centuries of peculation and injustice have not been entirely devoid of good. All who have associated with the better classes of Filipinos declare that their hospitality is without reproach. They embrace every opportunity to entertain and feast visiting strangers, and their guests are always welcome to the best they have. This custom is so universal that but few hotels are to be found in their country, strangers, as a rule, being entertained as honored guests by the best



A TAGALOG FAMILY.

These people are very prolific. The families usually average from ten to twelve children, while in numerous instances they will number from eighteen to twenty.

families in each community. Some beautiful instances of this character are related elsewhere by American army officers and civilians who have traveled extensively through portions of the islands inhabited by the Tagalogs. They are very ambitious to appear well socially, and this is one of the reasons assigned for their unbounded hospitality. They love to make a display, and are fond of ceremonies and the pomp and glitter of processions.

The hut of the Tagalog is open alike to the foreigner and the acquaintance. It is thus that he understands the law of hospitality. Travelers are always made welcome, and the Tagalog will go to great trouble, and often to no little expense, to house and feed a stranger, while members of his own race are never turned from his door. When an "Indio" passes a bahay (house) where the family is at a meal, and he feels so disposed, he greets them, takes his place in the circle, and, without further ceremony, helps himself to the common dish of "morisqueta." No one thinks of questioning him as to who he is, where he comes from or where he is going. When night overtakes him he enters the first convenient "suelo" (the common sleeping-room), where the whole family may be asleep, and neither man nor woman objects. Their houses know not locks or bolts, because they are never needed and the customs of the



SCENE ON THE PASIG RIVER AT MANILA.
The singular-looking boat in the foreground represents a class of native steamers that ply the inland rivers of the island of Luzon.

country do not require them. Like all the Polynesians, the Tagalogs are an extremely clean people. They bathe frequently, usually several times a day, and change their clothing at every bath. This extraordinary cleanliness applies not only to their persons, but to their houses, cooking, and everything connected with their daily life.

Though not naturally artistic, as are the Japanese, the Tagalogs have shown many evidences of good taste in that line. This is manifested in the elaborate embroideries executed by the women, as well as the productions of native painters and sculptors, some of which have been honored with high prizes at the Madrid Art Exhibition. They are very apt in the mechanical arts, doing excellent work in silver and wood-carving, and as copyists and imitators they are unexcelled.

As a people, they are natural musicians. Every village has its orchestra or band, and in the evening all the inhabitants turn out to enjoy the melody. Even little boys and girls of five or six years of age are said to play the harp, the guitar, or the piano with excellent taste and as if by instinct. Their ear for music is intuitive. They readily acquired all the popular airs played by our military bands, but their application of our music was often extremely ludicrous. All music is music to the Tagalog, who recognizes no incongruity in playing "A Hot Time in the Old Town To-night" or "Marching Through Georgia" at a funeral or a church dedication. The melody captivates him, and he does not stop to inquire into its appropriateness. Prof. Dean C. Worcester relates the following ludicrous incidents in illustration of this peculiarity, in his interesting work on the Philippine Islands:



A NATIVE SUGAR FACTORY, ISLAND OF LUZON.

"Some changes had taken place in the town. Our friend of the mournful countenance had departed from the *convento*, and his successor was a fat and jolly friar who piped for his people to dance, and made himself generally agreeable to them.

"At the *tribunal* we found an acquaintance who had been bandmaster when we parted, presiding as *gobernadorcillo*. He was delighted to see us, and, although it was past midnight when we arrived, sent word of our coming through the village, and the population turned out *en masse* to welcome us.

"Before we retired the *capitan* came to us with a very mysterious air, and remarked that he had a surprise in store for us in the morning. We were not to fail to be on hand when the procession of *cabezas de Barangay* passed by on its way to mass.

"Accordingly, we turned out bright and early. In due time the procession formed and started for the *convento*, to escort the *padre* to church; but for the life of us we could not see anything extraordinary about it. The shirts of the *cabezas* stood out from their waists at the usual angle; there was a fair assortment of battered instruments, and a motley crowd to play them; but nothing out of the ordinary, and we began to fear that the *gobernadorcillo* was too subtle for us. We were not destined to miss the surprise, however. Just as the band came opposite the balcony on which we were standing, the *capitan* waved his cane in the air, and the musicians saluted us with the familiar melody to which the words—

'Johnny get your gun, get your sword, get your pistol,
Nigger on the house-top, won't come down,'



STATUE OF MAGELLAN, AT MANILA.

are usually set. The sight of those solemn *cabezas* marching to church to that tune came very near upsetting our dignity, and a little later, when the same familiar strains floated out from the sacred edifice itself we simply collapsed. The Filipinos usually play entirely by ear. The bandmaster had learned the melody from us, had taught it to his musicians, and added it to the Siquijor repertoire of sacred music."

Music is taught in all the higher schools, and it is the most prominent feature at every festival and public entertainment, as well as in the family circle. Every family possesses some sort of a musical instrument, and, when they can afford it, several different kinds are frequently found in the same house. There are probably more pianos in the island of Luzon, in proportion to the population, than anywhere else in the world, and many of them are of the most exquisite tone and workmanship.

The Tagalogs are fond of the marvelous and the romantic. Their corridos (romances, or popular legends) travel from hand to hand, and when the authors have no paper they use the leaves of the plantain. There is rarely a bahay where there are not some books in Tagalese, and there is hardly a family that does not boast a poet. Some of these are very good, and occasionally there are found at festivals and funerals excellent improvisors.

At funerals—the most impressive ceremony of the Filipinos—they relate the life of the deceased from the cradle to the grave, and sound his praises in long speeches in verse, to the construction of which the Tagalese language lends itself better than any other.

The education which the Tagalog acquires through his own exertions is not what we understand by that term, but is rather of an indigenous sort, suited to his scant intellect and to his scantier needs. There is an intense desire among these people for education, and the American public school system will find them among its most ardent devotees as soon as they learn to appreciate its advantages. The schools that were maintained by the Spaniards, outside of the religious institutions, were hardly worthy of the name, and the information which they imparted was generally of a very inaccurate and uncertain quality. The labor of instruction was usually assigned to some ignorant *padre*, whose lack of knowledge was frequently of the most profound character. We again quote from Prof. Worcester these apposite incidents:

"Our first call on the *padre* was returned the next day, again on the day after, and still again on the day after that. In fact, for several weeks he came to see us every afternoon and stayed until half-past eight or nine o'clock at night, hindering us in our work and delaying our supper. The poor man had been very lonely before our arrival, and was glad enough to have some one with whom he could talk.

"At first we enjoyed his visits, for he told us much that we had never suspected about our own country and people. He began by informing us that George Washington was a leading general in the war of 1812, that he had fought in France, and had several times visited Spain. Our learned friend was greatly surprised to find that California was a part of the United States; but, to show he was well posted, casually remarked that Washington was a city of 20,000 inhabitants, and, like Philadelphia, was on the Mexican boundary.

"We had a falling out with him on the question of the number of States in the Union. He stoutly insisted that there were but twenty-four, and refused to be convinced of the contrary, telling us that we must not imagine we could impose on him, if he did live in an out-of-the-way place.

"After giving us much other new and interesting geographical and historical information about America, he branched off onto physics, and stuck to that science for several days. His first dissertation was on the principle of the hydraulic ram, and I would give a good deal for a verbatim report of it. For a long time we could not make him out at all, but when we were about to leave the island, the secret of his truly remarkable conversational powers was proudly revealed to us by no less a personage than himself."

Prof. Worcester also relates a story of the canonization of one of the least popular of our presidents, by a Tagalog family. The head of the family, while doing some work for the professor, observed a copy of one of our comic papers, containing a cartoon of an ex-president, portraying him in the garb of a friar, with a tin halo supported by an upright from the back of his collar. The cartoon is familiar, no doubt, to many of our readers. The subject was represented in an attitude of devotion, with hands clasped and tears rolling down his cheeks. Prof. Worcester did not understand why the Filipino begged so earnestly for the colored print, but, after returning from a hunting expedition a few days later, the matter was explained. He found the cartoon of the ex-president hanging at one end of the hut in a neat bamboo frame, and in the evening the father, mother and all the children fell on their knees and offered up their devotions before it. This is the first historical instance of the canonization of an American president, and on that account, as well as for its demonstration of one of the peculiarities of the people, it deserves a place in this work.



A VISITING FILIPINO BAND AT CAVITE.

This band came from the interior, professing extraordinary friendship for the Americans. But they protested too much and thereby aroused the suspicions of the authorities, who banished them from the camp. It was afterward learned that they had been sent by Aguinaldo as spies.

Curiosity predominates in the Filipino to such an extent that he often forgets duty and the little manners he has. The most insignificant act on the part of an American or European excites his curiosity and attracts his attention, and he always tries to supply a motive, and then subjects the act to a critical review. But, with all his faults and shortcomings, the Tagalog is not criminally disposed. In spite of the petty exactions of the Spanish government, the average annual criminal proceedings in the islands amounted to less than six thousand, among which the proportion of women was only a little over two hundred. This would be regarded as a remarkable record in any nation numbering ten millions of people, and it is more than remarkable in view of the fact that the Tagalogs themselves are only half-civilized, while the great body of the population is composed of untutored savages and barbarians. The

native is not easily moved to anger, and even when driven to it he usually contrives to hide his resentment until an opportunity offers for him to wreak a frightful vengeance. When that time comes, he looses control of himself, and, like the Malays of Java "runs amuck" and slays all who come in his path. These ebullitions of passion, however, are now very rare, as the disposition of the people has been greatly subdued by the influences of Christianity. But they still retain the characteristic of harboring the memory of a wrong, even for years, until they have an opportunity to pay off the old score and even up.



THE "REINA CHRISTINA" AS SHE LAY IN MANILA BAY, AFTER BEING SUNK BY ADMIRAL DEWEY.

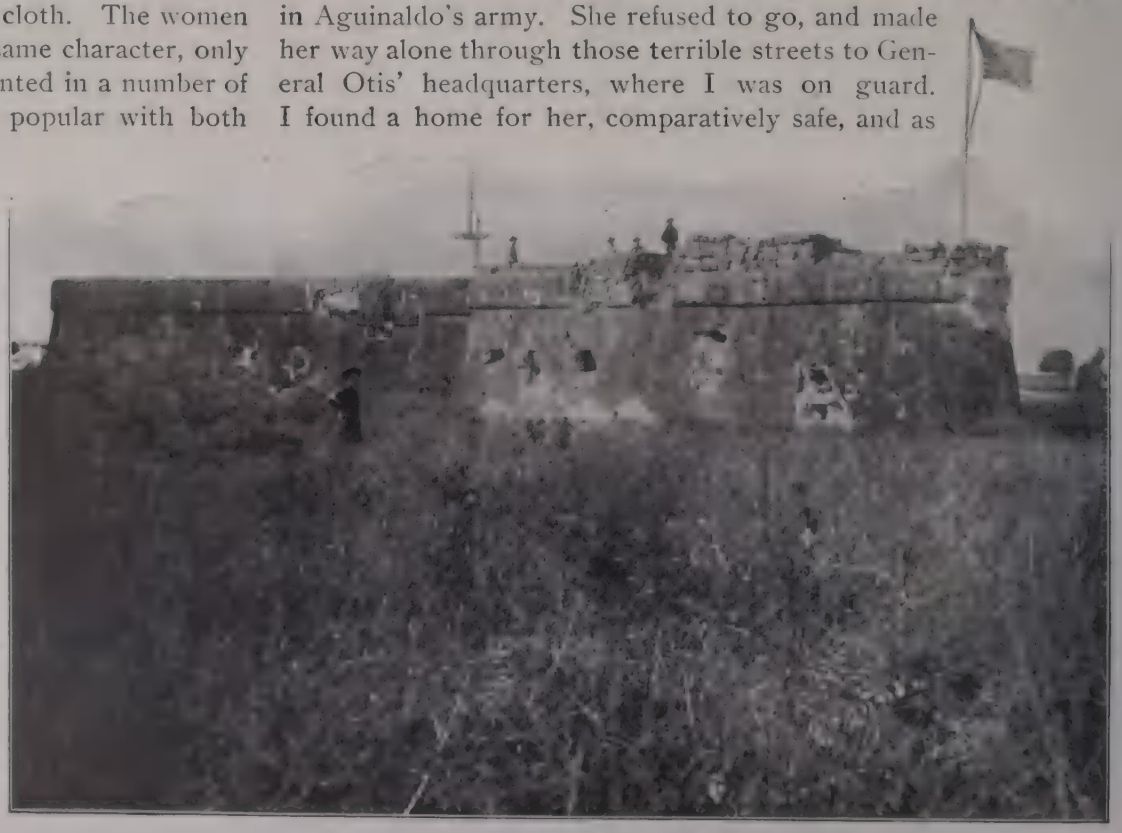
The dress of the better class of Tagalog men usually consists of white trousers of native manufacture, made of abaca, or Manila hemp, a shirt or blouse of the same material, or of the soft, airy, and almost transparent pina—a texture woven from the delicate fibers of the pineapple leaf and as choice as the finest lace. This blouse is generally worn outside of the trousers, for the sake of coolness. The trousers are usually fastened around the waist by a belt, a fashion acquired from the Spaniards. The feet are either bare or protected by sandals or patent leather shoes. The head is covered with a *salacot*, a large, round, basket-like hat, strongly plaited of gray and black intersecting patterns of nito or liana fiber, and the brim usually ornamented with a band of silver or embroidered cloth. The women also occasionally wear a head covering of the same character, only much larger than the men's. Both are represented in a number of our illustrations. The elegant pina cloth, so popular with both men and women, is either white or light yellow in color, sometimes interwoven with silk of various colors, or embroidered with flowers. It is worn almost universally by women of the better class, either as an upper garment or thrown over the shoulders in the form of a scarf or mantilla. It makes a very elegant and dressy garment, especially when embroidered or interwoven with colored silks.



WRECK OF THE "CASTILLA," SUNK IN THE BATTLE OF MANILA BAY.

The women wear flowing skirts of gay colors, usually bright red, green or white, with a silk petticoat of many colors. Over this is a narrow waist-cloth, or belt, usually of dark-colored silk, while the bosom and shoulders are covered with a starched neck-cloth or small mantle of pina. On the head, to quote Señor Luis, "is worn a white mantle, from which the rippling cataract of raven hair falls in massy folds almost to the ground. The toes of the naked feet are enveloped in chinelas—a heelless slipper, which is shuffled with languorous grace." The poetic license of the talented and gallant Tagalese author is excusable on the ground that his sweetheart was doubtless just such a divine creature as he describes. He adds: "The women are pretty, and all are good-natured and smiling. Their complexion of light brown is usually clear and smooth; their eyes are large and lustrous, full of the sleeping passion of the Orient. The figures of the women are usually erect and stately, and many are models of grace and beauty." After this description no one will wonder that quite a number of our soldier boys have lost their hearts to these charming Tagalog maidens, and settled down in Luzon to enjoy their Eden of bliss and raise up stalwart citizens for the future Asiatic Republic. One of the boys, after having married the girl of his choice, wrote the following description of his surroundings home to his father, who is a widower, and it is said that the old gentleman sailed for the Philippines as soon as he finished reading the letter:

"I dare say the class of people who devote what time they can spare from keeping their past covered up to minding other folks' business, are properly shocked at my marriage. I will simply say that we married for love, and have no apologies to make. I had been acquainted with Antonia Legaspi about six months. When the fighting broke out, on February 4th, her people left the city. Her uncle is a captain in Aguinaldo's army. She refused to go, and made her way alone through those terrible streets to General Otis' headquarters, where I was on guard. I found a home for her, comparatively safe, and as



FORT MALATE.
Showing effects of bombardment by Dewey's fleet and the Utah Battery, August 13th, 1898.

soon as I was free to do so, on July 12th, we were married by Chaplain Schlemann of the 20th Kansas.

"Our home is on the corner of Malacanan and San Rafael Streets, the shadiest and prettiest part of the city. I wish you could see it. Not that it is anything grand, but it is so comfortable and so quaint. Our house stands up on pillars five feet from the ground. It is surrounded on three sides by immense shade trees and a row of palms fully thirty feet high, with a fringe of slender, graceful bamboo behind. We have bananas and pepper trees and flowering shrubs, which, though common here, would be priceless in the States. The floor is of narrow bamboo strips, polished, and fastened down one-quarter inch apart with little brass-headed nails. This affords ample ventilation, and, together with the very steep roof, makes it cool. The windows are curtained with Japanese stuff. They are so wide they take up almost the whole side of the house. The rooms are ceiled and lined with decorated Japanese matting. The quaint furniture, beautiful decorations, curios and bric-a-brac from India, China and Japan, cost us much time in hunting, but thinker. But the man I am most interested in is the principal of the schools, from whom I am taking lessons in Spanish. I go down at three o'clock, and business begins. I teach him English and he teaches me Spanish. At five o'clock we have a lunch of cakes and cigarettes and then resume our studies. I am becoming fairly proficient in Spanish, which is likely to be of great value to me. It has already brought me a standing offer of a good position in the schools of Manila."

And yet there are people so hard to please that they will persist in declaring that our boys are having a hard time in the Philippines; but perhaps all do not cast their lines in such pleasant places as the one whose delightful campaigning is described above.

What has been said in this article regarding the Tagalogs will apply in a general way also to the Visayans, with whom they are closely allied in speech, appearance and customs. The Visayans occupy principally the islands of Panay, Guimaras, Negros, Cebu, Bohol, Samar and Leyte. They are represented as being less cheerful and hospitable than the Tagalogs, and more ostentatious



FISH MARKET AT CAVITE.

such a very little bit of money you could scarcely believe it if you saw them and I told you the sum.

"We are now stationed at Bacolor, a town about sixty miles from Manila, right in the edge of the foothills. I like the town as well as any place outside of Manila I can get a pass to go home about once a month, except when we are fighting. There are in this town many wealthy people, who were glad to see us come. Many in the States doubtless believe this country a wilderness and the people savages. I would like to take them into some houses here and see them stare. There is one gentleman here who formerly practiced in the Manila courts. While you might not expect him to be quite a savage, you would scarcely look for a fine Greek scholar in the jungles of Luzon, yet here is surely one. There is another family of musicians here. They have a very fine place and I have spent some evenings there, listening to the piano, violin, mandolin, harp and singing, as pleasant as I ever passed in my life.

"Señor Joven is a scientist quite up in modern electrical research. His house is lighted by an electric plant of his own manufacture. He was educated in Hong-Kong and Japan, and is a free-

and aggressive, though our commanders have not found the latter to be true in their dealings with them. The only serious opposition they have made to the Americans was at Iloilo, and that was soon disposed of. They have had far less intercourse with the civilized world than the Tagalogs, and are consequently not so well advanced. But they are Christians (Catholics) in their faith, and are classed as one of the civilized tribes.

Iloilo, located on the southeastern coast of the island of Panay, is the second city of the archipelago, and the capital of the territory of the Visayans. Previous to the coming of the Americans the place had been falling into decay, to such an extent that the once handsome public square had degenerated into a common goat pasture. But Iloilo has improved rapidly since it became the headquarters of the southern branch of the American army, and its future advancement will probably be in proportion to that of Manila.

The Visayans have many curious customs, and some of those relating to their domestic affairs are very beautiful. The following, told by Prof. Worcester, might be adopted with advantage by all civilized nations:



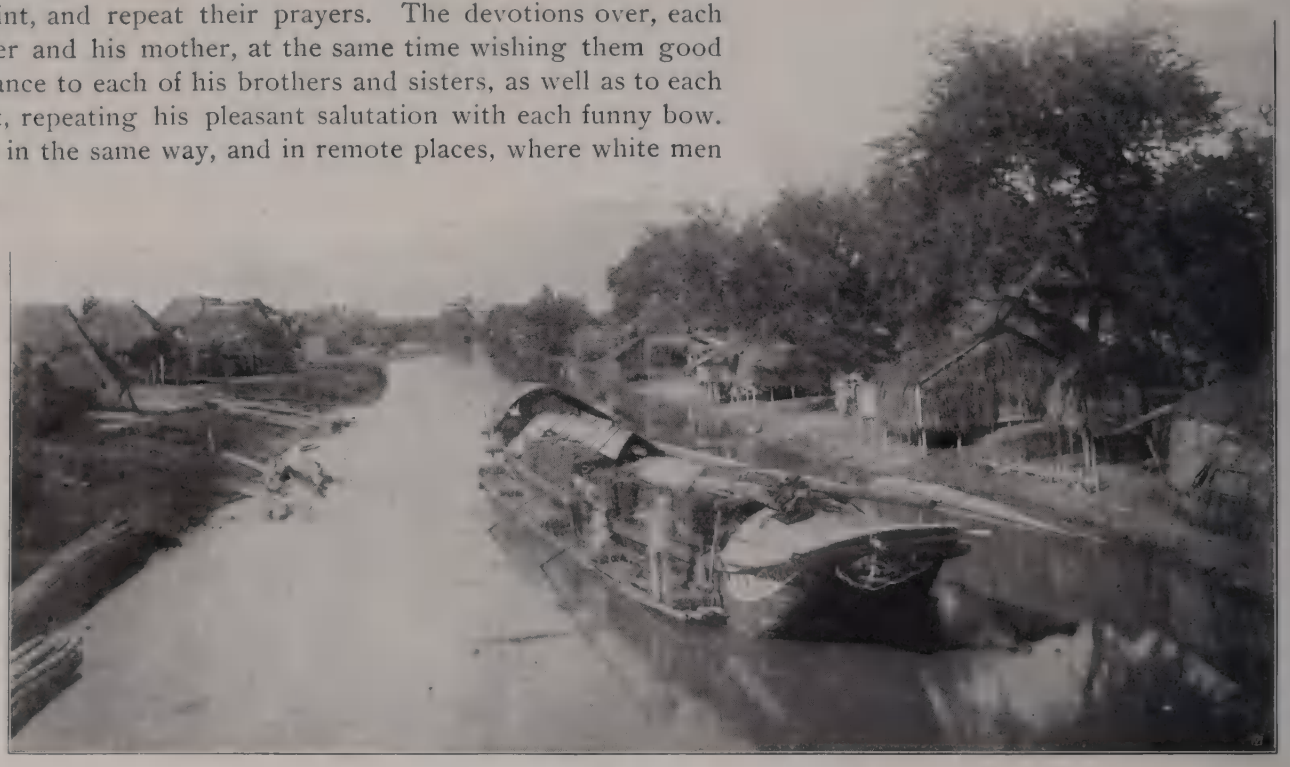
SPANISH FORTIFICATIONS AT CAVITE, SHOWING EFFECTS OF SHELL FROM DEWEY'S FLEET.

"At vespers in the evenings there is always a pretty scene. An instant hush comes over the busy village. In each house father, mother and children fall on their knees before the image or picture of some saint, and repeat their prayers. The devotions over, each child kisses the hand of his father and his mother, at the same time wishing them good evening. He then makes an obeisance to each of his brothers and sisters, as well as to each guest who happens to be present, repeating his pleasant salutation with each funny bow. Host and hostess also greet one in the same way, and in remote places, where white men are a rarity, the little tots often kneel to kiss one's hand."

One of the most serious defects in the Visayan character is lying, and this seems to be a constitutional failing of the race. They frequently lie most outrageously merely to conceal some trivial shortcoming, and on other occasions they prevaricate without any apparent excuse whatever, unless it be the satisfaction they derive from a display of their peculiar talents in that line. If one is detected in a falsehood his only regret seems to be that his performance was not more creditably carried out. They have no sense of the moral guilt of lying, and cannot understand why they should be punished or discredited for what they regard as a commendable exercise of their mental gifts.

"A servant of mine once sulked for days," says Prof. Worcester, "because I had beaten him for telling me a most inexcusable lie. Some time later, in attempting to carry me across a stream, he stubbed his toe and fell, pitching me into the water, and sadly demoralizing my spotless white suit. I treated the affair as a joke, but my laughter seemed to cause him more anxiety than reproaches would have done. He acted strangely all the evening, and when I was about to retire, presented me with a rattan and asked me *to give him his whipping then, as it made him nervous to wait*, and he wanted to have it over with!" He recognized his offense in the ducking of his master, and was perfectly willing to receive his punishment; but his feelings were hurt because his capacity as a first-class liar failed to receive due recognition.

The Mestizos, or half-breeds, constitute a large percentage of the native population, both among the Tagalogs and the Visayans. Those of Spanish fathers, however, constitute a distinct class from those who have Chinese fathers. The former are usually far more intelligent and enterprising than the natives, and many of them are to be found among the leading merchants and professional men of Manila and other cities of the archipelago. The men are usually large and handsome, and associate on terms of equality with the Spaniards. Among the Mestizo girls of Spanish fathers there are many who possess a wonderful beauty. They are lithe and graceful in form and figure, with soft olive complexions, scarlet lips and teeth white as pearls; long, waving, jet-black hair, and dark, languishing eyes that glow with the subdued passions of the tropics. Many of these girls have been highly educated in the convents, and possess a culture and refinement of manner equal to that of the best American and European society. They have a natural talent for music, which they inherit from their native mothers, and there are few amateurs in any country who can surpass them in this elegant accomplishment.



SCENE ON THE PASIG RIVER, ABOVE MANILA.



SANTA LUCIA DRIVE, OR BOULEVARD, MANILA.

Interesting Facts About the Philippine Islands.

BY GEN. JOSEPH WHEELER.

The early history of the Philippine Islands is to a great degree involved in mystery, but through the researches of several Spanish historians during the nineteenth century, some little light has been thrown upon it.

It appears to be generally admitted that the original inhabitants were a very dark and inferior race, called "Negritos;" but many centuries ago people of other nations, attracted by the rich soil and comparatively healthful climate of the Philippines, made their homes in various parts of these islands. The Arabs in considerable numbers settled in the islands nearly a thousand years ago. Chinese, Japanese and Hindoos also made permanent settlements. Intermarriages took place and resulted in the production of a mixed race found in possession by the Spaniards when Manuel de Legaspi, in 1564, forty odd years after Magellan's voyage, took possession of the islands.

It could not be said, even then, that they were a barbarous and totally uncultured people. They had ships and carried on commerce with China, Japan and India. They had factories where they worked in metals, iron, brass, silver and gold. They manufactured powder, made brick, excelled in wood carving, and some of their products of iron were spoken of as superior, and even as superb. The first Spanish colonists spoke very favorably of the state of civilization in the islands, reporting that the natives were a peaceable, quiet people, and appeared to be governing with wisdom.

It was in August that I reached Manila. A typhoon had been raging some days, and the bay was very rough, which is always the case in storms, as Manila Bay is more of an inland sea than a harbor. I was fortunate in being permitted to go ashore with the officers of the port who came out to meet us. Immediately upon landing, I hastened to the headquarters of General Otis, but as he was ill at his residence, I reported to General Schwan, the chief of staff. The next morning I returned, found General Otis and expressed to him my desire for service in the field and my readiness for immediate duty.

It was the rainy season and the fall of water was excessive and almost constant. This did not make it disagreeable to those who could be under cover, but the sentinels on post and those soldiers who were exposed had my hearty sympathy. No amount of protection from rubber coats seemed to be of service. The sentinels were constantly and thoroughly saturated with water. Those in Manila had good quarters, and after finishing their tour of duty they were well housed and were able to make themselves comfortable with dry clothing.

Manila is about twenty-five miles from the entrance of the bay. The original city, located on the left side of the Pasig River, was laid out 300 years ago, and is really an enclosed fortification. It is built up closely, with narrow streets, and encircled by massive walls, with six large gates, ramparts, sentinel towers, and a deep, broad ditch, into which water from the river or bay can be thrown by means of sluices constructed for that purpose. A century and a half ago this fortification would have been regarded as formidable. It is very much on the plan of a vauban front, and there it has stood for some three centuries. The scars made in the walls by the English in 1762 are still visible. It is urged by some that this fortification should be removed, but I think this would be unfortunate, and would rather see it preserved as the finest monument of antiquity in our possessions. It is, indeed, a unique specimen of medieval architecture.



MACABEBE WARRIORS.

These people belong to a tribe on the island of Luzon of whom but little was known previous to our war with Spain. They are very dark, small in stature and exceedingly fierce in disposition. The men wear their hair in long, thick masses, hanging down frequently below the waist, as shown in the illustration.

The "Walled City" is about 4,000 feet long and 2,000 feet broad. The population within the walls, which is very dense, is, however, only a small portion of the real population of the whole city, as, after a gradual growth of three centuries, Manila and its various outlying districts is now a closely built-up city, with a population which has been variously estimated, one official statement putting it as high as 500,000. This is unquestionably much too large, and I think 300,000 would be the outside limit. A partial census recently taken indicates even a much lower figure. The localities outside the walls are designated by distinct names: Binondo, San Jose, Santa Cruz, Quiapo, San Miguel, Sampaloc, Tondo and Malate.

These parts are more modern and the architecture is generally of the character adopted by Spaniards. The most attractive of these is Malate, the southern suburb, that portion extending along the water being a very desirable location for residences. The houses face upon a broad street, and those on the water side have grounds extending to the bay, with bathhouses and pavilions,



A FULL-BLOODED TAGALOG GIRL.

This young lady is the daughter of a wealthy native of the Tagalog tribe, and is educated and refined. She is not a flower girl, as might be inferred from the basket of flowers in her hand.

One of the largest and finest churches in Manila was destroyed by an earthquake, and the ruins still remain, no attempt having been made to rebuild it.

I reported to General Otis daily, expecting each day to receive orders. He discussed sending me on a tour to the southern islands, but as there was no duty to be attached to the visit, I earnestly expressed the hope that he would assign me to military duty. During this time I visited various parts of the city, and also went up the railroad fifty miles to our advanced position. After a delay of eight days, I was assigned to the command of the First Brigade, General McArthur's division. I hastened to comply with the order, and after a few days' stay at San Fernando, was directed to take command of the troops stationed at Bacalor, San Antonio, Santa Rita and Guagua, with my headquarters at Santa Rita.

Nearly all the inhabitants of these cities had remained when the insurgents left, or had returned after our arrival. We established civil government, and everything was maintained in a quiet and orderly manner. At that time General McArthur was stationed at San Fernando, on the railroad, forty miles north of Manila, and Aguinaldo, with the insurgent congress and cabinet, was at Tarlac, on the same road, thirty-five miles further north, while the American and insurgent troops closely confronted each other between those two points.

The center of the insurgent line was on the railroad a short distance north of Angeles. The enemy's flanks, which extended some miles to the right and left, were thrown forward or toward the south, the effect being to in a measure encircle the more advanced position of our troops.

The campaign in which the brigade I commanded took part included the engagements at Santa Rita, September 9th and 16th; the attack and capture of the enemy's intrenched position at Porac,

constantly washed by the surf and fanned by the sea breezes. They present very much the appearance of our seaside resorts, with this advantage, that while we can enjoy bathing for only a few weeks, they have salt water bathing all the year round; and the flowers which flourish in their yards and gardens are as fresh and beautiful at one season as at another.

Business in Manila seems to be carried on very much as it is in New York City. The importing and exporting houses have their counting rooms, offices and storehouses, as we see like business carried on in Front and Water Streets, in New York. We then see blocks of stores which remind us of the grocery and like business houses on West Street; and in Manila, on the Escolta and Rosario, are numerous dry goods, notion and other retail houses like the stores of Sixth and Seventh Avenues. Of course there are no magnificent establishments like those on Broadway and Fourteenth Street, but there is a growing tendency in Manila to beautify the store fronts and arrange the windows in tasteful manner.

The most striking feature of Manila is its churches. They are large buildings, with massive walls and high towers, the architecture being grand and imposing. A convent or monastery, generally a very large building, is connected with every church. The floors are all stone, and the rooms are occupied by members of religious orders. Most of the priests whom I met are very intelligent, and are polite and courteous in the extreme. They took me through all the rooms, showed me the libraries and explained their methods of living, their lines of study and the work they had accomplished.



THREE MESTIZO SISTERS.

These three young ladies are daughters of a wealthy Spanish planter and a high-caste Tagalog mother. They represent the best element on the island of Luzon.

September 28th; several warm fights at Angeles, October 10th to 20th, in some of which the enemy's force numbered about 3,500 men; the advance on and capture of Bamban, November 11th, and the occupation of Tarlac, November 13th, which ended all organized resistance to our arms in that part of Luzon north of Manila.

The fights of October 11th and 16th were considerable affairs. The attack directly in our front was by General Concepcion, with the brigades of General Hizon and Colonel Queri; that on the right by General Akino, and on our left by General Mascardo.

Santa Rita is quite an old town and is very similar to the other cities or pueblos in Northern Luzon. The church and monastery face the public square. Their walls are very massive, some six or eight feet thick, and the buildings, taken all in all, imposing. The monastery had been vacated and the priest and city authorities kindly consented to its being occupied by two companies of our soldiers. They seemed to desire this, as it enabled us to give such perfect protection to the church.

While I do not think that it was necessary, we consented to have a sentinel remain in the church night and day, so as to prevent the possibility of anything connected with the altar being disturbed. The priest and residents were in frequent communication with me, and our soldiers and the people were on the best of terms during my stay at that place.

I went with members of my staff to his church and showed all respect possible to their order of service. The music was very sweet, and this I found to be the case in all the other churches visited by me. At the time when I was present only the women partook of communion. They seemed very devout, and nothing in my whole tour in Luzon impressed me more favorably than the devotion of the women. They are devoted to their churches, their religion, their children, their parents and all their relatives. They are industrious in the extreme, and I never saw anything that could be said to approximate frivolity.

The women—that is, the ladies of the higher class in the cities, especially in Manila—are very strict in their etiquette, and among the laboring population there was a general air of modesty which was quite noticeable. It is true they have customs which seem inconsistent with this, and their style of dress might be cited as not sustaining this view. The women of the higher class wear long dresses, but the laboring women wear short dresses, and one shoulder is almost always exposed, but this, being universal, excites no criticism. My association with the people was largely in the



OUT-DOOR RESTAURANT AT CAVITE.

The American soldier in the center of the picture seems to be making himself useful in a domestic way, and he appears also to have captured the fancy of the little Filipinos.

I was informed, and no doubt my information was correct, that some of the leading men were in frequent communication with General Mascardo, who commanded a brigade at Porac, about seven miles distant. It would have been quite difficult to have proved this against them, and I think that their reason for keeping up this communication was to shield themselves from punishment in case our troops withdrew. I think that they were at heart friendly to the Americans and preferred their occupation, but if their sympathy with us had been suspected and their sympathy with the insurgents had been questioned, they would have been in great danger had the insurgents regained control.

My investigation led me to conclude that the prevailing sentiment, the great desire of the people, was for the restoration of peace, so that they could quietly pursue their vocations; and I am quite convinced that when they learn that such will be the case under American rule, they will be perfectly satisfied with our control of the islands. The priest and some of the members of his family were very agreeable and intelligent gentlemen.

cities and country of the broad, rich valley extending 125 miles north of Manila. With regard to the women in this locality, I can say with confidence that the general impression made upon our soldiers and officers was very favorable.

At Santa Rita our sentinels were stationed on the main road entering the town, but this did not prevent ingress and egress by the people, and I had very good evidence that disguised insurgent soldiers passed in and out of the town.

The attacks of the enemy were always at night, and sometimes during the afternoon or evening preceding their attacks we would find the people preparing for safety by digging trenches and by putting up little defenses in their yards, and in some cases where the ground floor was of earth, the trenches were dug inside the dwelling. I assumed that these people had received notification of the proposed attack from friends in the insurgent camp.

At Santa Rita and Guagua these preparations were sometimes made without being followed by a night attack. On these occasions I presume they had been informed of the proposed attack.



STATUE OF EX-QUEEN ISABELLA, IN THE PLAZA AT MALATE.

which for some reason or other was not carried out. About 2:00 o'clock on the morning of September 9th, quite a formidable attack was made; nearly the entire brigade of General Mascardo was engaged, a small force demonstrated against San Antonio and another small force against Guagua, while the main body of infantry and one piece of artillery attacked Santa Rita.

We were well prepared and our men were placed in protected positions, and the citizens also managed to protect themselves very well. There was a great deal of firing directly into the town, but the only casualties on our side were the wounding of a Filipino woman, whose arm was broken by a Remington bullet, and who was also struck by a Mauser bullet which tore a gash in her head, and the wounding of a Filipino boy, though not very seriously.

I never learned definitely the extent of the enemy's loss, and only know positively that two of their men were wounded. They protected themselves by the use of ditches and the elevations to be found in the rice fields. Colonel Bell, a most excellent officer, was stationed at Bacalor, three miles distant, with 500 men, and I was connected with him by telegraph. I had previously notified him to be in readiness, and when the attack commenced I directed him to move out on the road toward Porac, which would throw him directly behind the enemy. He promptly complied, and I moved directly forward, hoping that the enemy would be caught between two forces, but their retreat was very rapid.

Notwithstanding this, Colonel Bell succeeded in overtaking and capturing five of the insurgents. One of these prisoners was a commissary sergeant. He wrote a good hand and seemed quite intelligent. He told me his brother had been killed in one of the early fights and that he was heartily tired of the war. He also informed me that Mascardo's entire brigade numbered nearly 2,000 men, and that about two-thirds of these were armed with guns. I found this statement to be very nearly correct. On September 16th there was another attack, but it was not by as large a force, and the enemy, after firing a few volleys, retreated with great rapidity.

An incident occurred in connection with the wounded Filipino woman which illustrates General Wheeler's kindness of heart, but which he was too modest to relate. An officer who was with him at the time describes the incident for our readers, as follows:

"Three days after his arrival at Santa Rita, General Wheeler had his first view of war as practiced by the Filipinos—not a lasting or well-defined view, for it was but an affair of outposts, and being made at two in the morning, but little more than a glimpse was possible; but the warrior flame in the slight figure at our head as we galloped in the thick darkness to the outposts, burned as fiercely as it did when opposing Gerrard at Snap-Finger Creek in Georgia, or the Spanish at La Guasimas, thirty years afterward. It was fight with him from the first sound of shots. How time dragged its slow steps while waiting for daylight to come; then a brief telegram to the division commander, announcing his intention to move, and Wheeler was gone again. Luck was, however, with the insurgents. Luck and timidity combined, for as the sun came up over the tall bamboos we saw only the tracks of the barefooted men who had retired as silently as they had come.

"For a few miles we followed; the General being for the greater part of the time squarely in the midst of the 'point' and seldom farther to the rear than the 'support' of the advance guard.

"When he returned to his quarters he found that a poor native woman had been struck in the arm by a Remington bullet, as she lay in her miserable bamboo hut during the interchange of shots between our men and the enemy. He could not go too quickly to see the suffering woman. Taking his interpreter and a surgeon, he made it clear to all that nothing but regret for such a result was held by any American. And, though his mind was busy revolving a plan to catch Mascardo should he again come near us,



PLAZA AT MANILA, NEAR THE GOVERNMENT BUILDING.

he ordered that the woman be taken to the hospital and be given every care. Later he visited the hospital and watched by her side while the surgeons dressed the shattered arm. And it was characteristic that still later he should order that rations be furnished the woman and her baby, even though regulations practically prohibited such action, saying, in reply to a protest made by one of his staff against the need of such issue, since the woman had a husband, 'Never mind what the regulations say. If the account is disallowed, I'll pay it. The family must have food.'"

To which we add, that one such act of humanity is worth all the glory of war that has been achieved from the beginning of history to the present time, and this deed will be recorded of General Wheeler long after the world has forgotten that he was ever a soldier.

General Wheeler's letters are filled with information of the most interesting character about the people and the islands.

All of the towns, he writes, are laid out in the same manner. They call the square the "plaza," and it is there they hold their meetings, feasts, etc. It makes a fine drill ground for our soldiers, as it is always kept clean, and the grass is cut by the natives. The country towns are very different in appearance from those we saw in Cuba. Here they are built of very light materials, on account of earthquakes, and their thatched roofs and sides and peculiar shape make one think of the pictures of houses in Central Africa. Every town also has a large bell-tower. They have some very large bells in these towers, which can be heard for quite a distance. The insurgents used them for signaling when they had possession of the towns. The natives have cock-fights every Sunday. They come in from all directions with roosters under their arms and dressed in their best clothes, and the women seem to take as much interest in the fights as the men do.



CHARACTERISTIC STREET SCENE IN MANILA.

Showing groups of American soldiers and natives, and representing the class of houses and general appearance of the streets of the city.

The people are becoming more friendly toward us every day. They did not like us very well at first, but when they found why we came and that it was for their own good, they began to treat us all right. The native farmers bring in all kinds of fresh vegetables, fruit and fish, which they sell very cheap. You can buy all the bananas you can eat for one cent, and they are fine, large ones, as yellow as gold. Then they have some that remain green on the outside when ripe. The fruit is dark and has a fine flavor, they are so rich that you cannot eat more than three or four at a time. They have various kinds of melons, but none that we are familiar with in the United States. There are some long ones that taste very much like muskmelons. All of the fruit and melons are very rich and spicy. The cocoanuts are very large and the trees are loaded with them. There is a large grove in the town, and the soldiers have a number of tame monkeys that they use to get the cocoanuts with. They climb the trees, and throw the nuts down as fast as they can pick them off.

There are a great many wild monkeys in the woods near the towns, and as soon as the sun sets they begin a frightful noise and chattering, which they keep up during most of the night. In this respect they are worse than our pet cats at home.

The people are very industrious. They work hard all day harvesting rice, and at night they pound it in large wooden troughs to remove the hull. They make a great amount of sugar, and raise large quantities of sweet potatoes, tomatoes, string beans, lettuce, radishes and different kinds of greens. There are also many extensive tobacco plantations, and ginger, coffee and other spices are raised in large quantities.

The process of manufacturing sugar is very crude. They have a cane press, made of two large rollers of hardwood, about three feet long, set upright alongside of each other on a large stone. The tops of the rollers are made like cogwheels, which turn together. There is a large pole fastened to them, to which a buffalo is tied, and he turns the press. The cane is fed by one man, who places it between the rollers, and the juice runs down on the stone, which has a groove in it around the rollers; it then runs through a long, narrow trough into a large pot, placed over a furnace made in the ground.

The furnace is made like a cave, out of clay; all you can see of it is the smokehole and firehole. The large iron pot sets in the ground over a large hole, and in the front is a smaller one where a native stands and feeds the fire. It looks as though the pot was standing on the ground. After the juice is pressed out, the cane is laid in the sun to dry, after which it is used as fuel to burn in the furnaces. It makes a good heat and leaves no ashes, as they are so light that the draught draws them up through the smokehole.

The boiled juice tastes very well before it is ready for sugar. When boiled sufficiently, it is poured into large earthen jars and stored in a sugarhouse to cure and harden. Some they pour into



NATIVE "CARROMATA."

This vehicle is a small spring cart, usually drawn by a single wiry little pony, as represented in the photograph. The "carromata" is the universal family carriage of the Philippines.

small moulds to sell. They make vinegar out of portions of the cane by cutting it into small pieces and pouring boiling water on it; then it is left to ferment. Some make wine from the cane juice, and also what they call "beno," which is worse than "moonshine" whisky.

These people also make and use a great deal of candy, and they are very clever at making various kinds of sweetmeats, such as rice cakes, sugared fruits, etc.

Leaf tobacco is sold very cheap; the leaves are tied up into good-sized bunches, and sold for ten cents each. They also make a good many cigars, which are about seven inches long and smoke well when dry, but most of them are green. They tie the cigars up in bunches of twenty-five for ten cents. The soldiers buy the cigars and cut them up to smoke in their pipes.

The manufacture of cigars and cigarettes is an extensive and profitable business, and affords employment to large numbers of women and girls. The wages, which are still very low, have increased since the Americans came, in sympathy with prices generally. The factory workers dress a little better, and seem to enjoy better conditions in life, than the laboring classes.

These people furnish a very interesting study. They are extremely religious, and in all their houses you will find pictures and images of the saints, which, in the case of the wealthy or well-to-do, are frequently quite expensive and of such a character as to be classed among works of art. Sunday is given first to devotion, and then to marketing and amusements. Great crowds assemble every Sunday, and the parade grounds are covered with people having all the wares of the country for sale. This is the universal custom. Later in the afternoon, however, all thoughts of devotion and commerce are laid aside, and cock-fighting, the national sport, becomes the order of the day. All classes, ages and sexes attend these exhibitions, and apparently enjoy them with intense delight; though the gambling feature seems to be the chief attraction. Sunday, as it is known to us, does not exist in these islands. After the early morning services it is purely a holiday.

The people are generally disposed to be friendly, and in many of the country villages they lead an ideal life. Some of the interior towns are surrounded by broad stretches of level or rolling ground, covered with fields of cane, corn or tobacco, while in almost every yard grow bananas and various kinds of tropical fruits. Flowers are perennial, and you see them everywhere; but these people do not manifest that intense love for flowers which is so prominent a characteristic with the Hawaiians. The country houses are all very simply built of bamboo and thatch, as they are only needed for protection against the rain, and would be dangerous in time of earthquakes if constructed of heavy materials. The entire absence of bolts, bars and locks speaks well for the honesty of the population, as well as for their hospitality. We are told that the traveler is welcome to enter any house, at any hour of the day or night, and help himself freely to the best that he can find, either in the way of food or bedding. Often the dwelling boasts of but one room for cooking, eating and sleeping. The cooking is done over an open fire built on a heap of earth in one corner.



NATIVE "CASCOES" IN A CREEK, INTERIOR OF LUZON ISLAND.

These are light-draught boats built for the navigation of small streams. The one on the right is loaded with abaca, or Manila hemp.

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NATIVE COFFEE PICKERS OF HAWAII.

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MOUNTAINS OF THE PHILIPPINES.

By José de Olivares.

Chapter XXVI.

SOME eighty miles north of Borneo the Chinese steamers come in sight of island sierras, which from a distance look like a continuous mountain range, stretching more than one thousand miles south to north, and proclaiming from afar that the Philippine Archipelago is something more than a "group of swamp islands."

Of the numerous peaks towering above the eastern coast ranges nearly a dozen are frequently wreathed in smoke, and a glance at the map of Asia will seem to confirm the conjecture of the geologist Burkland that there was a time when the east coast of Asia was studded with volcanic mountains, and that some catastrophe of the subterranean forces tore those highlands from the continent and broke up the main range into a number of island chains. Kamtschatka, it appears, came very near suffering a similar fate, and now clings to the mainland only by a narrow isthmus; then comes the long string of the Kuriles, then the Japanese chain, stretching through twenty degrees of latitude; and the gap between South Japan and Luzon is bridged by the Loo Choo group and the large island of Formosa.



ON PICKET DUTY.

This photograph represents a picket guard of American soldiers on duty in a Filipino village. It affords a good idea, also, of the dense jungles that cover a large portion of the Philippine Islands.

It can hardly be an accident that all the main mountain chains of these islands (as well as of Kamtschatka) range from northeast to southwest, and by a curious analogy there are only a few active volcanoes in the latitudes corresponding to those of the United States. In Luzon (as far south as Mexico) they recommence, and are massed on the island of Mindanao—just about as close to the equator as Venezuela, with its "City of Earthquakes."

One of these Mindanao volcanoes, the peak of Calatan, is the Mount Vesuvius of the Far East, and every now and then inundates its foothill valleys with ruinous lava streams. At one of its eruptions, in the summer of 1892, the storm of fire and flaming cinders could be seen eighty miles out at sea, and the earth tremors were felt on the island of Palavan, six hundred miles due west. The height of the peak only slightly exceeds that of Mount Mitchell, North Carolina; but the steepness of the upper four thousand feet makes the ascent a formidable task, and the native guides take leather mittens along, as there are times when the rocks in the vicinity of the crater become hot enough to turn rain into steam as fast as it comes down. The lava streams do not always descend on the same side of the mountain, and when they invade the Val de Zorras ("Fox Glen") tourists have to change their route and climb up a ledge of cliffs which at more than one point forms a narrow dividing ridge of two precipices.

But even in the intervals of eruptions the Val de Zorras route is made perilous by rock avalanches; bowlders from the size of a billiard ball to that of a billiard table come clattering down the steep glen, until they acquire a momentum that knocks sparks of fire out of the wayside cliffs at every hit of the volley.

Some forty miles further north, a group of craters known as the "Cumbreres de Zagarete" have steam up night and day; about fifteen vents of the subterranean furnace are crowded together on an isolated plateau, hardly ten miles across, and one or the other of these chimneys is always smoking, some of them emitting puffs of vapor at rhythmic intervals, like a steam engine, and making the ground vibrate under the traveler's feet.

In a kettle valley, about five hundred feet lower down, there is a geyser that often intermits for a week, and then makes up for lost time by overflowing its brink and causing torrents that come down the gorges like the flood of a cloudburst. On days when there is not a cloud in the sky, the stillness of the highlands is suddenly broken by a noise resembling the roar of an avalanche, but more continuous, and the traveler, looking up in surprise, sees a cataract of mingled water and bowlders pour over the edge of a precipice.



DEMOLISHED FORTIFICATIONS AT SANGLEY, MANILA BAY.

A Spanish battery was located at this place when Dewey sailed into Manila Bay, but a single shot from one of his guns wrought the havoc that is manifest in this photograph.

But the summit of the archipelago is the peak of San Mates, an extinct volcano of the Sierra de Caravallos, on the island of Luzon, or Lucon (with a pothook under the c), as the Spaniards generally write it. That apex of the Philippines is nearly the height of Mount Etna, and betrays its origin by the number of hot springs that burst from its gorges and the curious fumaroles, or smoke-emitting fissures near the ravine that seems to have been formed by the collapse of the crater. An eruption of a volcano of that height would be a wonderful sight, resembling a shower of fire from the clouds, and native traditions say that one did occur, some twenty years before the arrival of the Spaniards, *i. e.*, about the middle of the 16th century. In 1861, during a series of earth tremors, the summit of the peak became luminous with superheated vapor, and the settlers of Val de Canas expected to witness the long-predicted resumption of volcanic pyrotechnics, but before morning the strain was relieved by the fierce eruption of Mount Saygan, in the coast range.

That coast peak, with its perpetual smoke crown, forms a natural beacon, and saves the government the expense of a light-house—those vapors getting incandescent in five out of six nights. And the peak, though said to be two thousand feet lower than Mount Mates, looks much higher, on account of the fact that it rises almost straight from the seashore,



WAITING FOR THE FERRY AT CAVITE.

Our artist happened to be present one morning when a mixed crowd of natives and Americans were waiting for the ferry-boat at Cavite, and this interesting photograph is the result. The soldier near the "caraboa" cart manifests his homesickness and longing to see his own loved ones by fondling a Filipino child, on the theory, doubtless, that "any'hing is better than nothing."

GROUP OF AMERICAN OFFICERS AT SAN ROQUE, NEAR MANILA.

The officers are whiling away surplus time by listening to the music of a native band. The good-looking young gentleman who so amply fills the third chair on the left is one of our Philippine artists, Mr. Fred W. Fout.

while its rival is more than half hidden by the foothills of the Sierra de Caravallos. For similar reasons the summit of our own continent, Mount Popocatapetl, near the City of Mexico, does not look half so high as the magnificent peak of Orizaba, with its tower-steeple and dizzy precipices. But in that case the verdict of competent surveyors is confirmed by an indorsement in Nature's own handwriting: The snow-hood of Popocatapetl reaches half way down to its shoulders, while that of the coast giant is a mere cap.



NIPA HUTS AND FILIPINO FAMILY.

But, in spite of Spanish barometers, the Filipinos stick to it that Mount Saygan is the pinnacle of all their sierras, and the view from its summit is certainly hard to beat. The inland panorama is a boundless expanse of verdure, with a yellowish green savanna here and there, and a few plateaus towering above high-timber line. In the south the sea stretches to a sharp-drawn sky line, and in the northeast the coast cliffs rise stupendous—sheer tower walls of two to three thousand feet, seamed by crevices and clouded by vast swarms of sea birds that nest in the crevices.



HARROWING A FLOODED RICE FIELD WITH "CARABOAS."

At intervals of a few miles, coast rivers break that rampart of towering rocks, and along their banks hundreds of Chinese immigrants have pitched their tents or constructed slightly more solid tabernacles of rocks and driftwood.

Sea storms may demolish the roofs of these structures, and earth tremors endanger their foundations, but against the risk of famine the pigtailed squatters are as safe as Tamalin's companions in the gingerbread coliseum. There are inexhaustible fishing grounds within easy reach; turtles in the lagoons and crabs on the beach, but, above all, the cliffs abound with birds, including the builders of the edible swallow nests.

There was a time when those lumps of insipid gelatine could be sold in any offered quantity anywhere between Yokohama and Canton. The Japs have since learned to prefer French ragouts, but China is still a land of specialty tastes, and in any of the larger seaport towns nest-paste can be sold at eight dollars a pound, though a superlative omelet of the same weight would bring only eight small coppers. The same champions of conservatism also continue to pay five dollars a pound for ginseng roots, the most useless of all vegetable nostrums—at least from an analytical chemist's point of view, since its efficacy as a faith cure cannot be doubted.

The junks of the Canton commission dealers call about twice a month, and their caterers explore the cliffs every sunshiny day of the year. Numbers of them combine for the purchase of a rope-tackle outfit, and lower the collectors in a basket with all sorts of extra handles for a swift grab in case of accident, besides attaching a duplicate rope to the occupant's waist belt.

But the plurality of the hunters dispense with such contrivances, and save membership fees by clambering about on their own hook, in the literal grapple-stick sense of the word. By means of a hooked pole and pronged shoes they climb up the crevices like cats, with a leather bag strapped to their shoulders in a manner to leave their hands free for purposes of self-preservation. Wherever there is a cave in the cliffs the walls are studded with nests, and to reach a bonanza of that sort, the Chinese



FILIPINO PLOW AND "CARABOA" IN PARTLY FLOODED RICE FIELD.

hunters will often climb up an almost perpendicular height of three to four hundred yards.

In the limestone hills flanking the valley of the Rio Aparri, in Southern Luzon, there are still stranger caves, now and then visited by the guano gatherers of the agricultural Creoles. The deposits of fertilizers are often two yards deep, but the responsible cave dwellers are not birds, but bats—bats of the large frugivorous species, that can bite and shriek like monkeys. "Monkey-birds," the Malays call them, and in an echoing cave their noise, at sight of an intruder, becomes so deafening that the guano hunters often prefer to ply their trade after dark, when the tenants are on the wing—miles away, in the fruit plantations of the river valley.

But they must hurry up in such cases. Nursing females may enter the cave at any time, and are very apt to entertain personal misgivings about the motives of a visitor. The glare of the torches adds to their alarm, and a swarm of panic-stricken shriekers soon hovers about the entrance, attracting sympathizers at the rate of a dozen a minute, even after the departure of the suspects, till daylight at last adjourns the indignation meeting, and the chorus of piercing screams shrinks to a low twitter. Such a scene is weird and lugubrious in the extreme, and does not contain enough of the element of adventure to create any desire for a second view.

There is a general impression that the insurgent army is made up very largely of people without property, and that people who have property desire the Americans to control, so that they can have protection and feel that their property is secured to them.

But I find that there is also a fear or apprehension among some of the wealthy that if Americans control and give universal suffrage, the power of the wealthy people will be taken away and their hold on property very much impaired. I think that if the wealthy people could be assured that they would be protected in their property rights by the United States, it would have a very good effect.

The friars and priests are charged with all sorts of oppressions and misdemeanors; but it must be remembered that friars and priests are very numerous, and in so large a body there will be found every possible phase of character and disposition. Some of them are, no doubt, oppressors of the people, exacting in the collection of rentals from the land, indulging themselves in many ways and leading lives very different from what should characterize the life of a priest. But there are very many good, pious men among them.



PHILIPPINE HORSES.

The horses of the Philippine Islands are small, shaggy, unambitious looking animals, but they are very hardy and endure a climate that would kill an American horse in a few weeks.

The People and Products of the Philippine Islands.

BY GEN. JOSEPH WHEELER.

Santa Reta, Isle of Luzon, Sept. 18th, 1899.

I have now seen much of the country and the people in the part of Luzon for about fifty miles north of Manila. In every town there is a magnificent stone church and a convent or monastery.

The insurgents have a great antipathy to the priesthood or friars, and they have dismantled many of the churches. The value of the church and monastery of a town seems to be equal in many cases to the value of all the other buildings in the town.

The more I talk to the people the more I am convinced that the insurgents are actuated in a measure by a spirit of communism, and in their talks their most serious objection to the church seems to be the fact that ecclesiastical organizations own so much of the property; and one of Aguinaldo's most earnest demands is that the church property be confiscated.

The statement I have seen that seventy-five per cent of the people of Luzon can read and write is a great mistake. It may be true of many, but it is not true of the rural districts: and the percentage of illiteracy in the other islands is much greater than in Luzon.

The appearance, mode of life and method of performing work is to-day very much as it is described in the Bible at the time of, and even before, the Christian era. The people dress very much as they did two thousand years ago. To-day I spent some time in watching natives clean shucks from rice. The method of shelling and cleaning is primitive, and no better than it was two thousand years ago.

Nearly everything can be grown here, but the oranges and bananas are not so good as in other localities, the reason, no doubt, being that the natives seem to give them no cultivation whatever. Coffee is grown which is said to be superior to Mocha. Rice is the principal product, and a failure of that crop would



OLD SPANISH FORTIFICATIONS AT MANILA.

Many of the fortifications around Manila were of this class, and of course ineffective against modern guns. The old cannons are fit for nothing but the junk pile or the antiquarian's shop.

cause a terrible famine, as the people depend almost entirely upon it for food. Sugar is the principal crop for export. The greatest amount exported in any one year was 261,681 tons, which was in 1893. Corn grows very rapidly, and the ears reach their full growth about sixty days from the time of planting. There is a great amount of valuable timber in these islands, and many varieties of beautiful hardwoods under native names, such as mahogany, black walnut and ebony. Gold, copper, coal, iron, sulphur, lead, building stone, petroleum and guano are found.

There are many different tribes living in these islands, the only ones actively opposing our troops being the Tagalogs. This tribe occupies some eight provinces in the neighborhood of Manila, and their association with Europeans has made them more civilized than other tribes.

We are now seven or eight miles from Porac, where a native force has been stationed for some time; but around here and through this vast valley the people are actively engaged in planting rice. I have been riding around the outskirts of this place, and the fields are dotted with men, women and children, planting rice.

I learn the following about cotton, from reliable sources: The cotton tree is found growing in an uncultivated state in many islands of the archipelago. Long staple cotton was formerly extensively cultivated in the Province of Ilocos Norte, when, many years ago, large quantities of good cotton stuffs were exported. This industry still exists. The cultivation of this staple was, however, discouraged by the local governors, in order to urge the planting of tobacco for the government supplies. It has since



"CASCOA," OR NATIVE BOAT, FILLED WITH AMERICAN SOLDIERS.

These boats are constructed of very light materials and made with flat bottoms, for the purpose of navigating the small streams that are tributary to the Pasig River. They are capable of carrying immense loads.

become difficult to revive the cotton production, although an essay, in pamphlet form (for which a prize was awarded in Madrid), was gratuitously circulated over the colony in 1888, with that object. Nevertheless, cotton spinning and weaving is still carried on at a reduced scale in the Ilocos Province (Luzon), on the west coast. Wild cotton is useless for spinning, as the staple is extremely short, but perhaps by careful attention its culture might become valuable to the colony. The pod is elliptical, and the cotton which bursts from it at maturity is snow white. It is used for stuffing pillows and mattresses. It is a common thing to see cotton trees planted along the road to serve as telegraph posts. By the time the seed is fully ripe every leaf has fallen and nothing but the bursting pods remain hanging to the branches.

Some of the tribes of natives have been our devoted friends, and it would be most unfair not to give them the right of self-government. Many of them are already fit for self-government in local affairs, and under territorial governors appointed by us they would get along very well, I am sure.

When I entered the town of Magalang, a small place with one long street, I found thirty-five cases of this disease. No care whatever had been taken to isolate these cases. I entered one house where I found two women lying on the floor dreadfully sick of small-pox. Several other women and children were near them in the same or adjoining rooms, the openings between the apartments being so large as not to separate them sufficiently to afford the slightest protection. In other houses and yards children affected with the disease were being carried about in the arms of their mothers.

In the city of Manila records of deaths and the diseases causing death are kept. During the last six months of 1899 all deaths within the limits of the city, other than those in our army, numbered 6,203. Nearly half of these were children. The causes were: Gastric affections, 1,158; beriberi, 570; tuberculosis, 385; bronchitis, 314; fevers, 287; heart disease, 287; enterocolitis, 262; dysentery, 220; intestinal catarrh, 166; meningitis, 139; gastro-enteritis, 131; enteritis, 119.



MODE OF OPERATING THE GARROTE.

The accommodating Filipinos are merely showing our artist how it is done. The real execution would be a different matter. The inhuman garrote was the common instrument of execution in all the Spanish colonies.

I consider the Filipinos a very superior people—a people with great possibilities. They are ambitious. Many of them have been finely educated in Europe. They are not to be spoken of in the same breath with the Africans, so far as their possibilities go. They are, too, easily governed, and with the fair treatment which they will receive from us, we shall have no trouble with them. They appreciate consideration, I have found, but they are sensitive and are unwilling to be treated as inferiors. They are a little distrustful of us.

The diseases incident to the tropics prevail in the Philippines. Leprosy has always existed here, but is not very general, and the people do not seem to regard it as dangerously contagious. Small-pox is found in nearly every town, and a large portion of the people have pitted faces, showing that they have suffered from attacks of this disease. One reason is that no efforts have been made to prevent it. In some of the towns it was very general and nearly always fatal.

There has been a little bubonic plague, but not at all serious. Upon the whole, the Philippine Islands may be said to be a fairly healthy country; but to enjoy health it is necessary that precautions should be taken which experience in that country has proved necessary.

Dysentery in its various forms is a complaint quite prevalent in our army. With care and prompt attention this malady generally yielded to treatment, but after passing a certain stage it proved obstinate and often fatal, and physicians frequently found it necessary to recommend that patients be sent to Japan or to the United States.

Rheumatism is also an obstinate disease, owing, no doubt, to the humidity of the climate. Our soldiers suffered considerably from fevers; this was probably caused by the army being scattered over a great extent of country. The fevers were not severe or malignant; by no means of the character of fever from which the army in Cuba suffered.



SOUTH ENTRANCE TO WALLED PORTION OF MANILA FROM SANTA LUCIA DRIVE.

Dhobie itch is another disease from which the soldiers suffer; it is very annoying and impairs the strength of the army. The physicians soon devised means to effect cures, and ultimately this evil will be much lessened.

Pulmonary complaints are not very general among the natives or the soldiers, but patients suffering from them in any form find it quite serious, owing to the excessive rains and dampness, and seldom recover unless sent to a dryer climate.

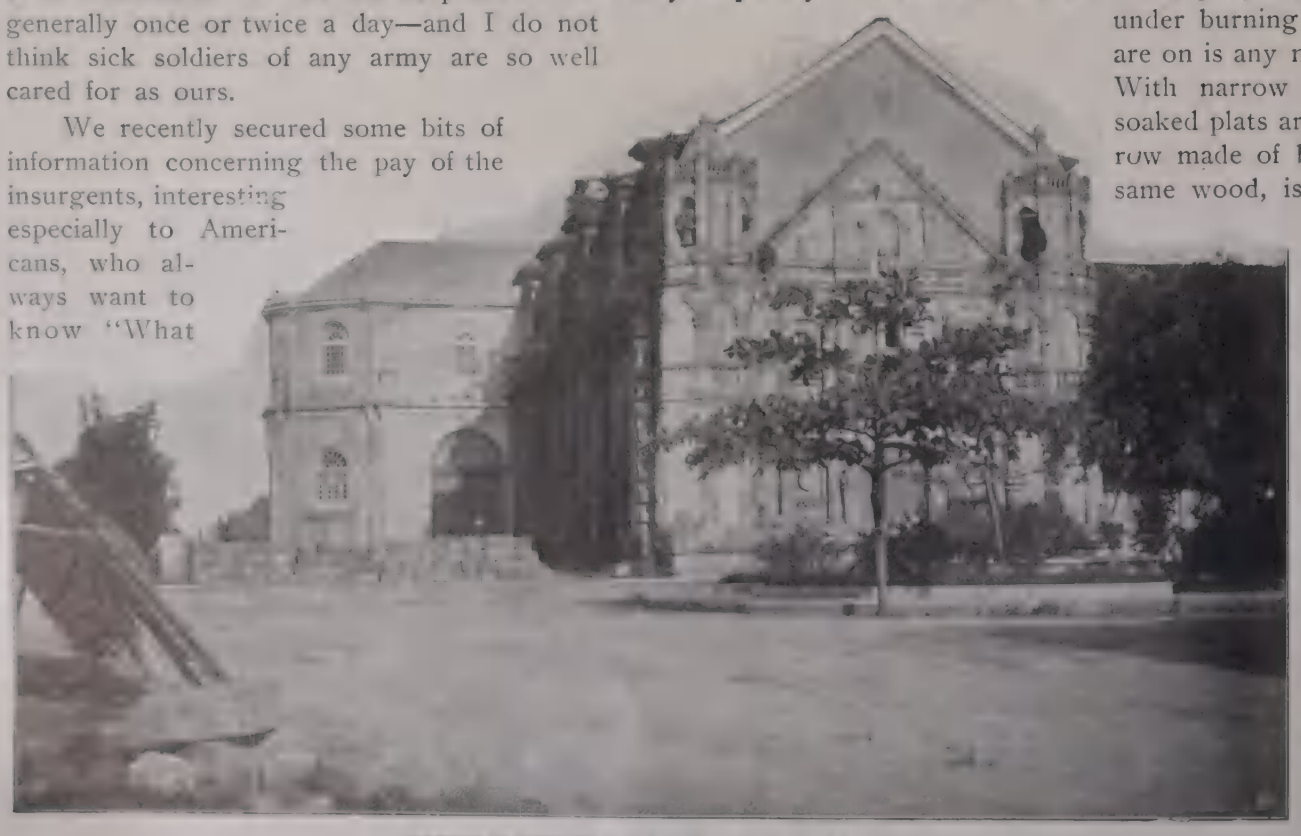
I take special pains as far as possible to encourage the observance of precautions regarding health, which I find customary with the natives. Whether in cantonment or on the march, I endeavor to have clean pajamas provided for each patient when he enters the hospital, while his own clothing, which is generally soiled and wet, is being thoroughly boiled and laundered by a skilled Chinese laundryman, who in turn thoroughly boils the pajamas, so that when used by patients there is no danger of contagion. I became quite interested in watching the general effect of these and similar efforts upon the general health of the command. I visit the hospitals near me very frequently—generally once or twice a day—and I do not think sick soldiers of any army are so well cared for as ours.

We recently secured some bits of information concerning the pay of the insurgents, interesting especially to Americans, who always want to know "What did it cost?" Privates receive 3½ pesos a month; or, reduced to our standard, $1.75. There is a small increase, as with us, for the ascending grades of enlisted men, and, upon reaching commissioned officers, the pay for the lowest rank in that class is 15 pesos. First lieutenants receive an advance over that sum of 5 pesos, and that rate of increase continues up to brigadier-general, making the monthly pay of the latter grade $22.50 a month, reckoned in our money. In addition, all soldiers receive a daily ration of rice, an amount that in times of plenty may be as much as one and one-half pints, but from late reports this has been cut down to about one-half pint. The soldiers are expected to supplement this scanty issue with fish and frogs. Fish and frogs, like pigs and children, are plentiful in Filipino land. The irrigating ditches, no matter how shallow or narrow, are favorite feeding-places for fish. Everywhere may be seen little groups of children dipping with tiny nets for fish or chasing frogs through the swamps or inundated fields with what seems to be the top of a bird cage, while near by are their elders with caraboas drawing plows of a model dating back a hundred years, and preparing the water-soaked squares for rice.

The fighting has delayed rice-planting in this vicinity to some extent, but the natives have now about concluded their work. Perhaps the Filipino in the fields is at his most curious employment. His methods and materials are so crude, his hours so long and the tasks so uninviting that an American farm laborer would be staggered could he but see these people as they work in driving rain or under burning sun. Not until the heavy rains are on is any move made to prepare the fields. With narrow one-handled plows the water-soaked plats are slowly broken up; then a harrow made of bamboo poles, with teeth of the same wood, is dragged many times over the now quaking bed, driver and caraboa sinking alike to the knees in the mud. The rain that every day brings shortly completes the work of preparation, and all is ready for the planting. For this task the entire family is enlisted. The children distribute the bundles of shoots brought on sleds from the thickly-sown bed near the house, and the women and older girls, with dresses tucked high and backs bent sharply, form in line and with wonderful skill separate the slips, one by one, from the bundles, thrusting them deep into the mud, and moving backward with an unbroken rank.



FILIPINO VILLAGE OF BAMBOO HUTS, INTERIOR OF THE ISLAND OF LUZON.



CATHOLIC CHURCH IN MALATE, LUZON ISLAND.

A PHILIPPINE SCOOP.

By José de Olivares.

Chapter XXVII.

CLARENCE ADDINGTON was disconsolate almost to a degree of desperation. In very truth, he believed his mental perturbation to be entirely without precedence. Moreover, the fact that his fourteen companions, who, together with himself, constituted the correspondents' mess, were to a man, in a similar frame of mind, tended to vindicate rather than temper his dejectedness. Until yesterday a full month had elapsed since his arrival in the Philippines—a month of hustling and scurrying from one outpost to another on the firing line, in the interest of his paper—without developing a single item of genuine interest. But yesterday a battle had been fought, a battle embracing all the elements of a splendid story. Ten hours of steady fighting, wherein every foot of ground lost or gained had been stubbornly contested by both sides. Then the final indomitable charge by the American forces, and the utter rout of the enemy.



GROUP OF AGUINALDO'S OFFICERS.

Several of the prominent Filipino leaders are in this group, and they have the appearance of earnest, capable men.

Ah, but it had been magnificent! And the opportunity had promised to amply compensate for the tedious, wearisome ordeal that had preceded it. Far into the ensuing night the enterprising scribes had toiled, reeling off their copy by the light of flickering, close-screened candles, in anticipation of being allowed the privilege of hurrying the same to Manila for transmission by cable to their various papers.

But such expectations had early been thwarted, the general in command having issued an order prohibiting all persons in the American camp from passing the lines that night. So the eager correspondents had curbed their impatience as best they could and sleeplessly bided the morrow. But morning had only brought additional disappointment, for reports had been received at headquarters setting forth the intelligence that a portion of the enemy's forces had made a detour during the night, overrunning the jungle in the rear of the American army. Notwithstanding this somewhat awkward circumstance, not one of the fifteen correspondents had hesitated in his determination to get his story through to Manila, even though forced to carry it on foot. The commanding officer, however, had entertained views of his own on this subject, with the result that a second order had been announced, forbidding any attempt to convey news matter to the rear until a safe avenue had been developed for the purpose.

Small wonder, then, the chafing, fretting and fuming that agitated the press contingent of that particular outpost!

"The supreme eminence of all that's ironical!" soliloquized Addington, as he stood ruefully surveying the quire and a half of close-written copy he had prepared the evening before. "Here's an account that would go a ways toward justifying a journalistic existence anywhere but in these iniquitous regions. What's the sense in tagging an army half way round the earth to see a fight you can't report? Better have stayed at home and looked for an assignment on a cocking main. Besides, there's the chief. I can hear him rhapsodize when this report comes ambling along a week after the associated dispatches." Here Addington paused, while the mental picture of his wrathful superior assumed its utmost proportions. Incidentally, he allowed his gaze to penetrate beyond the immediate latitude occupied by his moody associates. How different the rest of the camp appeared. Look where he would, all was enthusiasm and expectancy, as the soldiers busied themselves preparing for the day's work, whatever it might be. Here was a batallion of infantry assembled in light marching order impatiently awaiting the command to move forward to again dispute the question of supremacy with the foe. Close at hand a battery of field artillery was taking up a position, preparatory to shelling a distant point, where a portion of the enemy's forces were

reported to have congregated. A half-cynical smile flitted over Addington's features as he watched these preparations. How often since his arrival at the front had he allowed himself to be carried away, deluded by precisely such tactics. It was all right enough for the soldier, this perpetual tension and waiting during the long intervals between battles; for when a fight did come off his martial aspirations were in a measure appeased. But how different with the field journalist, who, as a noncombatant, could not fight, and as a correspondent was forbidden to correspond! The thought galled him. In the latter case he was clearly handicapped. But he was a thorough American—and as such was he necessarily a noncombatant?

At a little distance from where he stood four men of the ambulance corps under an army surgeon were gathered about a handcar on the narrow-gauge tracks, beside which the troops were encamped. Addington was familiar with the motives of the little party. The four men had volunteered to accompany the surgeon several miles back along the railroad, over the scene of yesterday's fighting, in quest of certain members of the command who had been numbered among the "missing" in the recent casualties. The character of the expedition appealed to his sense of admiration, for under the circumstances neither brassard nor hospital flag were any safeguard against attack from the insurgents who were known to infest the locality to be visited.

Suddenly the impulse seized him to join this little excursion—it would at least serve to divert his thoughts from the unpleasant theme that at present dominated his brain. Hastily folding his copy, he placed it in an inner pocket of his blouse and crossed over to the party. As he drew near, the final arrangements for the start had been consummated. The men were already taking their places in the singular conveyance.

"Is your squad complete, sir?" courteously inquired the correspondent, of the medical officer in charge.

At the question the latter turned and regarded the speaker with manifest surprise. Then he answered, pleasantly enough:

"Well, yes—considering there is room for but four men at the brakes. Hardly the most interesting subject for a cable dispatch, however," he added jocularly.

"But I'm not hunting news this morning," replied Addington, seriously. "Fact is, I'd like to accompany your party if you don't object. You might include me as a sort of supernumerary—a



A FILIPINO WOMAN.
This woman represents a class known as "scrub-women" in America—that is, she works at odd jobs of manual labor.



NATIVE CANOES ON THE PASIG RIVER.

relief crew, as it were, and take me along with the rest."

"Oh, you're quite welcome to go with us if you so desire," was the cordial response, "but I must first get you a permit," and, taking the name of his latest volunteer, the officer hastened away to headquarters. Returning in a few moments with the necessary pass, the surgeon, followed by Addington, stepped aboard the car, and a moment later the party were trundling along over the narrow rails, bound away on their hazardous mission.

For the first mile the route lay through a comparatively open stretch of country, commanded by the pickets stationed on the outskirts of the American camp. But beyond this the track entered a dense brake, the depths of which were impenetrable to the eye, save at intervals, where the exuberant growth had been beaten down by the irresistible advance of the conquering army. It was here that much of the hardest fighting had transpired, and here, consequently, the work of the ambulance party began. Slowly they made their way onward, pausing at frequent intervals to beat about through the surrounding thicket in their search for the missing, be they living or dead. In this manner a distance of some three miles had been covered without developing anything of an encouraging nature, when of a sudden the sound of rifle shots was heard emanating from a distant point directly along the road. Faint as the reports fell upon their hearing, the men were quick to analyze them, plainly distinguishing the occasional Springfield from the more promiscuous Mauser.

"Our fellows, to a certainty," observed one.

"Yes, and putting up a fight against all kinds of odds," declared another.

"Come," said the surgeon, briefly, "we must go to them."

Down the track rumbled the hand-car, the men straining every nerve at the brakes. Another mile and the scene of the conflict was at hand. Indeed, the car had actually swept through a straggling line of Filipinos crouching in the thatchlike jungle of tree-fern and bamboo. Less than half a thousand yards beyond, at the summit of a slight hummock, a heap of stones and earth appeared, and behind this the besieged party was intrenched, held at bay by the overwhelming numbers of the enemy. As the hand-car burst into view it was greeted simultaneously with a feeble cheer from the beleaguered occupants of the rifle-pit ahead and a volley of shots from the insurgents behind. In the same instant one of the men relaxed his grasp on the brake and sank desperately wounded to the floor of the car. Without a moment's hesitation, Addington sprang to the stricken man's place, and laying hold on the handle-bar, strove with the others to maintain the speed they had developed. As the car approached the base of the fortified hummock, two men arose from the rifle-pit, and, bearing a wounded comrade between them, hastened to meet their deliverers. They were the sole survivors of an original party of ten who had become separated from their command during the battle on the previous day. At sight of this feeble remnant of the gallant little garrison the Filipinos set up a fierce, exultant shout, and, breaking from their cover, dashed forward to prevent their escape. But the hand-car had already been brought to a stop, and it was evident that the wounded and exhausted Americans would be rescued by their comrades ere they could be overtaken. Seeing this, the furious horde paused in its onward rush and discharged a volley at the fugitives, succeeding in bringing one of them down with a wound in the thigh. As he fell, however, Addington leaped to the ground, followed an instant later by the surgeon and three attendants. Rushing to the spot the former seized the fallen man's rifle, and, while the surgeon and his assistants caught up the wounded man, assisted the third soldier in covering the retreat to the car. At the first result of their fire the Filipinos had again pressed forward, but upon meeting with such unexpected opposition, they straightway paused to deliver another volley. By this time, however, the wounded had been placed in the car, and the men were again at the brakes—all but Addington. He had reached the side of the car and was in the act of firing his last shot in the face of the enemy when the second crash of musketry came, and with it a blinding flash of light before his eyes, as though the whole



WAR SCENE IN A VILLAGE OF NORTHERN LUZON.

This photograph represents a scene in the northern part of the island of Luzon. A picket guard has been established in a Filipino village, and the soldiers have made themselves comfortable by improvising a house of bamboo poles and the wreckage of native shacks. A piano stool occupies a prominent place on the second floor, and the bell hanging to the limb of a tree serves either to sound an alarm or as a call to dinner.



NATIVES NEAR MANILA.

These people represent the lower orders and mixed races. Their squatting positions, similar to the monkey's favorite attitude, indicates a no distant removal from the "connecting link."

universe had suddenly burst forth in flames—then darkness—utter, inconceivable darkness—and oblivion.

It might have been ages later when Addington revived, for all he could recollect of the forenoon's diversion with the ambulance squad. And certainly there was nothing in his immediate surroundings to suggest either a hand-car or a horde of howling, charging Filipinos. He was lying on a cot in a dimly-lighted room, with a lot of other cots stretched along on either side of him. All this he perceived out of the corners of his eyes, for his head steadfastly refused to obey any inclination on his part to move it. Raising his hand, he proceeded to explore that particular region. Then he ceased to wonder at the indisposition of the refractory member, considering the manner in which it was swathed in bandages.

"Curious!" he speculated, in a half-audible tone. "Wonder where I am, and what's happened?"

The words brought an anxious-faced nurse to his bedside.

"Poor boy, delirious again," she commented aloud to herself.

"No, I'm not a particle delirious," protested the injured man, "and I'd like to know where I am, if you don't mind telling me."

"Why, you are in the hospital, at Manila," replied the nurse, more cheerfully. "You've been here ever since you were wounded about a week ago."

"Wounded," repeated Addington, vaguely, "I don't understand."

"The doctor here will remind you of it," was the nurse's response, as the surgeon approached and stood at his bedside.

"Ah, Addington!" exclaimed the latter, warmly, "I'm sincerely glad to see such an improvement in your condition. You've had a very bad week of it since that little affair of ours up on the railroad, but you'll mend rapidly from now on."

The speaker's words and face together brought a sudden flood of recollections to the patient's mind. "Ah, I remember it all now," he mused, "all but coming here to Manila. Are the rest of the fellows—the correspondents—also here?"

"No," he replied, "we came here direct from the scene of the fight. You see, at the last moment you got that unfortunate wound in the head, which, with so many injured already on my hands and the country between us and the camp overrun with Filipinos, forced me to continue on to the city."

At this juncture another recollection flashed into Addington's mind, and with it an expression of deep concern settled upon his countenance.



IN THE TRENCHES NEAR CALOOCAN.

The photograph shows a portion of Major Kobbe's command in the trenches before Caloocan, awaiting orders to advance.

"You say this happened a week ago?" he interrogated. "Then I am ruined—utterly, hopelessly ruined!"

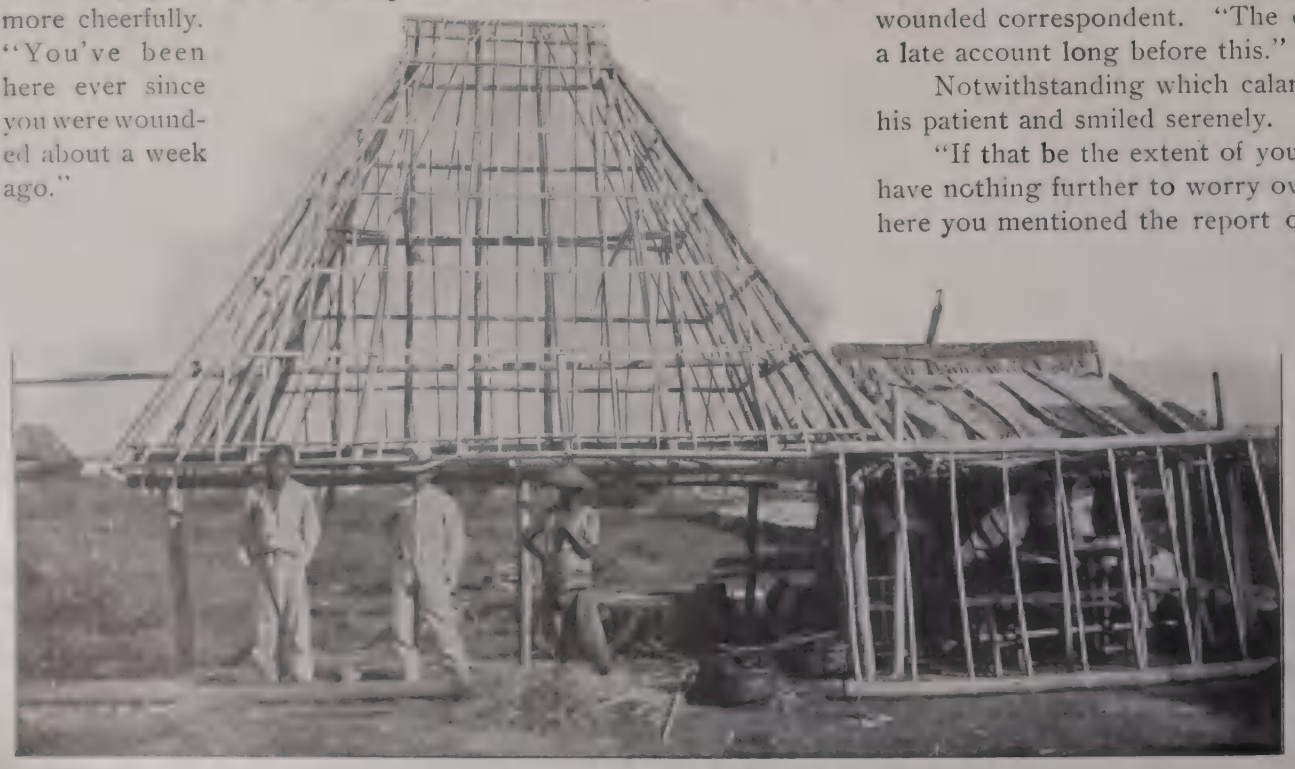
"And wherefore all this disaster?" inquired the surgeon, composedly.

"Because of my failure to report the big fight," explained the wounded correspondent. "The other fellows have at least sent in a late account long before this."

Notwithstanding which calamity, the surgeon looked down at his patient and smiled serenely.

"If that be the extent of your troubles," he said, slowly, "you have nothing further to worry over. In your delirium on the way here you mentioned the report of that battle so repeatedly that I realized it must be of mementous consequence to you. Hence, when I found the copy tucked away in your coat pocket, I took occasion to add a few words relative to your subsequent splendid behavior in our own little fight, and immediately upon arriving, filed it with the censor. It was cabled even before the official news of the battle was received here."

And so it happened that, in spite of the censor and the intervening Filipinos, the correspondent made his "scoop" and won merited distinction.



FRAMEWORK OF A FILIPINO HOUSE.

These houses are usually elevated a few feet above the ground, on posts, as represented in this photograph, to afford ventilation. They are cheaply built of bamboo poles thatched with grass or palm leaves and are very inflammable.

The Women of the Philippines.

This is a subject that cannot fail to interest all classes of readers; for woman, regardless of her social position, always exercises a vast influence over her race and people. There are many grades and classes of women in the Philippine Islands. Some are as highly cultivated and perhaps almost as beautiful as the divine creatures who impart so great a charm to American society; but a majority of the women of this archipelago belong to a low grade of civilization, and some are but little above the condition of beasts of field and forest. Civilized women are very much alike the world over, in their refining and elevating influence. They are poetic by instinct and are always looking for the beautiful and the good. In this connection, and with reference to the better class of Filipino women, we cannot refrain from copying the following elegant fancy from Señor Ramon Reyes Lala—even at the risk of being charged with making too free a use of his delightfully interesting volume. He says:

"The women of every class are far more industrious than the men, and also more cheerful and devout. Adultery is almost unheard of. The men, however, are exceedingly jealous. The natives believe that during sleep the soul is absent from the body, and they say that if one be suddenly awakened they fear the soul may not be able to return. Therefore, they are extremely careful not to awaken any one rudely or suddenly, but always call with softly rising and falling tones, to bring the sleeper gradually to consciousness."

But the fact that all men do not look through the same spectacles has a new demonstration in the following description of some of the Filipino women, by Dr. R. V. Witter, formerly surgeon attached to the hospital corps of the 51st Iowa Infantry, near Manila. When the doctor wrote, he was stationed in a little bamboo town called Pasay, about seven miles out from the capital, and he describes the houses and the surroundings precisely as they are photographed in this work.

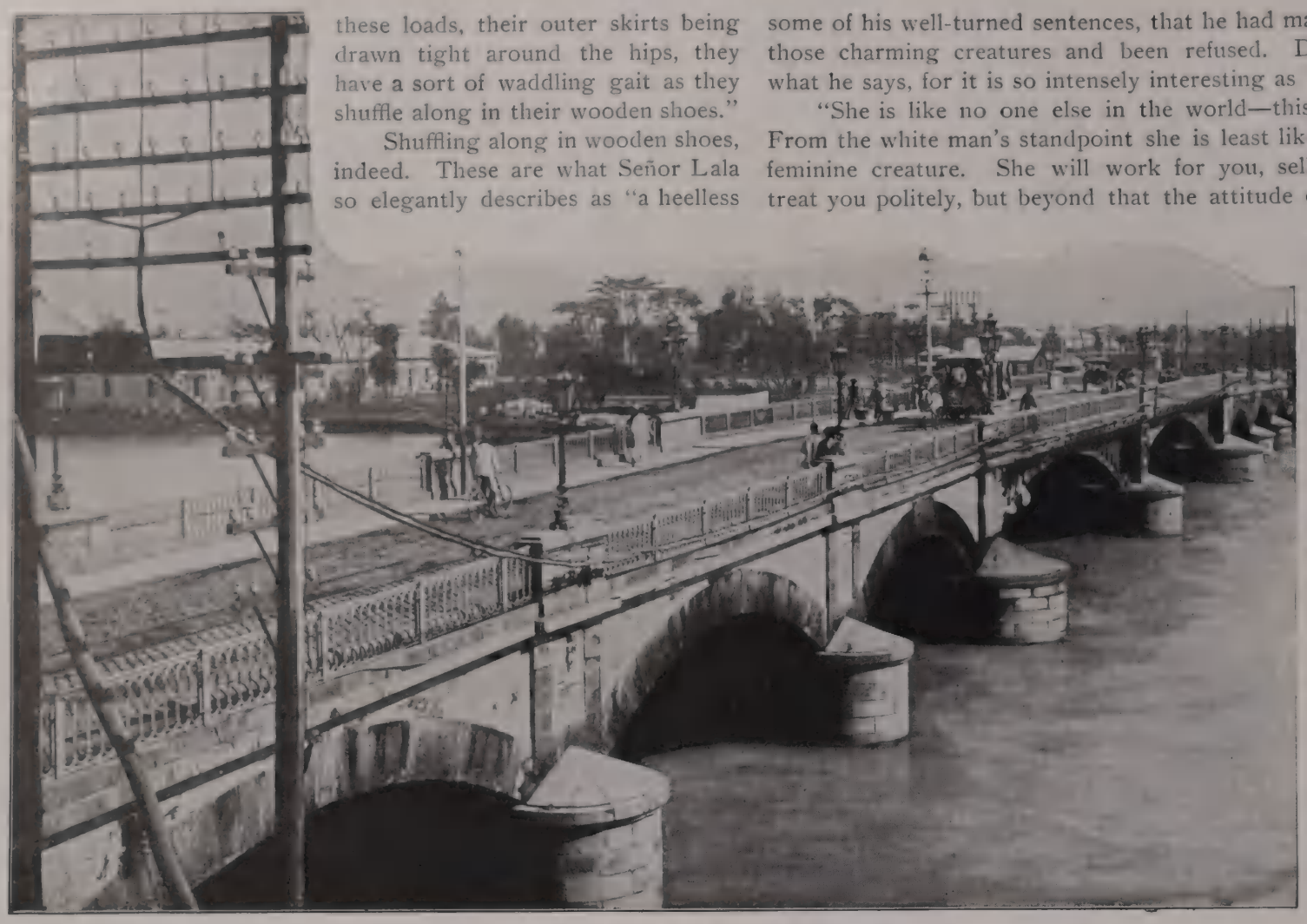
"The hospital," he says, "is a native school house, surrounded by banana trees, betel shrubs and indigo plants, and a little further away are the rice fields. Bamboo grows about in abundance, and nearly everything is made of it. This is a much better hut than some, as the frame is made of mahogany instead of bamboo, but the sides and roof are thatched with leaves. The native men and women are short and very dark, have straight, black hair, and are quite intelligent. Those from the mountains are more of the negro type, but these are a combination of natives, Chinese and Spanish, and are called Filipinos. The women wear a skirt of calico or some light stuff, generally something colored, and a gray or black piece of cloth drawn around the waist, tucked in. The waist consists of some light material, generally made of cocoanut fiber. It is quite short and very loose, and has short, large, loose sleeves. The neck, or, rather, opening at the top, is so large that usually the waist hangs from just below the shoulders. This completes the dress, except wooden shoes, with places for the toes.

"The Filipina usually has a cigarette or cigar in her mouth. Sometimes she wears a straw or bamboo basket-shaped hat, turned upside down. The men wear light, white trousers and light underwear around the waist outside the trousers. When Sunday comes the man generally wears a white shirt, and this is out at the waist all around. The woman's Sunday dress is the same as on other days, only of better goods, and sometimes she has a handkerchief tied around her neck. The baby is generally carried astride the mother's hip. There are very few horses here, and what they have are about the size of our Shetland ponies, but they are strong and are good workers. To see a four-wheeled cart (no wagons here) or carriage is rare. Everything is two-wheeled, because the Spanish taxed their wheels, and, finally, each spoke. So, nearly everything, except when they ride, is carried on the ends of a bamboo pole by the men or on the heads of the women. From one hundred to five hundred pounds is carried either way quite easily—which an American cannot do. It is a sight to see going along the main road to Manila every morning, hundreds of native women (not men, as they are insurgents generally) carrying wagon loads of vegetables in baskets upon their heads, and maybe with a child on one hip too. On account of the habit of carrying



GATLING GUN IN THE STREETS OF CAVITE.

This is one of Mr. Dotter's war photographs, representing an American battery going into action at Cavite.



STONE BRIDGE AT MANILA.
Showing substantial character of Spanish architecture in their public works.

these loads, their outer skirts being drawn tight around the hips, they have a sort of waddling gait as they shuffle along in their wooden shoes."

Shuffling along in wooden shoes, indeed. These are what Señor Lala so elegantly describes as "a heelless slipper, which is shuffled with languorous grace." But we cannot expect a phlegmatic American doctor to paint as beautiful a picture as a Tagalese author and poet. Continuing, the doctor says: "From what I have written about the Philippine women, you won't blame me if I don't fall in love with them. As for the Spanish girls—well, they are quite pretty brunettes, but they hate us and won't even look at us in a civilized manner. I think the 'muchacha Americana' (American girl) is good enough for me." And a majority of American men will doubtless take sides with the doctor, influenced by motives of patriotism, as well as chivalry.

Still another correspondent—a St. Louis boy, Mr. Will Levington Comfort—views the Filipino woman through glasses different even from those used by the doctor; and we might almost imagine, from the venom of some of his well-turned sentences, that he had made love to one of those charming creatures and been refused. Don't fail to read what he says, for it is so intensely interesting as to be fascinating:

"She is like no one else in the world—this Filipino woman. From the white man's standpoint she is least like a woman of any feminine creature. She will work for you, sell you things and treat you politely, but beyond that the attitude of her life, as it is presented to you, is as inscrutable as a bolted door. You can get well enough acquainted with her husband to detest him cordially, but the nature of the woman is as hard to fathom as a sheet of Chinese correspondence.

"In the first place, she is the unloveliest of women. There are Chinese, Japanese, Eurasians, Mestizos, or half-castes, and pure Castilians in Luzon. Reference is not made to any of these. The attempt is made to picture the native Filipino female, who is in the villages, cities, highways, swamps, markets and rivers. She does not ornament these places, but her presence is needful, like that of the caraboa.

"After seeing Porto Rican and Cuban maidens, a man entering Manila will expect to be thrilled again by great, lustrous, dark eyes; but the glance of the Filipino woman will never thrill you. Her eyes are not large, but they are black and beady and unreadable. Very often hunger looks out at you; often hatred, but it is not passionate hatred. It is a stare which neither revolts nor appeals. It seems to be the result of instinct, rather than an action of the brain. Vaguely the thought sinks into your mind as you peer into her dull, unsmiling face—the thought that her gaze has been fixed so long upon the tragedy of living that she regards



STATUE OF CHARLES IV. OF SPAIN, AT MANILA

it stolidly now. Her nose is flat and thick-skinned. The cavities are haplessly visible, and a play of the nostrils is wholly impossible. Hence the fine charm of sensitiveness is denied her. The nose of the Filipino woman is for breathing purposes only, and it is the most ugly of her uncomely features. Her brow is insignificant and hair grows low upon it. Her lips and teeth are of a hue best expressed by bronze-vermilion. Such is the combined stain of tobacco and the betel nut. Her hair is dead black. The lack-luster effect is probably caused by continued exposure to the sun. Frequently it falls down to her waist and is never braided. When freshly combed it presents a drippy appearance, because it is soaked to make it shine.

"This is not a dream-face I have been picturing. I realize this harshly, but it is the face of the Filipino woman without the pock-marks. There are a good many things about her. In some respects she is uncannily good, to an extent which white men cannot understand in a dark woman. Her virtues will not be forgotten, but as a race she is the most thoroughly and largely pock-marked creature imaginable.

country if streams such as these were the only available ones. A rushing memory always smites me when I approach one of these overworked drains. Frequently an odor is vibrant with memory; and always there comes back to me a torrent of imperishable recollections of one hot day I entered the walled city of Shanghai, and was seized with an hysterical frenzy to get out once more.

"The Filipino woman splashes about in the water of these streams. She collects large, smooth stones upon the bank, and pounds the articles to be laundered upon them. And, behold—most marvelous of miracles—out of the corruptible comes clean clothes. At least they look white. She washes her own garments first, and the sun has dried them by the time she has pounded the spots off the articles of the other members of the family. Meanwhile her bare baby, who has not worried whatever about clean clothes or otherwise, rolls about on the wet, warm stones and waits for his bath. After he has been dipped and rubbed excessively, he is placed back upon the stones, and the sun wipes him dry. Then the mother dons her clean linen and combs her hair while it is still shiny with ditch water.



GROUPS OF FILIPINOS IN THE MARKET AT CAVITE.

"There are two things you will never see among these women—a pretty face or a soiled garment. Mostly in the daytime she is either washing her clothing, her babies or herself. Even to a man, the structure of her apparel is simple. The whole is built about a cord which is fastened about her waist. Certain draperies are partly tucked under this cord and partly held in place by an unoccupied hand. A small garment, the shape of a pillowcase, with the bottom end free and loosened places in the sides for arms, is thrust over the head, leaving the arms and shoulders bare. The woman is then attired. Often when she is working at the river banks, or busy in her shack, the upper and lower garments are laid aside, but the cord about her waist is never unfastened.

"She has a mania for washing, and so long as water is handy for her laving purposes, she doesn't seem to mind its nature nor the wherefore of its presence. There are numerous little streams about Manila, especially in the rainy season. They are backwaters from the bay, and in a manner painfully deliberate they drain the city. There would be no suicides by drowning in the white man's

"The martial law in Manila does not approve of this sort of thing, and the soldiers who enforce the law are called upon to prevent these little affairs of the mothers and babies. And since neither the language nor the habits of the soldiers and the Filipino women are in sympathy with each other, explanations are difficult. The woman's mother, and her mother's mother washed their garments and their babies in these places. Nobody bothered them. She cannot understand why these white men with guns intrude upon her ancient customs. She doesn't like the white man anyway. Her eyes tell him so, and she wishes he were back in his own land.

"This strange unsmiling creature loves the tiny brown atom which is with her on the river bank. She has none of the coy ways of other women. She will not smile at you and put mischief and mockery in her eyes. If she possesses any of the fine mysteries which make the life of a man sweet and sad, the white man does not see them. To him she is foreign, implacable—sexless. But because she has a baby-talk for her little ones, and fills her heart with them, the white man remembers that she is a woman;



PORTION OF UTAH BATTERY AND SIXTH ARTILLERY AT CALOOCAN, PHILIPPINE ISLANDS.

and though she is not lovely to look at, and shrinks from him—well, the white man remembers she is a woman.

"It is never a common sight to see a mother, who believes she is alone, playing with her baby. A young native woman was making love to her first man-child. The two were in the shack next to mine, but the windows were together. She had the little fellow in a corner, and was kneeling before him in a perfect ecstacy of motherhood. The baby could not have been more than several months old, and the mother was perhaps sixteen. She would bend her body far back, with hands outstretched; and then gradually sway closer, closer, while the baby, very noisy and happy in his diminutive way, shrank back into the corner and showed his bare red gums. And when the mother swayed at last very near, she would snatch the naked bundle of brown babyhood and toss him into the air. And there would be great crowings and strangled laughter from the infant, and low murmurings of passionate worship from the woman. Then she placed her face close to the head of her son, and whispered wonderful secrets into his wee brown ears—thrilling secrets in a voice strangely soft and tender, such as you would not think could come from this smileless creature of the river banks.

"I watched, and the greatness of the mother heart was laid bare before me, and now better impressions came where false ones had been—and I remembered she was a woman. Rapt and ardently interested, I watched, leaning witlessly out of the window. The woman saw me. The sullen, implacable stare came back. She snatched up the child and disappeared.

"She bathes in the river unconscious of the passing white man, but he must not see the woman's love for her first-born.

"The Filipino woman walks stiff-legged, shoving her feet forward rather than lifting them. She does this to keep her slippers on, for the native slippers have no ankle-piece. She wears no stockings, for the mud of the road would ruin them in a moment. Like the Japanese woman, she removes her slippers before entering a store or the house of a neighbor. The mud in the Philippines is infested with a germ which causes an ugly disease of the cuticle, and is infected by contact. Among the barefoot classes of the natives the disease is universal, and scratching one's self seems by an unwritten law to be allowable on all occasions. Hence it is not a novelty to see a woman pause in the roadway and allay the feverish irritation of her ankles.



AMERICAN OUTPOST NEAR SAN ROQUE, MANILA BAY.

"She carries her burdens upon her head. Hence she is as erect as a bamboo stalk, and as graceful. But I forget; she does not carry all her burdens upon her head. The baby (and there is mostly one with her) has a saddle that fits him well. It is his mother's hip, and one of her arms is thrust about him just under the armpits. He sits very comfortably in this saddle for hours, and views passing events, and grows wise.

"The Japanese woman has white teeth until she is married. Then, out of courtesy to her husband, she stains them black. The teeth of the Filipino woman are never white, and they are not good teeth, because she lives in a land where there is much of sugar and fruit acid. She lives in the heat of the torrid sun ray, where labor cries out for a stimulant. And, since her labors are not light, she applies unto her body the whip of nicotine—



EFFECTS OF BOMBARDMENT.

This photograph represents the ruins of the church at San Pedro Macati, which was occupied by a force of Filipinos and bombarded by the 6th (American) Artillery.



AMERICAN SOLDIERS FIRING FROM A CAPTURED FILIPINO BREASTWORK.

This is a battle incident near San Roque, and shows the substantial manner in which the Filipinos construct their fortifications. The photograph is one of Mr. Dotter's most striking and artistic productions



VIEW OF PASIG RIVER AND A PORTION OF THE LUNETA.

Showing also portions of the Spanish fortifications at Manila, which General Wheeler declares are the finest specimens of medieval military architecture in the world.

and applies it inveterately. Her husband is content with cigarettes, but she smokes raw, black, native cigars and chews the end, and spits with the accuracy and abandon of a trooper on duty. Her body and limbs are attenuated, because the fruition of her land is not of the flesh-building nature.

"She knows no girlhood, because the torrid sun turns children into mothers and mothers into grandmothers at the age the white woman of the north is looking for a husband. She dies stoically and with ease, because her land is not a health resort, and its diseases are various and loathsome. They get at the heart of the matter, sometimes leisurely, ofttimes with a rush and untenderly. Her vitality is a fleeting thing at best, and she does not shriek at death.

"She is a dwarf, as are the chickens, horses and dogs of her island. The tropics do not mould humans of massive brawn, and the habits of the Filipino woman are not healthful.

"She knows no passion unless it be for her first man-child. Her love is neither a tempest nor a torrent, as are the affections of some women who live close to the great yellow eye of the tropics. Her love is not a thing for which to live and die. She knows not the despair which embraces death, nor the romance of the moment which draws the curtain and reveals heaven glimpses. Her nature cannot contain an avenging fury. Her hates are mild things; her loves are perishable. Her ties of kinship are ineffable.

"The drudgery of her life has fed upon the ardor of her soul, and her eyes are things with which to stare stolidly and not flash fire.

"She is mildly devout. Religion to her is an inflexible duty bred in her babyhood. It is partly fear, partly pleasure, but in it there is no fervor of intensity or fanaticism.

"And she is virtuous—calmly, invariably, assiduously so. The black man is sufficient unto the maiden for a husband, and the husband of her own race is sufficient unto the wife. The coming of the white man has in no



THE ORIENTAL HOTEL, AT MANILA.

way affected the woman of Luzon. There is positively no affiliation whatever. And this was not an easy thing for an American soldier to understand, after he had seen service in Cuba and Porto Rico, and then been transferred to the Philippines. But he learns it and cries aloud, 'From whence cometh this virtue?'—and he remembers that she is a woman."

The women so unfavorably described by Mr. Comfort belong to the poor and laboring class of the Tagalogs, whose life is hard and laborious and who have but few opportunities to better their condition or improve themselves in mind and person. General Wheeler says that this class of women do a great deal of hard physical labor, which breaks down their constitutions and destroys the instinctive refinement of their sex. They labor in the fields equally with the men, wearing large hats made of grass, bamboo or palm leaves, which are sometimes thirty inches in diameter. They are also sometimes seen carrying umbrellas like those that we use in America, while working in the fields.

that, until you have reached your seat at dinner, they dance in attendance without a sound, as they go about barefoot, that being the universal custom. They make perfect servants, rarely forgetting what they have once been taught."

These Tagalog housewives not only train their servants perfectly, but they likewise bring up their children in a manner that is highly commendable. The same correspondent whom we have quoted above gives several interesting incidents relating to the young people of the islands. He says of the martial spirit of the boys:

"That a martial spirit has grown among the Tagalogs, and is continuing to grow, can be seen by the most unobserving. During the last moonlight the older boys of about twelve or fifteen, got all the smaller children of the Indian settlements together, and, forming them in sets of fours, with a Philippine and American flag side by side, have marched them around the streets. I suppose there have been fifty of these little bands of little folks playing



MUSIC BY THE BAND.

This band, composed of a Filipino harp, a couple of violins, and numerous harmonicas and jewsharps, was known among the soldier boys as the "Wild and Woolly." The photograph is one of Mr. Dotter's best, and reproduces the features so clearly that the members of the famous "band" will be easily recognized by all their acquaintances.

Yet, after all, the natives are admirably polite to their women. A correspondent writes from an interior town of Luzon, where you would hardly expect the best of manners to prevail:

"Their politeness is extreme. I have often noticed a native stopping at some kiosk by the roadway, behind the counter an old woman sitting knitting between sales; to her the wanderer would always, even before he asked the price of what he desired, lift his cap. Meeting each other on the public highways is always the occasion for lifting the hat, if there are women with either party; if men, simply a greeting, but always given with a bow.

"While dining with a native family, soon after my arrival, I was struck with the quiet and dignified manner of the servants, and I naturally attributed it to the training of the housewife whose guest I was, but since I have kept house myself, I find that it is ground into them. When you reach home in the evening, one of them is always standing at the gateway to take whatever packages you may have; a bow and 'Buenos Noches' greets you, and after

soldier, and when someone would cry, 'Viva los Philippinos,' the response that would come back from their lusty little throats very forcibly demonstrated that the pent-up enthusiasm of several generations back was about to let itself out in this age. They would always finish their cheer with 'Viva los Americanos,' and thereby showed a trait of diplomacy rarely found in people quite as young as they are."

Mothers who train their children to love their country and adore liberty are worthy of commendation, whether the spirit they inculcate makes trouble for the stronger nations whose greed impels them to rule the weaker ones or not. We quote again from the same correspondent, who is a gallant captain in our army and a very intelligent and observant man:

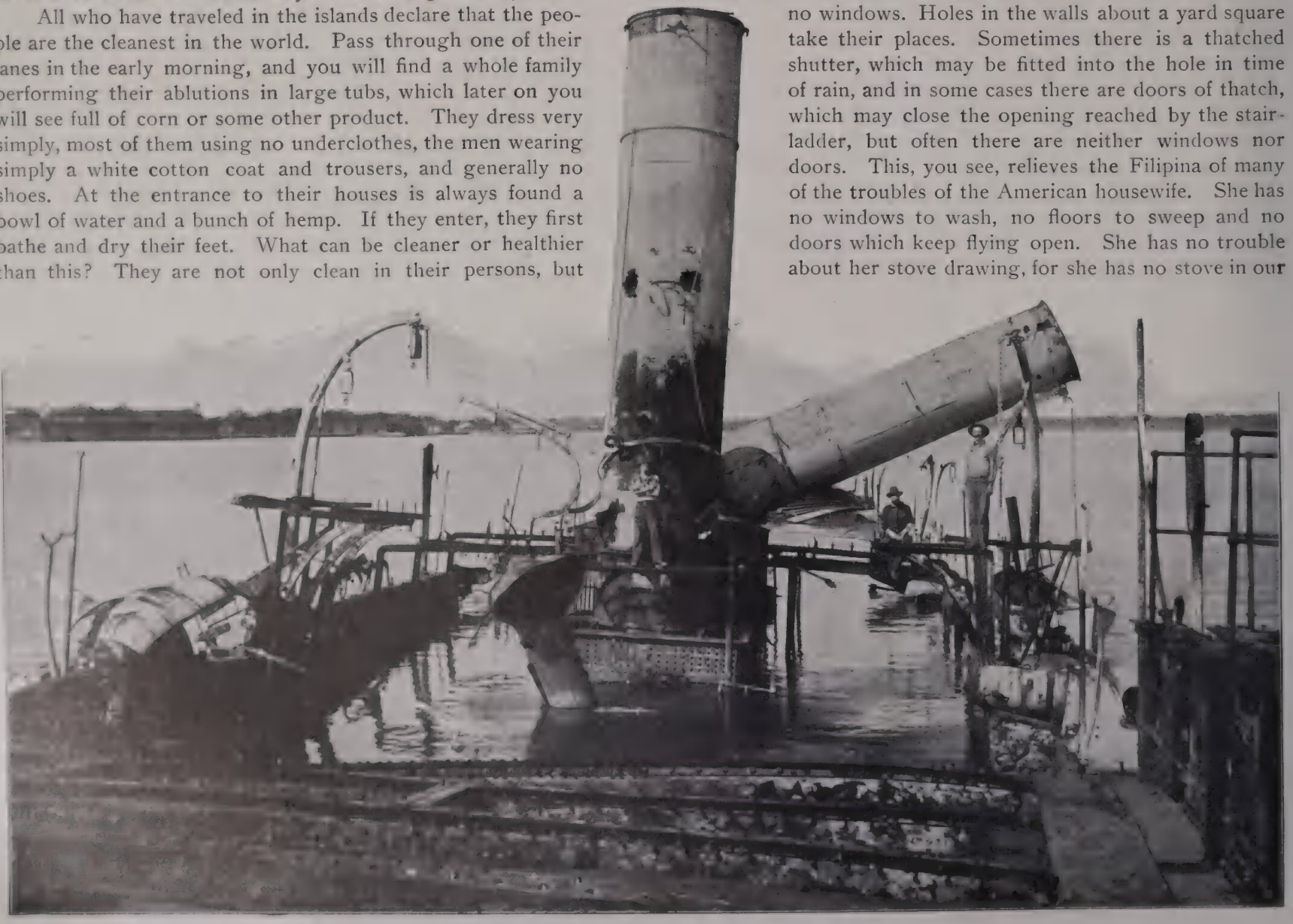
"It is said of these people that they are not fit to govern themselves, and their lack of education is brought up as a case in point, yet I have not come in contact with one who cannot write. The boy to whom you pay $8 (Mexican) a month writes and



NATIVE CIGAR MANUFACTORY AT MANILA.
Showing Filipino girls and women at work, dressed in their usual everyday costumes.

reads Spanish. He has learned to do so at the different schools throughout the islands. I visited a native school where one hundred and forty boy pupils are taught reading, writing, geography and arithmetic. The school was in session when I got there, and never have I seen a more orderly or better regulated system."

All who have traveled in the islands declare that the people are the cleanest in the world. Pass through one of their lanes in the early morning, and you will find a whole family performing their ablutions in large tubs, which later on you will see full of corn or some other product. They dress very simply, most of them using no underclothes, the men wearing simply a white cotton coat and trousers, and generally no shoes. At the entrance to their houses is always found a bowl of water and a bunch of hemp. If they enter, they first bathe and dry their feet. What can be cleaner or healthier than this? They are not only clean in their persons, but everything about their homes is clean. "The floors of their houses," writes a correspondent, "are usually of bamboo sticks split in half, with the curved side upward. There are cracks between the strips, so that the average housewife does not need to sweep, for the dirt falls through the floor. These houses have no windows. Holes in the walls about a yard square take their places. Sometimes there is a thatched shutter, which may be fitted into the hole in time of rain, and in some cases there are doors of thatch, which may close the opening reached by the stair-ladder, but often there are neither windows nor doors. This, you see, relieves the Filipina of many of the troubles of the American housewife. She has no windows to wash, no floors to sweep and no doors which keep flying open. She has no trouble about her stove drawing, for she has no stove in our



A MEMORY OF DEWEY IN THE HARBOR AT MANILA.

sense of the word. She cooks on a box of ashes or in a little clay pot, using some chips or sticks for fuel. In most cases, remember, I am speaking of the poor. There are no knives and forks to wash, for the people eat with their fingers, dipping into the common bowl of rice about which they squat, and conveying the stuff from it directly to their mouths. There are but few cooking utensils to clean, and washday has no terror for the husband, because the clothes are usually taken to the well or the nearest stream and the dirt pounded out with the hand or by slapping the garments upon the stone.

"What would you think of sending your daughter to the well with a water bucket taller than herself? I saw hundreds of girls carrying buckets of that length this afternoon. They were trudging along the road with them from the springs, wells and streams to their homes, and stranger still, most of them were carrying their buckets over their shoulders, just as you would carry a pole. The Visayan water bucket is from three to six feet deep and only about three or four inches in diameter. It is merely a stick of bamboo, with the joints removed, except at the bottom, forming a wooden pipe of the above dimensions. The water-carrier takes it over her shoulder to the stream and usually wades out far enough into the water to enable her to fill it by laying it down at an angle of forty-five degrees or less, or by sinking it. The greater part of the water used in this region is carried in this way.

"But little water is used at the houses, except for cooking and drinking. Every one goes to the well or the creek when he wishes a bath, and from the number of people I see bathing in every stream, I judge that they are cleanly. The Visayans are fond of paddling and playing in the water, and you see boys and girls of all ages, and even women and men, rolling about in the creeks and taking dives off the banks into the deeper pools. I saw a party of a dozen young girls, ranging in age from thirteen to twenty, swimming in a pool out in the country near here the other day. They had on loose, cotton, low-necked Mother Hubbards, which the water had glued as tightly to their plump bodies as the traditional paper on the wall, and their brown necks, faces and bare feet shone out in contrast under the hot sun of the tropics. When I showed them my camera and told them I wanted to photograph them diving into the creek, they laughingly consented, and ran up the bank and jumped far out into the stream, while I made snapshots of them.

"A little farther up the stream were several washerwomen, the mothers, I suppose, of the maidens at the bath. They were slapping the clothes on the stones of the creek, trying to pound the dirt out of them. Some were standing up to their waists in the water and rubbing the garments to and fro with their hands. After a piece was comparatively clean, it was spread out upon the grass to dry, being bleached into apparent cleanliness by sprinkling with water now and then."

A woman's view of women is always interesting, and we therefore present the following from a Missouri lady who was traveling in the island of Luzon at the time it was written:



THRONE ROOM IN THE PALACE AT MANILA.

Now occupied by the Americans as a provost court room. It is a very richly furnished apartment, and was the scene of many splendid receptions during the Spanish era.

"But the native woman! Verily, I should have colored inks with which to write of her, for black and white would give you only her eyes, complexion, hair and teeth—though, indeed, the teeth are more often than not stained red with the betel nut's juice. They are very short and slender, these women, with a remarkable carriage of the head and shoulders, doubtless brought about by carrying heavy weights on the head from childhood. Even the very old women walk well and are seldom round-shouldered, unless made so from rheumatism. Add to this graceful carriage a remarkable head of glossy hair, and you have the sum total of a Filipino feminine attraction. With the lower classes the hair is generally left loose over the shoulders, where it falls almost to the ground, a wonderful cascade of rippling black, shining with cocoanut oil and, alas, sometimes redolent of the same. These women never wear a head covering of any kind, save a black veil to mass of a morning, and later in the day a large,

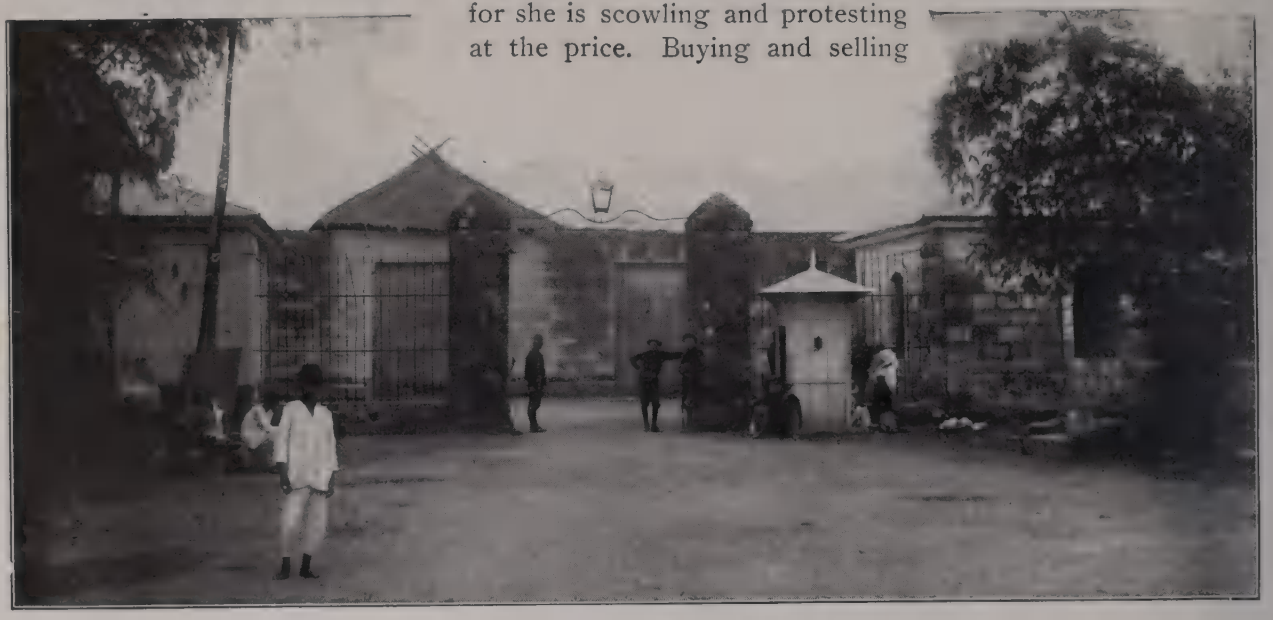


CHURCH AT PACO, LUZON.
Occupied by Filipinos and burnt during a battle with the 1st California Regiment.

flat basket, full to overflowing with ripe and green bananas and oranges, looking not unlike some of those wonderful hats gotten up in Paris for garden parties, though infinitely more becoming to the average Filipino woman than the daintiest confection of a Virot or Louise would be.

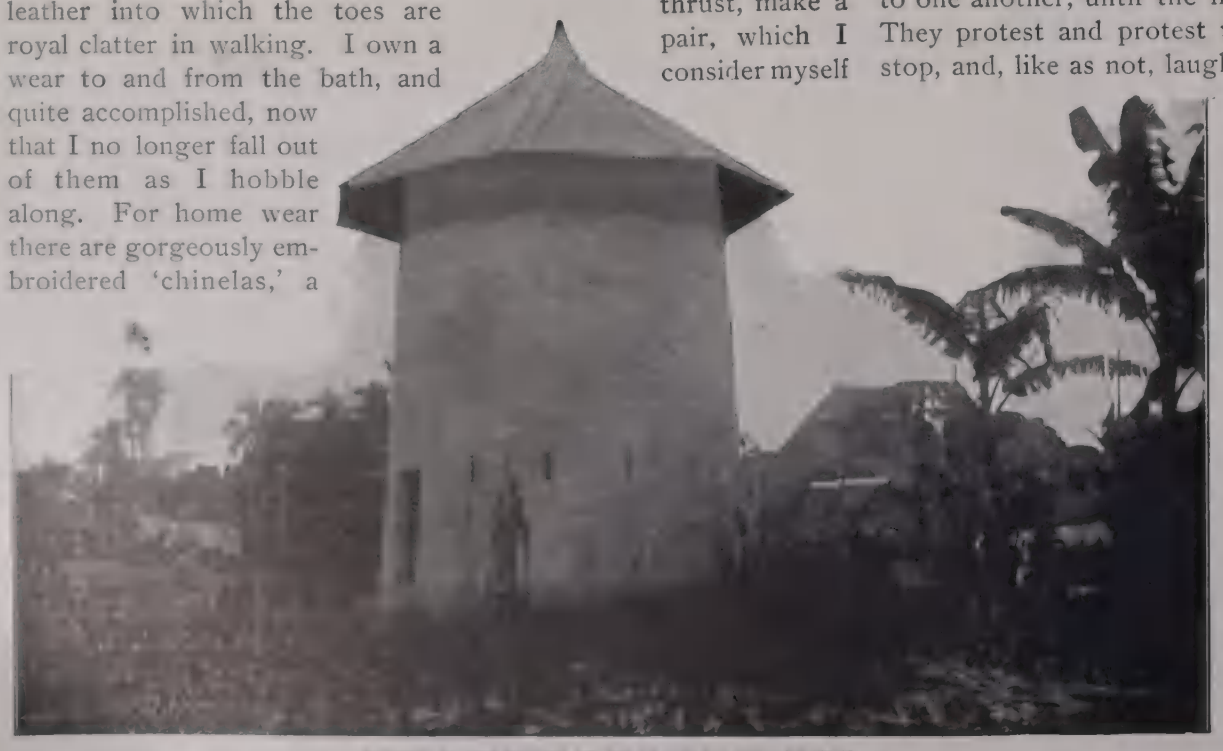
"Their dress consists of a short skirt, usually of some bright color, over which they draw a black apron effect, fitting very closely over the hips, and opening either in the front or back. Above this is a transparent, low-necked blouse, fitting well over the shoulders, but loose at the waist line, with huge angel sleeves reaching only to the elbow, while a fichu of the same material as the blouse finishes as picturesque a costume as one could find the world over. The women of the higher class wear their skirts very long, with a curious spade-shaped train, but in other respects their costume is exactly like that of the poorer classes, except, of course, made from finer material. Few of the natives wear shoes, except on rainy days, when a pair of high-heeled wooden 'succos' are drawn on right over the bare feet, and being without uppers of any kind, except a small strap of leather into which the toes are thrust, make a royal clatter in walking. I own a pair, which I consider myself wear to and from the bath, and quite accomplished, now that I no longer fall out of them as I hobble along. For home wear there are gorgeously embroidered 'chinelas,' a heelless, flat slipper, in velvet, plush or leather, worn also over the bare foot. In fact, stockings are not considered a necessary adjunct to the completion of one's toilet here in Manila, and I'm sure, were it not for the mosquitoes, that I, too, would soon abandon them, for the less one wears here the better it is."

Most of the dealers in the markets are women. Walking through long aisles of sheds, you will see women of various ages and conditions squatting on low platforms of bamboo, with fancy-colored cottons and calicoes piled up about them. Each merchant sits on her counter, most of her goods being so near that she can reach them without moving. Some have mantles and shawls hung upon poles above their heads, so that they can pull them down as their customers demand. All are in their bare feet and all are bareheaded. Their sleeves, as big around at the end as a wash basin, come only to the elbow, and the necks of their jackets are cut so low that as they handle the goods a bare shoulder now and then slips out and you fear the whole may come off. There is a woman who is selling some cloth to a couple of young girls, who are dressed in Filipino costume. The cloth is black; it looks like a shawl. One of the girls takes it up and wraps it tightly about her waist, so that it falls just below the knee. That is one of the garments worn by the Filipino women and she is trying it on. She evidently likes it, for she is scowling and protesting at the price. Buying and selling in these islands is to a large extent a matter of bargain, and the two may dicker a long time before the sale can be made.



ENTRANCE TO BILIBID PRISON, MANILA.
This building was occupied by the 1st Tennessee Regiment during a portion of their stay in Manila.

Women and men yell and scream their offers to buy or sell to one another, until the market is a Babel of fierce ejaculations. They protest and protest until the purchase is made, when they stop, and, like as not, laugh and chat with each other. The crowd is a strange one—one which you will not see outside of the Philippine Islands. There are men and women wearing all sorts of hats. Women with hats of straw as big as umbrellas, and hundreds of women with no hats at all. There are scores of girls with their long, black hair flying loose in the breeze. In most cases it is thick and glossy, and it often reaches to below their waists. There are men, women and children in slippers, crowds in their bare feet, and hundreds trotting about upon clogs. What a lot of queer women there are, and what queer things they are doing! Here comes one with a cigar in her mouth, and there is another who is chewing the betel. There are women eating at the cook stands, women bearing great burdens on their heads, women



ROUND BLOCKHOUSE IN REAR OF BILIBID PRISON.
This blockhouse was used by the Tennessee troops as a lookout. It was built by the Spaniards.

peddling, women buying, women selling, women with babies astride their hips, old women squatting and smoking, young women going along hand in hand, women everywhere.

Chewing the betel nut is a common habit among both men and women throughout the islands. The nuts, as they lie exposed for sale in the markets, resemble our butternuts, or white walnuts. Near them there is always a little pile of wet lime with some palm leaves lying by it, in which particles are wrapped for the convenience of customers. The nut is a product of the areca palm, ground or cut into small pieces, and when chewed a little lime is mixed with it. The effect on the nerves is similar to that of tobacco. The habit is very disgusting to those who have not become accustomed to it. As the nut is chewed the tongue becomes red, the gums seem to drip blood, and the chewer apparently spits blood now and then, just as a tobacco chewer spits the colored juice of the weed. The habit is derived from the Malays, who have chewed the betel nut from time immemorial, not the round, fat, dusky, uninteresting face of the average native of Luzon's isle. Her hair is long and black—but all Filipino women have an abundance of hair. Her eyes are large and lustrous—typical Filipino eyes. Her hand is the long, slender, fascinating hand characteristic of the pure-blooded Filipino. Her age is probably thirty-five years. During the interview, her little dark-eyed son stood by her side and gazed wonderingly at the kind-hearted American ladies with such beautiful white faces and bright eyes, but he neither smiled nor uttered a word while they were present. Señora Aguinaldo can neither read nor write, and she speaks only the Tagalog dialect with a few Spanish phrases that she has picked up. As her visitors departed they expressed a wish for a speedy solution of the trouble in the Philippine Islands. The face of the little woman lighted with a smile as she whispered, "Gracias, gracias, señoras," in acknowledgment, but it was a smile that spoke more of tears than joy. She has great faith in her husband and believes that if he lives he will yet succeed.



"SAN ROQUE OVERLAND."

This was a temporary tramway built by the soldiers over the causeway uniting Cavite with San Roque. The wheels were four little trucks that had been used in the navy yard, while the car itself was composed of bamboo and other materials picked up by the soldiers. A set of wagon springs served to break the jolts. The large man in his shirt sleeves, standing second on the right of the group, is Colonel Smith, of the 1st Tennessee Regiment, who was soon afterward shot through the heart by an ambushed Filipino.

only for its narcotic effects, but also for the black coloring matter that it deposits on the teeth, and which they consider a mark of beauty.

Señora Aguinaldo, the wife of the Filipino leader, by reason of her husband's position, may be regarded as the leading lady of the islands, and anything relating to her will naturally be of interest. She and her little son, together with her sister and several native officers, were captured by the American forces on Christmas day, 1899. The Señora and her son were conveyed to Manila, where they were comfortably lodged with friends, the landlady being a Mestiza, and a warm sympathizer with the native cause. A number of American ladies visited the chieftain's wife, and tendered their sympathies, avoiding, with well-bred feminine delicacy, any reference to unpleasant topics. From these ladies it was learned that Señora Aguinaldo wears diamond earrings. Otherwise she greatly resembles the 10,000 Filipino women whom one may see on the streets of Manila. She is inclined to *embonpoint*, and her face is

Previous to her capture, Señora Aguinaldo had endured many hardships. The native army was constantly retreating, and during a portion of the time the women and children were compelled to travel in chairs borne by Igorrotes, of whom they were in constant dread, for murder is one of the pastimes of these savages. In the flight from Bayombong her infant child was killed, and it was reported that her husband and their eldest son had been captured by the Americans. Under such conditions her mental anguish was extreme, for the Americans had been represented to her as bloodthirsty savages who would murder every armed Filipino that fell into their hands. Her capture, therefore, came as a benignant relief, bringing news of the safety of her husband and son and daily evidences of the extraordinary kindness and humanity of her captors.

The natives everywhere had been taught to believe that the Americans would treat them worse than the Spaniards had done, and the universal kindness of the soldiers to the women and children was a revelation to them. The Americans were really more

courteous and considerate of their wants than the men of their own race, so that it was a comfort and a pleasure to fall into the hands of these fierce foreign barbarians who had such big hearts and courtly manners. An army officer who saw a great deal of hard service in the interior of Luzon, describes how the women and children would come to the soldiers loaded down with peace offerings, and the surprise that would light up their dusky faces when they learned that they were neither to be killed nor robbed, but that the Americans had plenty of money and were willing to pay good prices for whatever they had to sell. "In the interior of this island," writes the officer, "the hitherto deserted and half-burned villages are filling up with the women and children as they came out from their late hiding places. Curious is the attitude of these wretched remnants of families toward our men as scouting parties work their way in and through the little groups of half-destroyed nipa huts. They come to the roadside with trays of native wicker-work laden with the delicious wild cherries, as large as our plums; or with mangoes and slices of the curious species of bread-fruit of the island—all in neat cornucopias of the clean green banana leaf. Others carry huge joints of bamboo filled with water. Not long since a little group of women and children came into our lines from the front, and one of the little girls was doing her share of 'toting,' as our darkies say. A little pig had been bound round with small bamboo rods and cord until his wriggles had been restrained, and this queer bundle was the child's burden. The pig's small eyes were dancing, but all went well until we laughed loudly at the ridiculous sight. Then the little start of surprise caused by our shouts upset the balance of the little maiden and down dropped the pig, but no end-rush for Yale ever dropped more quickly or surely on pigskin than did that mite of a girl. Brown, bare arms and legs enfolded her treasure, and, lifting it again, she balanced it carefully on the little black head, and flashing a look of mingled reproach and triumph upon us, pattered after her elders down the dusty trail."



A FILIPINO CIRCUS.
Consisting principally of trapeze and sleight-of-hand performances, which are greatly enjoyed by the natives.

If no misrepresentations had been made to these people by their leaders, and our own



SCENE IN A COUNTRY VILLAGE, ISLAND OF LUZON.
The Mestizo bride and groom on the left availed themselves of the opportunity to have their pictures extensively circulated over the world; and the bride is handsome enough to justify this touch of feminine vanity.

public men had acted with a proper sense of justice and diplomatic wisdom at the beginning, there would have been no war with the Filipinos; but there were sinister influences on both sides interested in precipitating a conflict, and it came as a natural result of prearranged circumstances. Admiral Dewey understood the situation perfectly when he cabled to Washington that the need of the hour was statesmen. The masses of the natives themselves desired no war, and took but little interest in its progress.

Again we quote from the officer who writes so entertainingly:

"In the city the natives seem utterly indifferent to the progress of the war. Occasionally the Filipino driver of your quilez will smile in curious fashion as the sound of firing at the front breaks on his ears, and, turning from belaboring the diminutive beast that draws the vehicle, say: 'Americano mucho boom-boom, Filipino mucho vamos.'

"It is when she goes a-marketing that the native woman is seen in her most attractive role. She carries her market-basket, a shallow tray, on her head; her hands are thus left free to pull over the heaps of tomatoes, mangoes, pomegranates, shrimps or freshly-caught fish; or to light a new cigar or cigarette—an acquirement possessed by all, from the old, shriveled dame, to the tiny girl of six or eight. Her purchases concluded, the tray is again balanced on the head; perhaps her picaninny has come with her; if so, he is caught up and placed astride her hip, and, with cigar smoke curling upward in clouds, she passes out into the street, the crown of scarlet, green and silver, of fruit, leaf and scale, glowing and flashing in the dazzling tropical sunlight—the whole a bit of color not surpassed by flower-girl of Naples or the smiling, graceful, wreath-crowned maidens whom we saw in the cinnamon gardens of Ceylon.

"It is along the Pasig River as it flows with sullen dirtiness between the stone walls that form the landing-wharves, that many of the domestic habits are to be seen. For a distance of many blocks the women throng to the river's edge with the family washing. There on the stone landing-steps they stoop, half immersing themselves as they do, to rub and dip the soiled garments, occasionally placing them on the stone to knead or strike with wooden paddles. From over the side of river steamer or coasting schooner pour the waste and deck-washings to add their foulness to the clouded water. When the heat of the day it at hand, men drive panting cariboas down the flights of steps, and through the chattering groups the beasts plunge for that soaking so absolutely essential to their lives. Along the bank little boys in scanty clothing fish industriously with dip-nets for the tiny minnows that swarm below. 'Coscos' with freight, or an empty banca or passenger skiff, tie up while their crews strip and take a plunge. Back on the levee the sweating Chinese coolies tug and carry bags of rice, mats of sugar, great wicker-baskets of fowls or cocoanuts, or trot off with boxes and bales of quartermaster supplies. The seething, teeming life of the East is grotesquely mingled with the brisk business manner of the khaki-clad employes of the great power of the Occident that has, with mighty hand, seized this land—to itself? No, but temporarily. Already our eyes look on these strange scenes without feelings of surprise or wonderment, so great is the power of accommodation in the American people.

"Always the American learns the other man's speech and takes the best of the other man's ways. Too often he takes the worst, but not many of us have as yet taken *beno*, that native drink, with which, in comparison, brandy, absinthe or Mexican mescal is but as milk from Missouri meadows. Some of the men have, with the spirit of true scientists, attempted beno; but, as one investigator remarked, 'the people of the East are sleepy-eyed and slow, but when their native drink moveth itself aright, flying machines are sorely handicapped for a short dash.' It is deadly for the white man, and even the native Moroman under its influence will forget to shave his eyebrows when he starts amuck, and a shaved eyebrow is, as every one will tell you, the finest and best anting-anting to be found in all these islands of the Eastern seas."



ONE OF THE PRINCIPAL BUSINESS STREETS OF NEW MANILA.

As usual, the horrors of the war affect the women and children and helpless old men far more than they do the forces actively engaged in the field. A distinguished officer, writing from Manila, describes scenes that he witnessed during a recent scout, that will thrill with pity the heart of every sensitive American:

"A few days ago I was ordered to take out a patrol for the purpose of finding and destroying any supplies left by the Filipinos when they gave way to our advancing line. The road we followed was a poor one, winding around clumps of bamboo and up and down the ridges that marked successive lines of resistance. All this country is arranged in paddy fields, where rice is grown, and every slope is terraced, for the water must be held on the ground for rice. At the edge of each terrace is a bank of earth for that purpose, so that very little work is required to erect defenses, a



GROUP OF AMERICAN SOLDIERS JUST RETURNED FROM AN EXPEDITION INTO CENTRAL LUZON.

few shovelfuls of earth strengthening sufficiently almost any of the banks already constructed.

"Soon we found results of the morning's work—horrible-looking corpses of Filipinos, already swollen and distorted by the heat of the tropical sun. They lay in ghastly attitudes, with their death-wounds either exposed or marked by blood spots on their white clothing. It was difficult to realize that only this morning those same objects now lying there were living human beings, while now man and beast turn aside involuntarily and shun them. Possibly that spot of smoldering bamboo marked the only home this one ever had, and its destruction was almost as quick to follow the match as was his poor soul's flight from the bullet. And this other hideous thing, still roasting and sputtering in the embers, had, perhaps, crawled into his hut only to perish with it and leave no trace on earth of his life or its accomplishment.

"Have you ever seen anything of this sort? Well, God forbid that you ever shall! It is our business, I suppose; it is what we are paid for, but I hope nobody thinks we take pleasure in it, or imagines we can get satisfaction out of death and destruction.

"Along the road had been here and there little groups of nipa huts. They are built of bamboo and are as light and airy as they look, with the floor usually about four feet from the ground and a bamboo ladder leading to the door. The floors are of bamboo, with cracks between the strips. The walls are built in the same way, but the bamboo strips are set close or else thatched, in order to keep out the rain. Sliding windows in the more pretentious structures are replaced in poorer ones by thatched shutters, hinged at the top and propped open for light and air. The roof of thatch, made from palm leaves, is close and compact and steep enough to be quite waterproof. Many, indeed most, of the huts had been burnt either by the insurgents when they retreated or by our men advancing, and dense clouds of rising smoke marked the lines of advance of our troops. In those left standing were evidences of hasty flight—partially cooked meals of rice, and occasionally a little meat, with now and then some puny tomatoes and bunches of bananas. The furniture was of the simplest, consisting usually of a few mats and some bamboo chairs, with an old chest or two filled with rags. But in every house was a crucifix or else a picture of the Virgin, and many houses contained several such pieces as the only decoration of their walls. Occasionally a mewing cat ran frightened from room to room, the sole remaining member of the family. Lean and hungry curs barked in groups of three or four as we neared them, and



INTERIOR OF FILIPINO BREASTWORKS CAPTURED BY OUR SOLDIERS.

then scurried off, howling, into the bamboo thickets nearby. There were everywhere, in profusion, earthenware jars and dishes and ladles made of cocoanut shells with wooden handles.

"In a few huts were still some women, with now and then an old man coughing with consumption. Perhaps the cough was partially affected, for these old fellows cannot be trusted, so each one had to open his meager clothing to show he had no weapons. Every house was rigorously searched until we came to one where on the floor lay a child of six or seven with the small-pox, and that house was hastily left.

"But it was growing late, and, as we were a mile and a half from our pickets, it was necessary to return to camp. Going down the street we met an old man and woman returning to their home from some place of hiding. As we stopped them to search their clothing and bundles, we must have frightened the poor old things terribly, for while he worked hard at his cough she jabbered and cried and apparently begged, expecting I know not what fate at our hands. When I told them they might go, the poor old creature dropped on her knees beside the road and cried and bowed her head to the ground to me again and again, and I came away, leaving her there in the desolation of howling dogs and deserted huts, hoping she might find her own shelter still standing.

"On the road back the same scenes were passed, but the light had faded. Here and there smoldering bamboo glowed and flickered where humble but happy homes had stood that morning, and another page had been turned on the old and dreadful story of war."



GENERAL GARCIA.

A prominent officer of the army of the Philippine Republic.

By the side of the foregoing picture let us place this one, selected from a letter written recently from Manila by the distinguished correspondent, Mr. Frank G. Carpenter:

"We hear in America much about the dirt and savagery of the people of Manila. So far, I have seen none of it. The people are far more cleanly than the Chinese. Even the poorest of them wear clean clothes and the most of the costumes are white. In many respects the Filipinos are like the Japanese, or rather more like the Burmese, both of whom are noted for their cleanliness and frequent bathing. Among the women on the streets you see many who wear their hair down their backs to their waists. My guide, 'Thomas-a-Becket'—he says his name is Becket—tells me this is because they are fresh from the bath and that they go about so to let their hair dry. He says there are swimming baths for women in the city and that he himself takes a plunge in the canal near his home every morning.

"As to savageness, the people seem to me more civilized than any of the Malay races I have yet seen. They are far more good-natured and friendly than the natives of the Straits Settlements. They appear to be fond of one another, and I see men and boys going along with hands joined. The women go in pairs, as a rule, and all laugh and chat as they move along together. There is no scowling at the foreigner, as in China, and if they really hate the Americans they do not show it in their faces."

The Filipino women are very industrious, and labor with the men in nearly all their avocations. The soldiers quartered at San Fernando, Luzon, were supplied with bamboo cots of native manufacture, and, these being let out by contract, whole families engaged in the work and labored assiduously until it was completed. A soldier stationed at that place describes how it was done, in the following interesting style:

"All the posts of the main guard are supplied with cots of bamboo, made by the native workmen. One contract alone called for 1,000, to be supplied in five days. We were a busy community while that contract was being filled. Everywhere was to be seen the half-clad workmen, working only with primitive chisels and even more primitive saws and 'bolos.' In America a bolo would be called an exaggerated butcher-knife. They began early and worked late. Worked in the rain or worked in the broiling sun that at intervals streamed down through the broken rain clouds. Ate where they worked and slept where they ate. Their women carried great bamboo poles from the thickets to the roadside; brought fire-pots and kettles of earthenware from their miserable huts and cooked great bowls of rice, with handfuls of tiny minnows, caught in the nearby stream by the small fry of the family; or, a cot completed, Mrs. Macabebe lifted it, and, balancing it on her head, tucked up her scanty skirts and splashed down the muddy street to the quartermaster's store-yard—and the contractor, not the workman, was credited with fifty cents. One cot was a day's work for a whole family, and it is to be supposed that the contractor made a bit out of the transaction. The Philippine Islands, it will be understood, are not the place for an American carpenter, unless he can quickly learn to live on rice, shrimps, mangoes and other fruits, never wear shoes and withal work sixteen hours a day. There will be no one hour's lay-off for dinner, with a long, quiet smoke in the shade while waiting for the 1:00 o'clock whistle to blow; but he will need to smoke as he works, and need also to eat hastily with fingers,



VIEW OF MALOLOS.

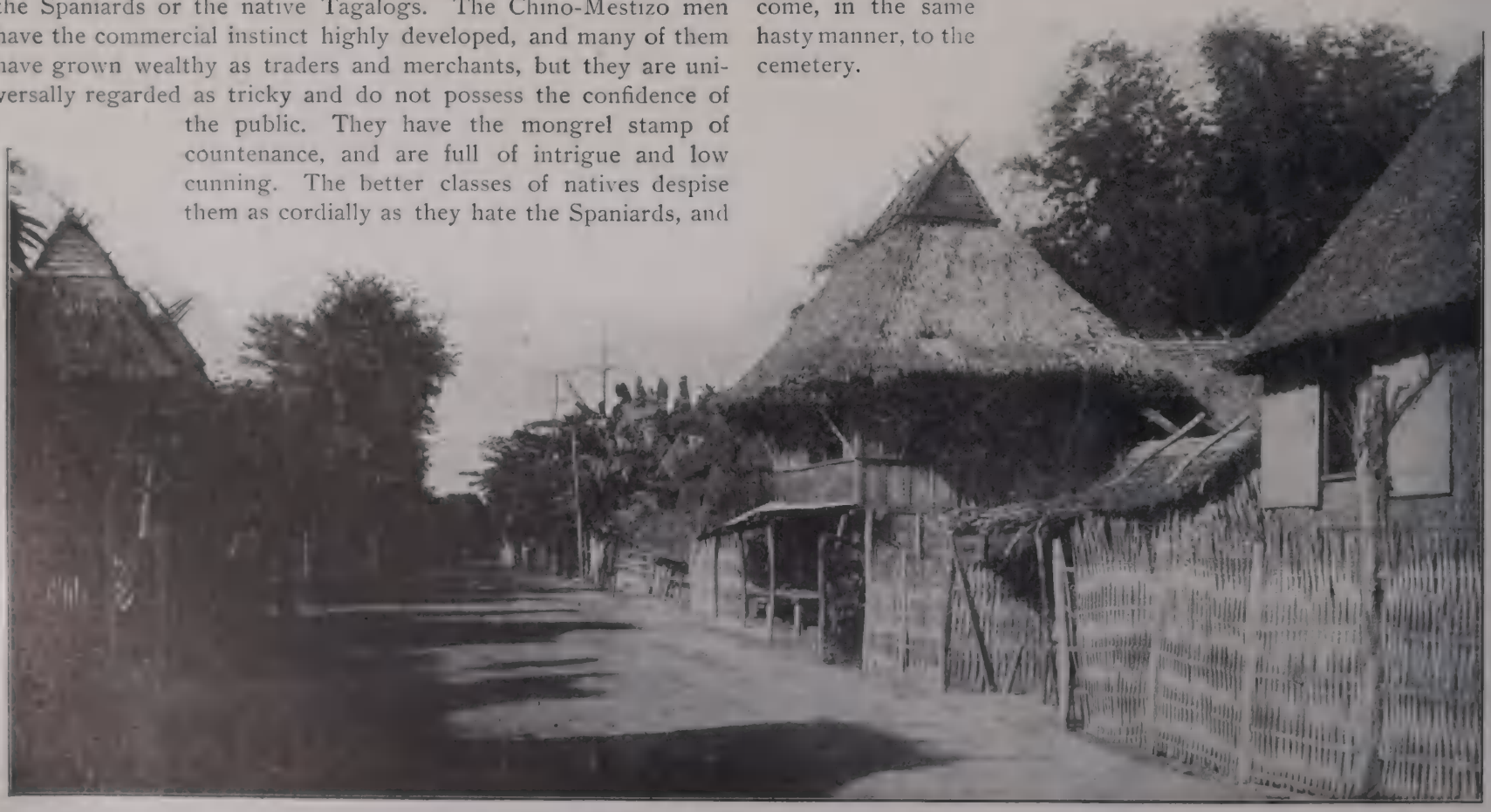
This place is located on the railroad about twenty miles north of Manila, and was the first capital of the Republic of the Philippines.

squatting with his family around one great bowl, while his wife sharpens anew, on brick or stone, the family butcher-knife for further labors—certainly the above is the way that he would find his competitors living and working in these islands of the Eastern seas."

Social distinction is so much a part of woman's life that we find even these poor people divided into castes and classes, each associating with its own kind and entirely distinct from the others. The Mestizos, for instance, whose fathers are Spaniards, move in the best circles of society, and are honored and respected by all. But the Mestizos who have Chinese fathers, even though they be wealthy, are regarded with aversion, and are compelled by force of circumstances to associate with their father's people. The women of this class have the Chinese cast of countenance, and usually adopt the dress and customs of that race. They are unattractive in person and manner, and possess no social standing whatever outside of their own class. They receive no recognition either from the Spaniards or the native Tagalogs. The Chino-Mestizo men have the commercial instinct highly developed, and many of them have grown wealthy as traders and merchants, but they are universally regarded as tricky and do not possess the confidence of the public. They have the mongrel stamp of countenance, and are full of intrigue and low cunning. The better classes of natives despise them as cordially as they hate the Spaniards, and the fact that they almost universally sided with Aguinaldo and his party explains why the educated Filipinos in Manila and other cities were generally favorable to the Americans.

The laboring classes of both sexes work hard and live poorly. Their dwellings—if the wretched bamboo huts covered with nipa thatch can be so called—consist usually of one poorly furnished room, in which the entire family lives, eats and sleeps. The drainage around these huts is bad, and pools of stagnant water collect under them, causing great mortality among the natives. As in all the Spanish colonies, death does not seem to be seriously regarded. A native funeral among the poor is thus described by one of our soldiers:

"Another peculiarity is their funerals. Two men come swinging along in a trot, bearing the corpse in a piece of matting, slung to a pole carried on their shoulders. There is a quick ringing of bells, quiet for a few minutes when they enter the church, and, presently, out they come, in the same hasty manner, to the cemetery.



A FILIPINO VILLAGE IN CENTRAL LUZON.

"I have seen two bearers shifting their load from one shoulder to another, while the 'padre,' sitting in a chair by the side of a second corpse, devoted his time equally to fanning himself and saying prayers in the mechanical manner of a woman weaving a mat. I have looked many a time for a mourner, but always unsuccessfully."

With the better classes, however, the funeral ceremonies are more elaborate, and there is perhaps not a more unique street scene to be observed anywhere than a native funeral. The hearse is an ordinary wagon drawn by white horses. The driver plays his part well, so that one not accustomed to such scenes would take him for the chief mourner. He sits aloft in sorrowful dignity, clad in black, with a high beaver hat, and is a most melancholy-looking person. The hearse is usually preceded by a brass band, playing lively airs, for these people do not recognize the propriety of suiting their music to the occasion. They are just as apt to play "Johnny, Get Your Gun," or "There'll Be a Hot Time in the Old Town To-night," at a funeral, as anything of a solemn or religious character. If the deceased was a person of influence, or the family is able to bear the expense, long lines of hired carriages follow the hearse, filled with friends and mourners. This is one of the bad customs they have borrowed from civilized nations. Owing to the heat of the climate, funerals usually take place on the day of the death. Bodies of the well-to-do are deposited in vaults either within the church or connected with it, where they remain as long as the relatives continue to pay the rent, after which the bones are thrown into the common boneyard. Every town or village in Spanish countries has one of these hideous receptacles, which are a fruitful source of pestilence and disease. One of the first acts of the Americans has been in every instance to cover up the boneyards and require all bodies to be properly buried or placed in permanent sealed vaults; but so strong are the prejudices of the people that this requirement sometimes had to be enforced by an armed guard, as represented in one or more of our illustrations.

Quite naturally, marriage ceremonies are more interesting than those relating to funerals. The natives marry early, brides frequently being not more than eleven or twelve years of age; and among some of the wild tribes engagements are made before birth, dependent, of course, upon the sex of the expected child. The customs we are now describing, however, relate to the Tagalogs and Visayans; and we follow the accounts given by Señor Lala, who is well qualified as an authority on this subject, being himself a high-caste Tagalog:

"The marriage is always arranged by the parents of the two young persons, who go through an established etiquette of advance and refusal before the dowery terms are agreed to, just as they do in their business transactions and the purchase and sale of goods. If the parents of the young man are poor and he can offer no dowery, he often enters the household of his intended on probation, as Jacob did to win Rachael.

"The wedding feast is given by the father of the groom, who also furnishes the dowery for the bride. The young married couple then live with the parents of one of the parties. The wife remains mistress of her own property, and the husband can in no event inherit it. The children often add the surname of the mother to that of the father, thus making the woman of greater prominence.

"A marriage feast is entered into with pomp and ceremony. It is a not unimportant occasion for the priest also, who usually sets the day, and expects a large fee—dependent upon the wealth of the contracting parties. The evening before the ceremony, both bride and groom go to confession. About five o'clock the following morning they leave the house of the bride.



WHARF AND BAY AT MANILA.

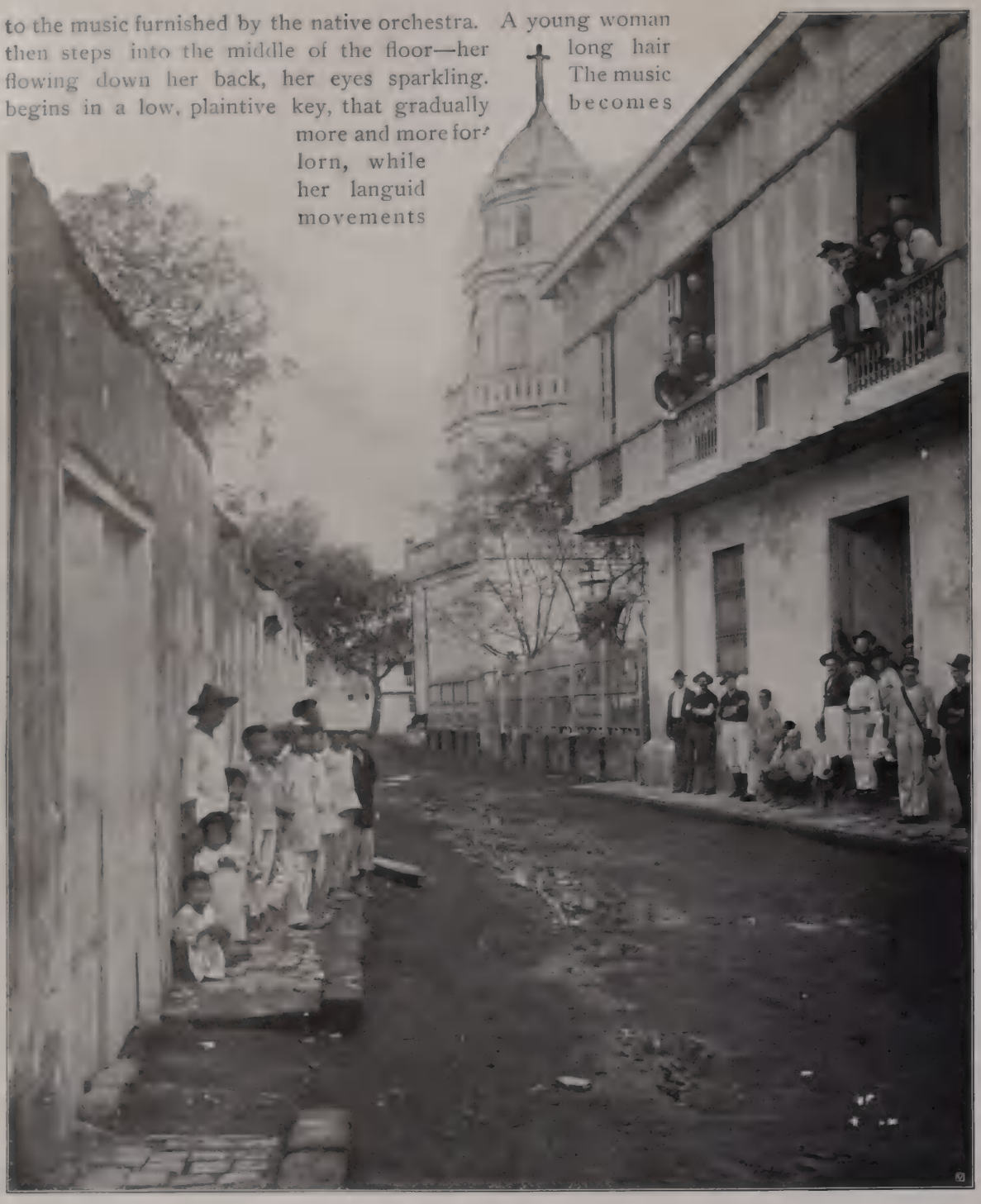
This photograph affords a good idea of the busy scene in the shipping quarters at Manila since that place became the headquarters for American operations in the Philippine Islands.

joined by a long procession of relatives. After mass has been said, the bride and groom stand before the priest, who places over their shoulders a thick mantle, which is to typify the bodily union. He then recites his formula and asks the usual questions. To these both respond in the same low voice characteristic of such replies the world over. As the wedded pair are leaving the church, a bowl of coin is passed to them. The new husband stops, takes a handful and gives it to his wife, who receives it and returns it to the bowl. This is a token that he gives to her his worldly goods. All then solemnly return to the paternal residence, where, meanwhile, a banquet has been prepared.

"This feast is called Catapusan, which means a gathering of friends. All the notables of the village, as well as all the relatives on both sides, are invited to it. The table is loaded with the good things of the season. Light liquors, chocolate and sweetmeats are then offered to the guests, with betel nuts and cigars and cigarettes.

"The dancing now begins. A youth and a maiden stand facing each other, both singing a sentimental song. Then follows a musical dialogue, while both dance round each other, keeping step

to the music furnished by the native orchestra. A young woman then steps into the middle of the floor—her long hair flowing down her back, her eyes sparkling. The music begins in a low, plaintive key, that gradually becomes more and more forlorn, while her languid movements express various degrees of sorrow. Gradually the strains flow into a livelier measure, and she becomes more and more animated, until at last she sinks down in a whirl of delirious passion. Then, again, a girl dances with a glass of water on her head; or some other form of entertainment is given. After the dancing, the men and women retire to their respective quarters, and the ceremony is over."



STREET OF SAN PEDRO, CAVITE.
Showing barracks of American soldiers on the right, and native family and residence on the left.

A native wedding at Isidro, Luzon, is thus described by an army officer, for the entertainment of our readers:

"The adjutant general of the brigade had pushed a heap of papers to one side and sat thinking over the rumor that Russia and the United States were about to engage in war, and wondering if he would be lucky enough to receive an appointment of Major 'Mex,' as the volunteer staff commissions are called. It was a sizzling hot day. Without the wide-opened windows a fair substitute for a mocking-bird sang a dozen strains and then seemingly collapsed, his song being dried up by the fierce heat. An orderly came briskly into the sun-flooded office and said, 'There's a native wishes to see the Adjutant General, sir!' And thus it happened that we were all surprised and much gratified two days since, to receive an invitation to attend the wedding of the one apothecary of this place and Señorita Gonzales. The hour for the ceremony was announced as 5:00 o'clock in the morning, in accordance with the custom of the church.

"Three of us turned out at 4:30 the next morning, but this is the land of 'manana' and it was an hour later before the candle gleams began to stream through the crevices in the rickety church, and groups of spectators began to patter toward us along the dusty street. The men were for the most part in freshly-laundried suits of white, and the women's garments ranged in color from the somber black of formal church-going dresses to the gayest of pinks and purples. But the church rule of veiled heads for women when in a sacred edifice was overlooked by none of the gathering crowd of slender brown señoritas or more portly and darker señoras.

"With the foremost guests came the native orchestra, of violins, 'cello and horn, with the leader in flowing shirt and trousers of a daring check. He was a true Filipino, for he was barefooted, save for a pair of dusty heelless slippers, and he scorned a hat.



FORTIFICATIONS AT SAN ROQUE, BUILT BY THE FILIPINOS.

"The church opened, most of the waiting groups followed the orchestra within, that they, like the spectators of any other nationality, might secure advantageous places, each pausing, as good Catholic Church people should, to sign their foreheads with holy water dipped from the two great sea-shells that served as fonts. The groom, however, waited with us for his bride. When she had arrived, in the only quilez that the town affords, accompanied by three of her female relatives, he tossed aside his third cigarette of the morning and met her at the church door. She was in gorgeous attire. A skirt of heavy brocaded silk of brightest pink, the color not less pronounced than was the cabbage-leaf pattern; a bodice of embroidered pina cloth, the rosebuds thereon rivaling in bursting flashes of color the startling pinkiness of the skirt; these, with as daintily an arranged veil as any bride ever wore, and held in place by a tiny wreath of orange blossoms, gave her all of the blushing effect of pink on white, so desired since brides have been, and denied her so sadly by her natural coloring.

"Now there was no delay. The orchestra plunged gallantly into a really dreamy waltz. The groom offered his hand to the trim little figure in pink, and friends and aliens followed the little party to the center of the church, where the padre stood, with into his pocket with much ostentation. There had been many murmurs of wonderment from the crowd of kneeling witnesses, at the sight of so much wealth, and I have no doubt that the double object of the gold had been accomplished.

"The ceremony was conducted partly in the Spanish language and partly in that of the church, or Latin. Both were strange tongues to the girl, for I later heard her say to one of our party that she did not understand Spanish.

"For the conclusion, the party now moved to the foot of the brilliantly illuminated altar. Chairs had been provided for the family, and we were included in that chosen circle. The orchestra now beat its way into a sweet, songlike strain. It was not the beautiful, 'The Voice that Breathed O'er Eden,' but it was a satisfying, thrilling native air, that carried much of home-thoughts in its liquid notes of violins and softer 'cello to the ears of that little group of strangers there present.

"But now the swarthy padre is leaving the altar and the newly-wedded apothecary leaves his emotionless bride to hasten to extend to us an invitation to the wedding breakfast. When we arrived at the home of the bride we found the feast prepared, and, after all the ladies had breakfasted in one large, chattering crowd,



A NATIVE FARM-HOUSE, INTERIOR OF THE ISLAND OF LUZON.

This is one of the better class of country houses, being well built of bamboo and thatch and containing a number of rooms. None of the houses have chimneys, as fire is not needed in that country except for domestic purposes.

accompanying acolytes, to receive them. The fanlike train of silk swept slowly over the dusty floor of brick and came to a halt at the edge of a rug of crude red, whose color swore violently at the Chinese pink above it. There was no variation from the ceremonies of the Catholic Church, but there was one ludicrous piece of forgetfulness on the part of the bridegroom. He had forgotten to put aside his hat before he met his bride, and it was necessary for him to interrupt the ceremony long enough to call to one of the numerous ragged and barefooted boys that stood open-mouthed near the wedding party, to relieve the now embarrassed gentleman of that article. And when came the ceremony of the giving of estate to the bride we saw the need that there was for the man's two hands. For the best man had provided most generously for that part. A handful of our twenty-dollar gold pieces, representing the best in money procurable, had to be passed from bridegroom to priest and then to the señorita and back again to the future man of family, as the token of the giving of endowment and sharing of worldly possessions. When this symbolism had ended, the ever-efficient man of affairs of the occasion, or sexton, quickly returned the shining coins to their obliging owner, and he dropped them the men were seated and had served to them delicious native chocolate and little cakes, with accompanying cigarettes.

"As we had now spent the time until our messes were awaiting our return for our breakfasts, we made our adieu in our best Spanish and were thus spared the sight of the seizure of one of the guests as an insurgent captain. It was all done very quietly and without roughness; and later, when the happy apothecary and the new señora drove away for Manila in the quilez, there was one guest missing from the throng that waved good-byes from the high balcony just opposite the guard-house. It was unfortunate, but we needed that one guest, and we had been sufficiently considerate to allow him to attend his former sweetheart's wedding. That all came out in the little talk that the provost marshal had with the crestfallen captain later in the day. It was all very touching. Was it not? But that is the way things go sometimes. The girl and happiness for one; the guard-house and hopelessness for another. The little spray of orange blossoms pinned to the captain's coat was sadly wilted, but not more so than the captain himself as he stood holding to the iron bars of the window of his cell and watched the breaking up of her wedding party."



FILIPINO PRISONERS OF WAR CAPTURED NEAR SAN ROQUE.

When at rest these people rarely stand or sit down, but, on the contrary, squat like animals, this peculiarity being one of the indications of their low state of civilization. The whole nation is not worth the life of one American soldier.

Many of the country villages are ideal places of residence, and here the simple-minded people live, happy and contented. Their wants are but few and are easily satisfied. If a newly-wedded couple desire to set up housekeeping for themselves, it is only a matter of two or three days' work to erect a bamboo cottage, and the bride herself easily manufactures the few articles of furniture that are needed. The bed consists simply of a fine mat, and one narrow and one long pillow, composed usually of native cotton. No sheets, blankets or coverlets are required, and both men and women sleep in their stockings and pajamas. Mosquito nets, however, are a necessity, as no one can sleep in these islands without protection from these pests.

As the family grows the dimensions of the house are increased, until, in some instances, country houses reach the proportions of barns; but they rarely have more than one room, as the dress and customs of the people dispense with the necessity of privacy. If a bath is desired, the family goes to the nearest brook or river, and makes a frolic of the occasion. Nearly all the houses are built a few feet above the ground, to afford ventilation, and as a means of protection against serpents and insects, which are numerous. Very few houses are more than one story high, except in the cities, or, if they reach the elevation of two stories, the first either remains uninhabited or is occupied as a coach-house or sleeping quarters for servants. In the cities the lower story is usually of stone or brick, and the upper of wood, with sliding windows of opaque sea-shells. It is very rare, however, to see a country or village house with windows of any kind. They are supplied simply with openings for light and ventilation, and these are closed at night, or when it rains, with shutters made of thatch, like the walls of the house.

A more contented people than the Filipinos probably does not exist. Possessing but few wants, and naturally averse to exertion except when absolutely necessary, they accept the dispensations of Providence as they come and are satisfied with their lot.



COSSACK OUTPOST NEAR SAN ROQUE.

San Roque is located on Cavite Point, about a mile from that place, and is connected with Cavite by a causeway. It is about fourteen miles south of Manila.

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A COUNTRY ROAD IN THE PHILIPPINES.

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WILD RACES OF THE PHILIPPINE ISLANDS.

Chapter XXVIII.

THE wild or uncivilized races consist chiefly of the Aetas, or Negritos, a mountain tribe to be found here and there over the whole group of islands; the Gaddanes, Itavis, Igorrotes, half-caste Igorrote-Chinese, Tinguianes, Macabebes, and others in Luzon and the northern islands, and the Moros, or Mussulmans, Tagbanus and others of the South.

The first of these tribes, known generally as Negritos, are found in the mountains of nearly every peopled island of the archipelago, and are supposed to be the original inhabitants. They are small and very dark, many of them being as black as African negroes. Some writers conjecture that they came originally from Africa, but this is improbable. They do not seem to have any African blood in their veins. Their general appearance is more like that of the Alfoor Papuans of New Guinea.



MESS OF THE CALIFORNIA HEAVY ARTILLERY, BATTERY D.

This photograph shows the quarters of the battery while encamped at Cavite. It is one of the Government war photographs furnished for special reproduction in this work.

Their hair is curly and matted like Astrakhan fur, their foreheads are low and protruding, lips thick, noses broad and flat, and features generally forbidding. For dress the men wear a simple breech-cloth, fastened around the waist like a girdle. Some of their chiefs are likewise seen wearing high silk hats and carrying canes, which they received from the Spaniards as marks of distinction. The women cover their bodies from the waist to the knees, and usually have strings of beads or other bright gew-gaws around their necks or in their ears. There is something picturesque in the appearance of a well-formed, healthy Negrito damsel, with her jet-black, piercing eyes and her hair done up in a perfect ball of close curls. The men are small of stature, and some of them are hale and swarthy in appearance, but many present a sickly and emaciated aspect, due to their mode of life and indolent inactivity. The women fade early, and a Negrito matron past thirty is one of the least attractive specimens of humanity. They are a spiritless and cowardly race, and would not deliberately face white men with warlike intentions in anything like equal numbers, although they might spend a quiverful of poisoned arrows from behind a tree at a retreating foe.

The Negrito, when on an expedition, either of war or plunder, carries a bamboo lance, a palm-wood bow and a supply of poisoned arrows. He is light-footed and runs with great speed after the deer, or climbs the tallest tree like a monkey, which he greatly resembles when performing this act. They live in groups, or villages, like all wild races, each village consisting usually of from fifty to sixty persons; and they move frequently from place to place in quest of new fields for game or fishing. Their religion is a rude form of spirit-worship, which seems to be the inherent faith of all races that are close to nature. Anything which for the time being, in their imagination, has a supernatural appearance is deified. It is related that when the railroad was first constructed from Manila to Dagugan, the Negritos appeared in large numbers along the tracks, which they regarded with superstitious awe. When the trial trip of the first locomotive took place, and the iron horse came snorting and puffing down the tracks, they fell on their knees in abject terror, worshiping the strange monster as a new and frightful deity. They have a profound respect for old age, and for their dead. The latter, in fact, is characteristic of all the tribes of the islands. The Tagalogs formerly exposed their dead while passing through the streets or along the roads on the way to church, until the Spaniards were compelled to put a stop to the custom by severe measures.

The Negritos are of very low intellect, and although some of them have been reared from infancy by civilized families, the results

[In the preparation of this chapter we have followed the writings of such standard authors as Foreman, Lala, Worcester, Alfred Russell Wallace, and others of equally high reputation; adding to what they have written many hitherto unpublished facts from our own correspondents and from distinguished officers and intelligent soldiers in the Philippines. On account of the remarkable character of many of the statements, we have been careful to use nothing that was not first fully substantiated.—EDITOR.]



YOUNG GIRL OF THE VISAYAN TRIBE, ISLAND OF PANAY.

These people are Christians, and stand next in civilization to the Tagalogs. Both tribes have Malay features and belong to that race.

were not satisfactory. Even when more or less domesticated, they cannot be trusted to do anything requiring an exercise of judgment. At times the Negrito's mind seems to wander from all social order, and he is apparently subject to an overwhelming eagerness to return to his native haunts and primitive customs.

For a long time they were sole masters of Luzon Island, where they levied toll on the Malays, Tagalogs and Chinese, until these races increased so that the Negritos were compelled to retire to the mountainous and lake regions; and since the arrival of the Spaniards the terror inspired by the white man has confined them permanently to these inaccessible localities, where they appear to be decreasing in numbers. In primitive times, when there was default in the payment of taxes which they had levied on the invading Malays, it was their custom to swoop down from their fastnesses and carry off the heads of the delinquents as a warning to others; but they have long since ceased operations of such daring character. They now live principally on fish, roots and mountain rice, supplemented by the spoils of occasional raids on the herds and fields of the low-country tribes. Many of the Negritos have also become partly domesticated, and these work as servants in the families of the Spaniards, Tagalogs and Visayans.

The husbandry of the Negritos is of the most primitive character. They never make any attempt to clear the land, but merely scratch the surface of the earth with their primitive stick plows, throw in the seed and let the result take care of itself.

Their domestic customs, as might be supposed, are curious and interesting. Foreman thus describes a marriage ceremony which he witnessed some years ago, while traveling through their country:

"Being in the Bataan Province some years ago, I accepted the invitation of the son of a lieutenant-colonel to ride across the mountain range to the opposite coast. On our way we approached a Negrito *Real*, and hearing strange noises and extraordinary calls, we stopped to consult as to the prudence of riding up to the settlement, for no one knew what was going on.



AMONG THE NEGRITOS OF LUZON.

The photograph represents a wild Negrito, and also a family of mixed-bloods who have accepted Christianity and become partly civilized. There are but few of the latter, however, in this tribe, as they cling tenaciously to their old customs.

"We decided to go, and were fortunate enough to be present at a wedding. The young bride, who might have been about thirteen years of age, was being pursued by her future spouse as she pretended to run away, and it need hardly be said that he succeeded in bringing her in by feigned force. She struggled, and again got away, and a second time she was caught. Then an old man with gray hair came forward and dragged the young man up a bamboo ladder. An old woman grasped the bride, and both followed the bridegroom. The aged sire then gave them a ducking with a cocoanut shell full of water, and they all descended. The happy pair knelt down, and the elder having placed their heads together, they were man and wife. We endeavored to find out



GEN. PIO DEL PILAR AND HIS BODYGUARD.

These men were armed with Mauser rifles, were well officered and thoroughly drilled, and had the reputation of being the best soldiers in the Filipino army. Gen. Del Pilar comes from an old, wealthy and influential family in the island of Luzon.



RAILROAD BRIDGE NEAR BULACAN, BLOWN UP BY THE FILIPINOS.

which hut was allotted to the newly-married couple, but were given to understand that until the sun had reappeared five times they would spend their honeymoon in the mountains.

"After the ceremony was concluded, several men present began to make their usual mountain call. In the lowlands, the same peculiar cry serves to bring home straggling domestic animals to their nocturnal resting-place."

There is a remnant of Negritos still living in Mariveles Mountain, on the west side of Manila Bay, near its mouth; but these people are rapidly disappearing from Luzon Island as a distinct tribe, and, with the exception of this remnant, they are confined to the interior sections. In the island of Negros and elsewhere to the south they are more numerous, and in the former, under Spanish rule, they became partly civilized and engaged quite extensively in agriculture. But they were cruelly treated by their white masters, who contrived to absorb the fruits of their industry by excessive taxation. Those who did not pay their taxes promptly were arrested and flogged in the most unmerciful manner with heavy rattans, the punishment frequently resulting in death or permanent injury. The Spaniards used an ingenious contrivance, composed of the *bejuco*, or jungle-rope rattan, for catching the delinquents. This growth is as tough and strong as a rope, and has a long stem of uniform diameter from the root to the tip. It increases in length, but gains nothing in thickness. It terminates in a crown of leaves, from among which protrude a number of long, flexible and very strong processes, slender as heavy twine and circled at intervals of an inch or two with recurved thorns, sharp and stout as darning needles. Bunches of these thorn-tipped rattans were fastened on a crossbar at the end of a long bamboo pole, and thrown forward like whips to catch and hold escaping taxpayers. The thorns would sink into the flesh and hold fast like a cluster of fish-hooks, and there was no escape, for the struggles of the victim served only to force the thorns deeper into his quivering flesh. Prof. Worcester thus describes the mode of using these instruments:

"The hunting down of unfortunates who were in debt to the government was a regular Sunday morning pastime at Dumaguete. A squad of *cuadrilleros* would go out, armed with the barbarous contrivances above described, surround the house of their man, and call on him to surrender. If he attempted to escape, one or more of the 'man-catchers' was flopped against him, and after that he had other things to think of.

"When the *cuadrilleros* returned with their morning's catch, there followed a scene which was not pleasant to look upon. Each captive was compelled to strip to the waist and lie down on a bench, where he was flogged in a most scientific manner. The stripes were inflicted with a rattan which cut the skin and brought blood with the first blow, and were laid on diagonally across the back, first from the right side, then from the left, thus forming a pleasing checker-board pattern.

"We were often forced to witness these cruel whippings during our stay. Some of the victims lay still and bore their torture in silence; others cried out, and threw themselves from the bench with every blow. If they made too much trouble in this way, they were tied in place. After the whipping they were shut into the jail beneath the *tribunal*, and kept there until relatives and friends paid their debts. If there was too much delay, another whipping followed. Men sometimes died from the effects of these beatings, and women were subjected to the same inhuman treatment as men."



WILLIAM W. GRAYSON, OF ST. LOUIS, MO.

The man who fired the first shot in the war with the Filipinos. He was a member of the 1st Nebraska Regiment at the time.



FORT MALATE, NEAR MANILA, SHOWING FORM OF SPANISH TRENCHES.

The Gaddanes, another wild race, occupy the extreme northwest portions of Luzon Island. They are wholly uncivilized and fierce in disposition. The Spaniards entertained so great a dread of their ferocity that they never made any attempt to subdue them. The Gaddanes have a fine physical bearing; wear long hair down to the shoulders, are of a very dark color, and live chiefly on roots, mountain rice, game, wild fruits and fish. They are regarded as the only really warlike and aggressive nomads of the North, and are universally dreaded. Head-hunting is one of their customs. Young men desiring to marry are expected to present the sires of their intended brides as many heads severed from the trunks of their enemies as they can overcome, as an evidence of their manliness and courage. It is considered impossible for a young Gaddane to find a bride until he has at least

one head to his credit. This practice prevails at the season of the year when the "fire-tree" is in bloom, a very unhealthy season for all enemies of the Gaddanes who happen to be within their reach at that particular time. The flowers of this tree are of a fiery red hue, and their appearance is the signal for this tribe to collect its trophies and celebrate certain religious and social rites. All travelers are warned not to remain in the country of the Gaddanes until the fire-tree blossoms. The arms of this tribe consist of long lances with trident prongs, and arrows carrying at the point two rows of teeth, made of flint or sea-shells. They are deadly weapons in the hands of those who know how to use them, and are employed by the Gaddanes in hunting and fishing, as well as in war.

There are a number of other head-hunting tribes on the islands, the principal of whom are the Altasanes and Apayaos.

Residing in the north of Luzon, near the country of the Gaddanes, and along the banks of the Cagayan River, is a tribe of domesticated natives called Ibanacs. Their skins are almost jet black, and they live principally by agriculture.

Their form, however, is not at all graceful. Like all the races of the Philippines, they are indolent to the greatest degree. Their huts are built beehive fashion, and they creep into them like quadrupeds. They cannot be persuaded to embrace the Western system of civilization. Adultery is little known, but if it occurs, the dowery is returned and the divorce is settled. Polygamy seems to be permitted, but little practiced. Murders are common, and if a member of one hut or family group is killed, that family avenges itself on one of the murderer's kinsmen, hence those who might have to "pay the piper" are interested in maintaining order. In the Province of La Isabela, the Negrito and Igorrote tribes keep a regular debit and credit account of heads.

Their aggressions on the coast settlers have been frequent for centuries past. From time to time they come down from their mountain retreat to steal cattle and effects belonging to the domesticated population. The first regular attempt to chastise them for these inroads, and afterward gain their submission, was in the time of Governor Arandia (1754-1759), when a plan was concerted



RAILROADING IN THE PHILIPPINES.
Tramway and cars built by the soldiers, and the motive power supplied by native ponies.

The Itavis inhabit the territory south of the Gaddanes, whom they resemble in appearance and mode of living, though they are by no means so fierce and warlike. Their occasional assaults on other tribes are attributed to a spirit of retaliation, rather than a desire for bloodshed. They wear their hair shorter than their northern neighbors, and their skin is not so dark.

The Igorrotes are a fine-looking race, and one of the most interesting on the islands. They are spread over the northern half of Luzon, and cultivate sugar cane, rice and sweet potatoes; but no efforts have yet been successful in inducing them to abandon their savage customs for civilization.

They wear their hair long. At the back it hangs down to the shoulders, whilst it is cut shorter in front, and is allowed to nearly cover the forehead like a long fringe. Some of them, settled in the districts of Lepanto and El Abra, have a little hair on the chin and upper lip. Their skin is of a dark copper tinge. They have flat noses, thick lips, high cheek-bones, and their broad shoulders and limbs seem to denote great strength.

to attack them simultaneously from all sides with 1,080 men. Their ranches and crops were laid waste, and many Igorrotes were taken prisoners, but the ultimate idea of securing their allegiance was abandoned as an impossibility.

In 1881 General Primo de Rivera, at the head of a large armed force, invaded their district with the view of reducing them to obedience, but it was all to no purpose, and the result of the expedition was apparently more disadvantageous than otherwise to the project of bringing this tribe under Spanish dominion and of opening up their country to trade and enlightened intercourse. The expeditionary forces were not sufficiently large, or in a condition to successfully carry on a war to be immediately followed up by a military system of government; on the other hand, the feeble efforts displayed to conquer them served only to demonstrate the impotence of the Europeans. This gave the tribes courage to defend their liberty, whilst the license indulged in by the white men at the expense of the mountaineers—and boasted of by many Spanish officers—had merely the effect of raising the veil from



AMERICAN BATTERY IN ACTION NEAR CAVITE.

their protestations of wishing to benefit the race they sought to subdue. The enterprise ignominiously failed; the costly undertaking was an inglorious and fruitless one, except to the General, who—being under royal favor since at Sagunta, in 1875, he "pronounced" for King Alphonso—secured for himself the title of Count of La Union.

Since this event, the Igorrotes have been less approachable to Europeans, whom they naturally regard with every feeling of distrust. Rightly or wrongly (if it can be a matter of opinion), they fail to see any manifestation of ultimate advantage to themselves in the arrival of a troop of armed strangers who demand from them food (even though it be on payment) and perturbate their most intimate family ties.

To roam at large in their mountain home is far more enjoyable to them than having to wear clothes; presenting themselves often, if not to habitually reside, in villages; having to pay taxes, for which they would get little return—not even the boon of good highroads—and acting as unsalaried tax collectors, with the chance of fine, punishment and ruin if they did not succeed in bringing funds to the public treasury; and these were all the advantages of civilization that the Spaniards had to offer them.



FILIPINO BOYS AND CARABOA.

The caraboas, or water buffaloes, become very tame, and are used for riding as well as for draft animals. In this photograph the boys are bringing wild grass from the woods to the market at Manila.

As to Christianity, as taught by the priests, they were wholly unable to appreciate its mysteries. It would be as hard a task to convince them of what Catholicism deems indispensable for the salvation of the soul, as it would be to convert Americans to the teachings of Buddha; and many of the deeds of the Spanish officials were so contrary to the teachings of the religion they professed, that the Igorrotes were unable to reconcile the discrepancies. Foreman relates that, being in Tuguegarao, the capital of Cagayan Province, about sixty miles up the Rio Grande, he went to visit the prisons, where he saw many of the worst types of Igorrotes. He was told that a priest who had endeavored to teach them the precepts of Christianity, and had explained to them the marvelous life of Saint Augustine, was dismayed to hear an Igorrote exclaim that no colored man ever became a white man's saint. Nothing could convince him that an exception to the rule might be possible. Could experience have revealed to him the established fact—the remarkable anomaly—that the grossest forms of immorality were to be found in the trail of the highest order of the white man's civilization?

Specimens of the different tribes and races of these Islands were on view at the Philippine Exhibition, held in Madrid in 1887. Some of them consented to receive Christian baptism before returning home, but it was publicly stated that the Igorrotes were among those who positively refused to abandon their own belief.

Associated with the Igorrotes is a tribe of half-castes, called Igorrote-Chinese, who are supposed to be descendants of the followers of the pirate Li-Ma-Hong, who, when abandoned by their leader in 1574, fled to the mountains and allied themselves with the Igorrotes. Their intermarriage with this tribe has generated a species of people quite unique in character. Their customs are much the same as the pure Igorrotes, but with their fierceness is blended the cunning and astuteness of the Mongol, and while this intelligence may be often misapplied, it raises them above the pure natives. This Igorrote-Chinese race is so unique as to possess more than the average interest of wild peoples. It is without competition in its particular line, for there is not another similar tribe of people on the face of the globe.

Another singular race, called the Tinguianes, inhabit principally the district called El Abra, on the island of Luzon. They were nominally under the control of the Spaniards, who appointed their head men or chiefs petty governors of villages or ranches on the system that prevailed in other subdued districts. On becoming invested with the duties of office, it was the custom of the chief to take an oath in the following form: "May a pernicious wind touch me, may a flash of lightning kill me, and may the alligator catch me asleep, if I fail to fulfill my duty." There are no records of malfeasance in office among the Tinguianes, and if this rectitude of behavior is to be attributed to the peculiarity of the oath, it might be a stroke of wisdom to require a similar obligation from all office-holders; though it is believed by some that neither a stroke of lightning nor a wideawake alligator would prevent the average specimen of this tribe of gentry from stealing. Notwithstanding their obligation the head men were very independent in their manner of performing the duties of their office, presenting themselves only when they chose, to the nearest Spanish governor, who issued orders that were fulfilled only according to the traditional customs of the tribe. Thus, the head man, on his return to the ranch, delegated his powers to the council of elders, and according to their decision he acted as their executive. They preferred their own laws to those of the Spanish code, and were governed by them under all the conditions to which they would apply.

They punish adultery by a fine of thirty dollars and divorce, or, if the crime is mutual, the fine is remitted. When a man is brought to justice on an accusation which he denies, a handful of straw is burnt in his presence, after which he is required to hold up an earthenware pot and repeat the following asseveration: "May my belly be converted into a pot like this, if I have done the thing of which I am accused." If his periphery remains unchanged, he is declared innocent and allowed to go free; and it is a remarkable fact that in all their criminal records not a single Tinguiane has been adjudged guilty, though quite a number of their old men possess the peculiar requisite of guilt.

They are pagans, but have no temples. Their gods are hidden in the mountain cavities. Like many other religionists, they believe in the efficacy of prayer for the supply of their material wants. Hence, if there be too great an abundance of rain, or too little, or an epidemic disease rages, or there is any calamity affecting the community in general, the anitos (idols) are carried around and exhorted (like the saints of the Roman Catholic Church), whilst nature continues her uninterrupted course. The minister of anito is also appealed to when a child is to be named. The infant is carried into the woods, and the pagan priest pronounces the name, whilst he raises a bohie-knife over the new-born creature's head. On lowering the knife, he strikes at a tree. If the tree emits sap, the first name uttered stands good; if not, the ceremony is repeated, and each time the name is changed until the oozing sap denotes the will of the deity.



ENJOYING LIFE IN THE PHILIPPINES.

American soldiers generally contrive to have a good time, regardless of their surroundings, and those represented in this photograph are no exception to the rule. They are "summering in the country," and enjoying life.

The Tinguianes are monogamists, and are generally forced by their parents to marry before the age of puberty; but the bridegroom or his father or elder has to purchase the bride at a price mutually agreed upon by the relatives. They live in bamboo cabins built on posts, or in trees sixty to seventy feet from the ground, whence they defend themselves from their traditional enemies, the Guinaanes, by heaving stones upon their heads and piercing them with their lances. In the more secure neighborhoods, however, they build their huts like the other natives, and in the door and window openings they hang the skulls of buffaloes and horses as amulets.

Physically the Tinguianes are of fine form, with aquiline noses and shapely features. They wear their hair in a tuft on the crown, like the Japanese, but their features are more like those of the better class of Tagalogs. They are very fond of music and personal adornment. They also tattoo themselves and black their



"CARROMATA" AND PONY, AT MANILA.

teeth; and for these and other reasons it is conjectured that they descended from shipwrecked Japanese crews, who, being without means at hand to return to their country, took to the mountains inland from the west coast of Luzon. They are said to be unfamiliar with the use of the bow and arrow, but carry the lance as the common weapon and for hunting and spearing fish.

Their conversion to Christianity has proved to be an impossible task. A royal decree of Ferdinand VI., dated in Aranjuez, 18th of June, 1758, set forth that the infidels called Tinguianez, Igorrotes and by other names, who should accept Christian baptism, should be exempt all their lives from the payment of tribute and forced labor. Their offspring, however, born to them after receiving baptism, would lose these privileges, as well as the independence enjoyed by their forefathers. This penalty to future generations for becoming Christians was afterward extended to all undomesticated races.

The Tinguianes appear to be as intelligent as the ordinary subdued natives. They have laws of their own, they are by no means savages, and although they live in trees they are not strangers to the rules of domestic life. A great many Christian families of El Abra and Ilocos Sur are of Tinguiane origin, and these natives of Ilocos have the just reputation of being the only industrious people of the Philippine Islands. As servants and workmen they are preferred to most of the other tribes.

In the Morony district of Luzon is to be found one of the most curious of all the races that inhabit this island. They are a distinct people, having none of the characteristics of the other tribes. According to tradition, they are descended from the Indian Sepoys, who, it is said, formed part of the British troops during the military occupation of Manila in 1763. The legend is, that these Hindoos, having deserted from the British army, migrated up the Pasig River and established themselves near their present location, where they intermarried with the Malays and produced the singular race now found in that region. They have black skins and sharp features, decidedly of a different stock from the ordinary native. The physical differences are the fine aquiline nose, bright expression and regular features. If they are descended from the Hindoos, as surmised, they have not adhered to the faith of their people, for they have been Christians as far back as their known history extends. They are an honest, law-abiding people, and far more industrious than the average natives. During the Spanish era they were the only natives who voluntarily presented themselves for the payment of taxes, and yet, on the ground that generations ago they were intruders on the soil, they were more heavily burdened with imposts than their neighbors, until the abolition of tribute, in 1884.

In various portions of these islands there are numerous hybrid types known as Albinos. Many of these are possessed of a preternaturally white skin and extremely fair hair, sometimes red. Foreman relates that he once saw in Negros Island a hapless young Albino girl with marble-white skin and very light pink-white hair, who was totally blind during the sunny hours of the day, although she could see well at night and during the twilight of morning and evening. Conditions of this character are sometimes due to leprosy, and this may have been the case with the young girl to whom reference is made.

All of the races described in the preceding pages are represented in the single island of Luzon. Others equally curious in their general characteristics are found in the southern islands, and are noticed elsewhere.



GENERAL LAWTON ON SCOUTING DUTY.

At the beginning of the war with the natives there were representatives from nearly all the Luzon tribes in Aguinaldo's army, but they soon discovered that spears and bows and arrows were no match for modern firearms, and their military ardor cooled accordingly. Some of these people were captured and brought to Manila, and are thus described by a correspondent:

"Among the prisoners were a number of Tinguianes and Igorrotes. These, when captured, were armed with bows and arrows. They wore their hair long and decorated with feathers; their only clothing was a diminutive breech-clout. These have now, without exception, cut their hair short, and wear anything they can get, generally a shirt and stiff hat, the shape of which is certain to recall the German



PORTION OF THE OLD SPANISH CITY WALL AT MANILA.

comedians of the variety stage at home. One of these, who appeared quite intelligent, was asked why he had come down to Manila. He replied: 'To fight.' 'Whom did you come to fight?' He shook his head; he had just come to fight; he did not know who or what it was about. Undoubtedly these people had been enticed from their mountain homes by the promise of unlimited loot."

In the hemp and tobacco regions of Luzon there dwells a singular tribe called Macabebes, of whom but little is known. The Spaniards do not mention them in their official records, and none of the travelers who visited the islands previous to the American war seem to have heard anything about them. They are very dark and so small as to be almost dwarfish in stature. The men wear their hair in long, thick masses that hang below their waists. They



GENERAL LORIS, OF THE FILIPINO ARMY.
Showing style of uniform and accouterments worn by prominent officers of the native army.

are fierce fighters, and hate the Tagalogs with an intensity that amounts almost to a religion. But they likewise hate the Spaniards even more than they do the Tagalogs, and so it happened that in the organization of Aguinaldo's heterogeneous army the Macabebes were enlisted under the flag of the Filipino Republic. Later, when the fighting commenced between the natives and the Americans, these little black men with the long hair were against us, and some of them were captured and brought into camp. Then it was that their traditional hatred for the Tagalogs became a matter of public information, and General Lawton conceived the idea of organizing a battalion from among these people to fight the common enemy. This work was entrusted to Lieutenant Batson, who had been trained in similar service in Cuba. The results are told in the following correspondence from Mr. Will Levington Comfort, who witnessed the thrilling events that he so graphically describes:

"Lawton, that war chief of deathless memory, and one of his staff officers, Lieutenant Matthew S. Batson, of the 4th Cavalry, must be given the credit for conceiving the possibilities of the Macabebe as a scout and trailer. He is a wonderful little black man, this Macabebe.

"His home is in the heart of vast Luzon; and because the enemy of his soul and body and religion—the dominant Tagalog—is everywhere on the island except in the Macabebe province, he is cut off from the outside world as effectually as if he were in a small boat in the midwaters of the Pacific. He knows not the meaning of commerce. The crash and carnage of an international war might go on for years, and he would not know. He has no literature save his unwritten traditions; he has no education save that which is in the swirl of tepid rivers, in the fastnesses of steaming jungles, or in the blue of torrid skies.

"Yet the Macabebe has his laws, his home and his fields. His fathers delved deeply into the mysteries of the rice swamps, and nature taught them the theory of hemp. The great tobacco valley of Luzon curves through part of the Macabebe province, and the art of his cultivation puts the choicest flavors in the great green leaves. And from all these things arise the civilization of the Macabebe.

"It is not the higher cultivation of inventions and books, of diplomacy and imperialism; but it is strong in primary factors of peace and plenty—stanch in the first virtues of correct family systems and fraternal justice. Yet one ugly passion lurks in the Macabebe heart.

"Into this tropical Arcadia, Lieutenant Batson journeyed, under orders from the General, to enlist native allies. He anticipated mighty annoyances. His mission had been regarded both by General Lawton and other members of the staff as one of extreme peril—and he was received as monarch of the world!

"He found that it was wholly unnecessary for him to exert any influence toward the end of making the Macabebe hate the Tagalog. This much had been accomplished ages ago. And the hate of the Macabebe is a fearful, wonderful kind of hate. It knows no reason, no palliation. Nor is it without cause. The beginning of it all may be legendary. Anyway, the Macabebes say that once, long ago, their forefathers were invited by the Tagalogs to partake of a splendid feast. They went, so the story runs, with naught but peace in their hearts and gifts in their hands. By various and skillful methods they were murdered—so quickly and quietly was it done that the guests barely had time for realization. Now, no one pretends to stand for this statement in its ruthless entirety, but it is more than reasonable to believe that something of the kind happened. And it is a historical fact that the Tagalogs in very late years made a raid into the Macabebe country and created an ugly record for themselves in the lines of destruction and slaughter.

"And so it is that the Macabebes hate the mightier tribesman, his wife, his pickaninnies; nay more, even his caraboa. And all these years he has clutched at this hatred, and worn it as a live



SCENERY IN THE MOUNTAINS OF LUZON.
This cave was occupied by Aguinaldo for some time while in hiding from the Spaniards, previous to his banishment to China.

coal in his breast. And he has clamored incessantly to his gods to send him a mode of vengeance. At last the gods heard and sent the white man from over the sea—sent the great wall of white troops, which made possible the vengeance of the few over the many, for in numbers the Macabebe is insignificant compared to the Tagalog. And the vengeance of the Macabebe has been riotously beautiful and lasting.

"So deep and inherent was the spirit of hatred that the Macabebe women were eager to have their sons, husbands and sweethearts go with Batson. They would do all the work, all the killing, the men vowed. All they cared for was the 'wall' to fall back upon. The nation made a king out of the white cavalry officer. He could have enlisted a regiment in a day, but his orders only called for a battalion. It was picked from the choicest stock of the male Macabebe product.

"Among the men were hemp gatherers, rice growers, drivers —and the greatest of all these was Jimmy the Tough. He was the first man in the first squad of the first company. He was not the largest of the picked men by any means, but he was gristle and granite from the rubbery soles of his bare feet to his crown of black pompadour bristles. He was a sparkling black infant—this Jimmy. What his real name was nobody cared, after it was once down in the company books. He understood English and army tactics the same way as he bossed every other being of his color—by instinct. And just before the company marched out for Calumpit, more women and girls wept on Jimmy's neck than on the combined members of any other squad. It was wholly inconceivable for any one but Jimmy to be placed at the head of the column.

"If, in trying to show what manner of soldiers were moulded under the hand of Lieutenant Batson, I should follow especially the doings of the wild, incorrigible, lovable Jimmy, it is not because he was a better or braver scout than the others, but only because he was so startlingly picturesque. And yet where the Tough was, there also were his tribesmen. They 'soldiered' without feeling or fatigue. They became the eyes and fingers of the big northern and southern expeditions. The love they learned to feel for their leader was the one thing greater than their hatred for the Tagalog.

"The first fight of the scouts occurred late in October of last year. Word reached Lawton that a native force was concentrated at the base of Arayat, the monster mountain of Luzon. This giant is near San Fernando, and rises like a new world from dank, dripping rice paddies as level as the sea. Batson and two companies of his scouts were sent out at midnight toward Libutad, where the fight was expected.



SPANISH GUNS OF ANCIENT PATTERN IN THE FORTIFICATIONS AT MANILA.

"It was one of those marvelous nights which brush back for a moment all the concentrated murkiness of the rainy season, and shine out brilliantly alive. In spite of himself, one would think that the heavens had been a wall of phosphorus, which the

moisture had drenched and set to dazzling. A white and ghastly glow from the stars was in the mist hovering above the rice swamps. The trail was as soft as paste from the season's rains, and the bare feet of the little scouts sucked and splashed in the ooze. It was the only sound which the advancing column made.

"That sweet, heavy odor of moist tropic earth was in the air. There is something animal about this odor. It makes one feel the strength which is in him—especially in the night. Meanwhile the full moon was racing across the sky-distances toward the great, black cone called Arayat.

"At dawn the Macabebe trailers crawled up on the works of their ancestral enemies. The nucleus of the defense was an old stone sugar-house, partially screened by tall pampas grass. Suddenly a formidable fire crashed out of the works, and Batson saw that moment what terrible little fighting machines his men were. They hurled themselves in the form of a lariat about the enemy—and closed in.



OFFICE OF THE AMERICAN ADJUTANT-GENERAL AT MANILA.

Mr. Albert E. Fout, one of our photographers, was employed in the Adjutant-General's office during a portion of the time that he spent in Manila, and in this photograph he will be observed seated at the desk on the left, near where the hat hangs on the wall.

"The Filipino seldom allows himself to become surrounded; but when this happens he becomes the color of a chameleon on a poplar bough, which is the color of a brown man when he pales. He crosses himself and loses his gun. He forgets that he ever wanted a republic of his own. The Filipino has only one passion at such a moment. It is a combination of the fear of God and the frenzy to keep warm.

"But the firing had been strong, and it stands to reason that Jimmy the Tough was in it. About twenty-five yards this side of the stone fort there was a big stump, four feet high. Jimmy dashed for it ahead of the skirmishing scouts, screeching like a demon meanwhile. Everybody thought he was aiming to use the stump as a breastworks—but he clambered on top!

"He could see better, he said afterwards. Like a monkey he balanced himself, and emptied his magazine into the trenches. The arrangement seemed to tickle him mightily. He pumped his carbine fiendishly and gurgled like an infant.

"The Macabebe does not grumble and he does not get drunk. And he is as tough physically as a mountain goat. Since he is not bothered with shoes, his feet are as hard as the caraboa's hoof, and they do not wear through to the bone on a 'hyke.' And, best of all, he can trail—trail only as some dark men can—those who are close to nature and remote from books. I must tell you of one of the days of fearful marches—one of the last days—and of its sad ending.

"It was at the tail end of the rainy season, and the surface of Luzon was like a wet and dirty sponge. General Patillo, with a big native force, was said to be near Carmen. Batson and one of his lieutenants, young Boutelle, a splendid soldier, detached from artillery, started after the big game. The little scouts were fagged to the bone from the past terrible days, but they sprang to the trail when Batson raised his voice. The command left Aliago in a raining dawn. In the first two miles the men were half-submerged in the swimming rice paddies. Outside the barrio of Santiago a heavy fire was encountered. Boutelle, with half the scouts, was sent around to execute a flank, while Batson laid low to wait for a big charge when the others were in position. The charge was made effectively, but things didn't seem to work properly at the other end. When the enemy scattered and the forces of scouts joined, Batson learned that he had been left without a white officer.

"There, in the rain on the soggy Carmen trail, poor Boutelle lay. It was a black moment for Batson. Jimmy the Tough was leaning with his lieutenant over the body of the white officer. He forgot vengeance that moment, even as Batson forgot the foe marshaling on the trail ahead. He had learned to love his 'commandante,' anyway, more than he had ever hated the Tagalog. And this commandante was grieving now in a white man's fashion. Jimmy, the fearless, the incorrigible, slapped his hat down in the mud and offered the only consolation he knew. In his own language he said:

"'I'll kill fifty of them for this!'

"Batson and his scouts did not feel kindly after that, nor did they look it. Not a mile further on came the crash and the circle of white puffs of a second stubborn attack. It was here that occurred one of those hideously picturesque episodes of war. A

narrow river separated the two bodies. Thick bamboo foliage on the opposite shore screened the forms of the natives. In a frenzy of mad recklessness the Macabebe allies plunged into the river, regardless of the terrific and close-range fire. Batson, in the lead, never left his horse. He did not seem to care whether he was hit or not. When in midstream the bushes parted before him and a Mauser was thrust out. It was aimed at his breast. He whipped out his six-shooter and fired in the swing of his arm—an old cavalryman's trick. The insurrecto and his Mauser dropped slowly forward and were covered by the waters of the stream.

"But the white straw hat of the fallen man remained upon the surface and was swished away by the current. Batson said:

"'Of course they could not stand such a charge. We followed them until they vanished in the air, and then I stumbled upon Jimmy. He was down and for a second I hardly understood what had happened; there was a queer grimace on his face when he saw me, but he kept on pumping his carbine just the same. He tried to grin, but his features would be repeatedly convulsed with pain. He rolled over and pointed to an ugly hole in his thigh where a Remington had crashed through. While I wrapped a 'first-aid' bandage about the wound, he was reloading his hot carbine; and when I had finished he rolled over and renewed firing.'



CARABOA CART AND "CHINO" DRIVER.

"One night late in November the great wet shroud which had hung over Luzon for a quarter was lifted like a curtain, and the tropical stars blazed out white as lilies. And the next day the sun swung low, and showed the 50,000 white soldiers and black how fervid its passion could be. And it demanded steam from all men and things.

"On such a day Batson led his panting troops into Aringay. A bullet crashed through his foot, breaking four bones. And at last, just before the blackness came into his eyes—just before he toppled from his pony, he saw Aguinaldo and his staff ride out of the far end of the town. It was a hard thing for a man fainting from pain and loss of blood to see.

"He was taken to the hospital in Manila, and shortly after he arrived a wheeled chair was trundled up to his bedside, and a voice which Batson had heard before, said, weakly, 'Commandante!' It was a very wan, whitened face which looked down from the wheeled chair, and the body was very, very little, for one limb had been taken high at the thigh. It was all that was left of the scout, Jimmy, and he was looking at the bandaged, broken foot of his old commander. The fury of Macabebe hatred came back at that moment, and trembled in his lips and finger tips.

"'Mucho malo—mucho malo,' he whispered, vindictively, touching the place where the wound was. Batson smiled for a moment and then told the gallant little fellow how hurt he was at the sight of that other wound which made necessary the wheeled chair.

"'No importe—no importe' (doesn't matter), shaking his head in intense depreciation. 'Poco tiempo me mucho combate Filipino.' And the little chap showed by gesture how the American doctors were going to give him a new leg, which no bullet or bolo could damage. He would then return to the scouts and feel again the savage joy of the fight.

"In truth, the spirit of the little Macabebe tribesman is great, and the Tagalog certainly has reason to fear him."



FILIPINO DEAD, ON BATTLEFIELD NEAR SANTA ANA.



THE PALACE AT MANILA, AS SEEN FROM PASIG RIVER ON THE RIGHT OF THE WALLED CITY.

After this chapter was written, we received a letter from an officer stationed near the country of the Tinguianes, from which we select the following interesting particulars regarding that singular people, who, it will be remembered, are tree-dwellers:

"Last week a party of five men obtained permission to be absent from the post from Saturday until Monday, for the purpose of going hunting. We were mounted on native ponies, with the exception of our two guides, who preferred to walk. We camped that night on the outskirts of a Tinguiane village about ten miles from Ilagan. There were only five houses in the town, and these were built in trees, from fifteen to twenty-five feet from the ground, and reached only by ladders, which are pulled up at night into the hut after the natives get ready for bed, and it does not take them long to undress, as all the clothes they wear, both male and female, are a "G" string, or a band of red cloth about three inches in width. The chief was quite friendly. He spoke broken Spanish sufficiently to hold a conversation, and seemed quite pleased when he learned our mission was an amicable one, and proposed to show us a deer trail in the morning. We posted sentries for the night, rolled in our government blankets and were soon asleep.



GENERAL THOMAS MASCARDO.

General Mascardo was regarded as one of the most brilliant officers in the native army. Before the beginning of hostilities he was a school teacher at Cavite, and his intelligence and energy soon gained prominence for him.

"Rising about 4:00 a. m., after a cup of black coffee and a few hardtacks, headed by the chief, Patin de Lillie, as I afterward learned his name to be, we marched up the side of the mountain for about one hour. Then, under his directions, we were stationed at separate posts. In a short time seven shots were fired in about as many seconds, and after waiting in vain for an hour or longer, no more game was discovered.

"Two deer, a doe and a fawn, were the cause of the firing, and we got them both. On our way back we succeeded in killing three wild hogs and one caraboa calf. We had all the game we wanted and made everlasting friends among the Tinguianes by giving them more than half of the caraboa.

"The chief was much astonished when he was shown the deadly power of our Krags, and would hardly believe his own eyes when we shot a bullet through an eighteen-inch tree; but what surprised them most was the killing of two wild ducks by one of our party with a shotgun we had brought with us. All they could say was, 'Americano mucho grando bomb-bomb.'"

Captain Theodore Schultz, of the 32d U. S. Infantry, writing from Narvacan, Island of Luzon, gives some interesting particulars regarding the Igorrotes, some of whom live in a wild state near that place. Captain Schultz was formerly a citizen of St. Louis, Mo., which will explain a local reference in the extract.

"I inclose you a picture of Igorrote women in the dress they wear when they enter the city. When at home they are almost nude. The men are not so particular, and when they come to the city they appear in the 'altogether.' The Igorrote women are very fond of beads, and wear lots of them. The skirt they wear is what we would call a divided one, and they are a well-developed and graceful people. The Philippine woman carries water, wood, etc., on her head, and I have seen some good balancing acts, such as a woman getting over a fence with two jars of water on her head. In their homes they wear a long train to their dresses, and when they go out they take the dress from the front and bring it up between the limbs and tuck it in the waistband in the rear. This forms a sort of bloomer and gives freedom to the limbs. The election of city officials was held here a short time ago, and the natives for the first time elected people of their own choice as their representatives. Each town has its presidente, vice-presidente, delegado, justicia del de reutas, del de policia, and each ward (called barrios here) has a head man, called 'Cabaza,' and the Igorrote head man is called 'hiefe.' All form a council and meet in what they call a 'presidencia,' or city hall. This town has organized a police force of twenty-five men, and not long ago they lined up for my inspection. They also have a very good band here of fifty pieces, and I was very much surprised when I heard them play classical music, and some of the music from operas, such as 'Fra Diavolo,' 'Martha,' etc., sounded very familiar and reminded me of Uhrig's Cave. The band gives me a serenade twice a week, and one of the St. Louis papers had some notes of a ragtime piece with a cake-walk, that I gave to the band leader, who arranged it for his band and played it in church the next Sunday. The men recognized it at once as American music and encored it to the echo.

"These people have been held down by Spain so long that they will not be able to govern themselves for a long time. I had a hard time trying to convince one of the best men of the town that the world is round. He does not believe half I tell him about the eighteen-story buildings, phonographs, automobiles, biographs, etc. The people here have never seen anything like these, and one



IN THE MOUNTAINS OF CENTRAL LUZON.

The mountainous regions are very picturesque in scenery, but the undergrowth is so dense as to be practically impenetrable except where paths have been cut.

could make money exhibiting them. A safety pin will buy a great many things, and a man with cheap jewelry could 'coin' money here. Interpreters, and especially school teachers (those who understand the Spanish language), could get good-paying positions, teaching English, etc. They now sell Anheuser-Busch beer in this town, and get one paso for a quart bottle. A paso is a Mexican dollar, and is worth fifty cents of our money. This town is almost surrounded by mountains and is a very healthy place. Out of ninety-eight men I have here, but one is sick."

Capt. Schultz was also in the battle where the gallant Major John A. Logan fell, and he describes the incident and the events that led up to it in the following graphic manner:

"That night we slept in the open on the plaza, and the next day Major Logan took his battalion north on the coast road. We went up about twelve miles and deployed several times in the rice fields that were flooded with water. We found nothing, and my company was sent up a mile further to reconnoiter and destroy the telegraph line. On our return trip, wherever the Filipinos had barracks they were burned, and if one had never heard the noise of burning bamboo before he would think that a large battle was being fought. We returned that night, after making the trip, tired and footsore, for the roads are very bad. But they were not near so bad as the road to San Jacinto. We heard that the enemy was gathering and on the morning of the 11th of November we started in that direction.



GROUP OF FILIPINO PRISONERS AT SAN ROQUE.

We marched over this road, through a succession of creeks and miry ditches, and at times we struggled through quagmires waist deep. We were marching along, the men in good humor and anxious for a fight—my company not having been in one, they wanted to learn what it was like. We were a part of the advance guard, and when within about two and a half miles of the city the fight began. Major Logan had invited the officers of his battalion to dinner on the night of November 10th, and he there told us how he was going to dispose of the companies of his battalion in case we met the enemy. He was very anxious for a fight, and said he knew his battalion would give a good account of itself. Well, when the fighting began, Company M, Capt. Green's company, deployed to the right. My company (K) deployed to the left and Company I to the right of M, and L to the left of K. I will only write you of what Company K did in that fight, for after the fight opened up I saw but little of the other companies. We deployed in an open rice field, the growth being very thick and high, and, as usual, flooded with water. This made our movement slow and tedious, and fell to the ground. This 'man-in-the-tree' business is a favorite sport of the Filipino, and it gave me much satisfaction when the above mentioned sharpshooter had been killed.

"We had advanced but a short distance from that point when Lieutenant Sherburne, the 3d Battalion adjutant, came up and brought the sad news of Major Logan's death. I yelled this to the men and the shooting began with a vengeance. Colonel Hare was with my part of the line from this time on and directed the fight from the most exposed places. It is a wonder he was not hit, for bullets were pretty thick at times. The Filipino, as a rule, shoots high, and our men, being mostly from the Southwest, are good shots. We crossed several more rivers before we got into town, and just before we entered we had another flooded rice field to pass over. This was harder to cross than the first one. Many of the men did some very gallant things, and the men showed personal bravery in many instances. One man of my company entered a hut that held five of the enemy and brought them out—five in all, one an officer—and took them prisoners. When we



FILIPINO HOUSES AND FURNITURE.

The houses, or "shacks," represented in this photograph are not as good as the average of those found in the country districts on the Island of Luzon, but they represent a class that are occupied by vast numbers of working people. The furniture is better than the houses, as will be observed by the articles that are in use by the soldiers.

for at times the men would get stuck so fast in the mud that some one would have to go back and pull them out. This happened several times to the lieutenant-colonel, who was with my part of the line. The skirmish line advanced, firing volleys to comb out the rice field in front of us. Then we came to a stream, which we crossed, and about twenty feet from us were the Filipinos, fleeing from the trenches. They were very promptly brought down and the advance continued. We passed a thick clump of trees, when we heard shots from Mausers, but could not locate where they came from. Colonel Brereton was near me at the time and the bullets were falling so close around us they seemed to be directed at the Colonel and myself. Colonel Brereton said, 'My! this is getting uncomfortable, Captain; try and locate that fellow.' With two of my men I started in the direction of the sound, when the shooting suddenly ceased, and we continued on, and after advancing a short distance it began again, and the first sergeant, who had been sent around this clump of trees, discovered a Filipino sharpshooter up in a tree, and very promptly shot at him, killing him, and he toppled over entered the city it was deserted, and my company did outpost duty that night at the northeast part of the city."

Animals, Reptiles and Insects of the Philippine Islands.

One of the first things that every American notices on arriving at Manila is the cruelty of the natives to their domestic animals. They do not mean to be cruel, but the lack of intention does not lessen the pain of the suffering brutes. Filipino ponies are not much larger than a three-months-old American calf, but they are the universal carriage animal of the islands, and are frequently hitched to heavily-loaded drays and wagons, and unmercifully whipped to the performance of tasks much beyond their strength. Any driver in America who would flog his team as the natives of Manila habitually do theirs, would be arrested and fined for cruelty to animals. But the custom in the islands is so common that it does not attract the least attention, except from strangers. Yet, in spite of their ill-treatment, the little ratlike ponies are patient



SCENE IN PACO, ISLAND OF LUZON.

This is a small place a short distance east of Manila, and connected with that city by a tramway.

and docile, and are rarely known to resent the cruelties inflicted upon them, either by manifestations of stubbornness or in any other way. They are fed on rice, molasses and grass, and appear to be satisfied if they get enough of either to measurably relieve their hunger.

The Philippine pony is not an indigenous animal, but it is said to have originated from the small Andalusian horse and the Chinese mare. They are swift, strong and elegant animals when well cared for, and manifest their appreciation of whatever kindness is shown them by evidences of intelligent affection that are remarkable. While they seem to have lost the high spirit of their blooded ancestors, they have retained their hardiness and endurance to a remarkable degree. Since the advent of the Americans they have been substituted for artillery horses and as mounts for the cavalry, and have proved highly effective in both capacities. Prices for these ponies formerly ranged from $25 for ordinary animals to $150 for fancy specimens, but the demand produced by the requirements of the American military service has caused an upward tendency.

A number of efforts have been made to introduce breeds of larger horses, but always without success. The importation of Spanish and Australian horses has resulted in failure, as they cannot endure the climate. Enthusiasts have, from time to time, urged the authorities to interest themselves in the improvement of the breed, and during the acting-governorship of Señor Molto, in 1888, his son was sent with a commission to British India to purchase breeding horses and mares. A number of fine animals were brought to Manila by the commissioners; but the newly-appointed governor-general, Wenceslao Weyler, disapproved of the measure, and the stock was sold to the public.



BATTLE SCENE.

In this scene our troops are driving the Filipinos from their works, as usual, and advancing from trench to trench before the final irresistible charge.

Pony races take place at Santa Mesa, every spring. They were organized by the Manila Jockey Club, and during the Spanish era were usually patronized by the

governor-general of the day, and the great meet lasted three days, when prizes were awarded to the winners. Ponies which had won races in Manila brought from $300 to $1,000.

In some portions of the islands troops of ponies are found roaming wild in the forests. Each troop is governed in their wanderings by an old male, who has conquered his position of leadership by superior strength and courage, and who, when his powers fail, is superseded by another. When danger threatens, they close their ranks, and present an unbroken circle of heels to the enemy, the colts being placed in the center of the circle. There are but few wild beasts that will venture to attack such a fortification. When these troops fall in with the domesticated ponies, the latter generally assert their spirit of independence by rushing away with them in a wild stampede, and thereafter it is claimed they become more untamable than their wild associates, doubtless because they retain a memory of the trials of their period of servitude. The ordinary wild pony, on the other hand, is easily domesticated, and becomes exceedingly docile. They have no fixed place of abode or repose, frequenting the richest pastures, and resting at night in dry or sheltered locations. They manifest a peculiar dread of storms and high winds, and a loud clap of thunder will put a whole troop to flight in the utmost disorder.

Wild stallion ponies are sometimes caught and utilized by the natives for a species of sport that probably has no counterpart anywhere else in the world. Cock-fighting is the national amusement, but horse-fighting is a royal sport—if it may be called such—that is unique in its ferociousness, and none but a Spaniard or a Malay would ever think of putting it into practice. Foreman, who witnessed such a fight, describes it as follows:

"We went up to the balcony at the back of the house. I was to see a sight the like of which I had never yet witnessed—a horse-fight. In the middle of a paddock facing the balcony, a mare was tied up to a post with about three yards of slack rope. Three stallion ponies were then loosened, and off they trotted to the mare. Whenever a pony approached her he became the common rival and enemy of the other two, and a desperate combat ensued. They kicked and bit each other terribly. At times, all being exasperated, the fight would become general—each one against the others. Whenever they got within reach of the mare, she would launch out a kick with her hind feet, but of course her sex protected her from retaliation. The bloody contest lasted for over an hour, by which time they were all pretty well exhausted, but not one was disposed to yield. No one was the conqueror in the end, each having received about an equal share of bites on the neck and kicks on the trunk, and they were all driven off bleeding."

The ordinary native has no conception of the proper treatment of ponies, his idea being, generally, that this highly nervous animal can be managed by brute force and the infliction of heavy punishment. Sights as painful as they are ridiculous often present themselves, of a native avenging himself on his pony because the poor beast cannot guess the will and pleasure of the rider or driver, who does not know how to teach him. Unfortunately, the lower class native feels little attachment to any animal but the buffalo, or carabao, as it is called, and the family pig. And, by the way, one of the curious sights to an American visiting the Chinese and native quarters is the ever-present pig; but as pigs are not allowed at large, they have an ingenious method of tying them by the ears. They cut a small hole through the pig's ear, one-half to an inch in diameter; through this hole they insert a rope, with a large knot on one end. This rope securely confines the pig's liberties about the premises. The same sights are also often seen on the native boats, and even on the swell steam launches plying on Manila Bay. Transporting pigs through the streets of Manila will always attract a crowd, although the sight is a very common one. The legs of the pig are securely tied together and it is then suspended on a long pole resting on the shoulders of two native carriers. The pig with his legs up and head down makes about as much noise while in transit as the proverbial pig under a gate in the State of Missouri, and never fails to hold the crowd.



A FILIPINO COUNTRY HOUSE OF THE BETTER CLASS.

Most of the native country houses in the interior of Luzon are built like this. They are very light and inflammable, and many of them were destroyed by the native army or their owners, on the approach of the Americans.

It is a very common sight to see a hen or a rooster staked out in a dooryard of a native house. Game cocks are picketed just as the plainsman pickets his pony. A string is tied to the leg of the fowl, and a small wooden peg is tied to the other end. When the native makes a visit he carries the fowl, and when he stops to

chat, the picket pin is pushed into the ground, and Mr. Chicken is quite at home.

The pigs are thin, but General Wheeler says they show marked traces of the Berkshire-Kentucky species. They are the common scavengers of the cities, and their meat is not eaten by the Americans, although the natives regard roast pig as a great dainty. We presume that the pigs of the Philippines are really no worse than those of our own country, for the hog is a scavenger everywhere if permitted to have his own way.

Referring again to the cruelty of the natives to animals, a soldier gives this description of the execution of a supposed mad dog that he witnessed in the streets of Manila:

"The other morning we were awakened by the howls of a dog, and, looking out of the window, saw the natives in the act of killing a canine, which, they said, was going mad. Instead of hitting him in the head, as any American would have done, they hit him on the legs first—breaking them—and then proceeded to hit the dog where he presented the largest target—namely, on the body. It took about ten minutes to kill the animal in this manner, and all the while the poor creature must have been suffering intensely, judging by the noise he made."

It is purely a lack of judgment or common sense that causes these people to do such things. A single blow on the head would have killed the dog without pain, but that expedient never occurred to the blundering natives.



BRIDGE ACROSS THE PASIG RIVER AT MANILA.

The river passes through the city and is bridged at numerous points by substantial and, in many instances, architecturally superb structures.

The Filipino dog, like his compatriot the world over, is faithful to his master, regardless of the treatment that may be meted out to him. Dogs were frequently employed as sentinels, to protect the sleeping armies at night, and the following incident, related by one of our volunteers, affords a good idea of their faithfulness and efficiency:

"Lieutenant Foster and I went out on a little skirmish yesterday. We got into an old ditch that runs between our lines and the insurgents, and followed it about two miles. Part of the time



EFFECTS OF AMERICAN BULLETS ON A HOUSE.

This house and yard were strongly fortified and entrenched, and occupied by a considerable force of Filipinos. After the battle which took place, the house presented the appearance shown in the photograph.



MESS AT SAN ROQUE OUTPOST.

The boys seem to be enjoying "all the comforts of home," while discussing their breakfast, and the monkey in particular seems to appreciate the advantages of the new order of things. General Wheeler says the woods in Luzon are full of wild monkeys that make night hideous with their chattering.



BINONDO, ONE OF THE SUBURBS OF MANILA.

we had to crawl on our hands and knees. We had to wade through two ponds of water and were sure of getting close to their outpost, but the 'nigs' had tied a little dog out in the rice fields, just at the side of the ditch where we had to leave it, and as soon as he discovered us he gave the alarm. Of course, we had to pull our freight back to the ditch as fast as possible."

Professor Worcester tells the following "tall story" about some of the dogs that he encountered on the island of Masbate. We have heard of a hungry hound that stole a boiling ham out of a pot, but the Professor is entitled to the prize for his story about the Philippine canines that climb ladders in quest of dinners. We presume, however, that he refers to the native bamboo step-ladder, which any ordinarily active dog could climb for the sake of something to eat:

"For some time our life was monotonous enough, although we did have some trouble with our neighbors' dogs. The truth of the old saying that 'every poor man keeps a dog, and every d——d poor man keeps two' is abundantly demonstrated in the Philippines, where, to judge from the number of dogs, the degree of poverty of many of the inhabitants would be represented by a long series of 'blanks.' Palanog was simply infested by half-starved curs, which assailed us in mobs whenever we came on the streets. I understood enough of the native dialect to know that their owners, while going through the motions of calling them off, were really setting them on. After first securing permission of the governor, I emptied both barrels of my shotgun among the next pack of dogs that attacked me, and thereafter the survivors were kept tied up. Philippine dogs usually have to forage for themselves, and will climb the ladder of a house and steal one's dinner under his very nose. They were attracted by the smell of the birds that we skinned, so that we found it necessary to haul up our ladder at night, in order to keep out prowlers. They frequently revenged themselves on us by sitting around and making night hideous with their howls. In order to abate this nuisance, we carried a little twenty-two caliber Colt rifle, shooting cartridges loaded with dust-shot, which would sting a dog sharply without penetrating his skin. We became quite expert with this weapon, and could hit the source of a howl in the dark with a good deal of regularity."

Both the dogs and the cats of the Philippines are of very poor species, and the European breeds are eagerly sought after. The better class of natives have learned to appreciate the nobler qualities and higher instincts of the European dog. Many Chinese dogs with long, straight hair, pointed noses, small eyes and black tongues are brought over from Hong-Kong.

It will be appropriate in this connection to introduce the history of the famous American dog "Maine," the mascot of Battery D, California Heavy Artillery. She participated in six battles in the Philippines, and won a fame that is imperishable. Her story is told in the following language, by one of the officers of the battery:



FILIPINO HOUSE AT SAN ROQUE.

"When Battery D left Los Angeles for the Philippines the organization was presented with a Great Dane pup, four weeks old, by Miss Ellen Beach Yaw, the famous singer, who is remarkable for a range of melodious voice that exceeds three octaves and a half. She loved the little animal and gave it to the boys as a mascot and an inspiration. From that moment the dog that was to become so famous was loved by the soldiers, and those who saw her at the railroad station will never forget the picture she made peeping out of a box of roses. She was immediately christened 'Maine,' and the little pup's stay at the Presidio, San Francisco, was full of pleasant events.

"Before the battery was allowed to ship for Manila 'Maine' had grown into a large dog. She was smuggled aboard the transport, her soldier companions little thinking that she would be seasick, but she was, and almost died. At Honolulu she was taken ashore and tenderly cared for by a trusted officer, Lieutenant Morse, now dead, until the next transport touched, when she was taken on to Luzon.



ENTRANCE TO THE WALLED PORTION OF MANILA.

"Long and dreary were the days of the soldiers at Cavite, but 'Maine,' always on hand and happy with the boys, cheered them up. Their shelter was hers. They cared for her, and what they had she shared. She had an abnormal appetite for candy, and the little Filipino children who sold sweetmeats to the American soldiers came to know 'Maine' as well as anybody did. They would feed her candy and then go to the battery boys for their money.

"'Maine chaw candy; you owe, you owe,' they would yell at the soldiers until they got their pay.

"The marked intelligence possessed by this remarkable dog was shown by the fact that she knew the bugle calls perfectly, and was ever first to respond. But on the firing line she won the most glory. Always at the front during an engagement, she seemed to enjoy the smoke and roar of battle and the whizzing of bullets, and proved herself very valuable as a messenger. She participated in the battles of San Roque, Caridad and Delalican, fought on February 9th, 1899; Rosario, June 10th; Noveleta, June 16th, and Salinas, June 18th. At the battle of Noveleta she received a wound and won the heart of every American soldier by her bravery and intelligence. While death and destruction were flying everywhere, 'Maine' was in advance of the American troops. Suddenly she was struck by a Filipino rifle ball, and quickly the word was being passed along the firing line that 'our mascot' had been fatally shot. But in a moment 'Maine' came rushing toward the American army with a big Filipino sombrero in her mouth, undoubtedly captured by her from the very ranks of Aguinaldo's forces.

"Cheer after cheer went heavenward for the brave mascot. But the wound she had received before reaching her command was a harsh one, and loss of blood compelled her to give up the fight, though she would not leave the boys or the firing line, and one of the soldiers used her as a rest for his rifle, firing shot after shot over her prostrate form. The ball had entered 'Maine's body just above a vital spot, back of the shoulders, and it was weeks before she recovered from the wound. But she received more attention perhaps than any man in the hospital, and was pulled through.

"Soon afterward the news reached the boys that they were to leave the islands and to be mustered out at San Francisco. And along with them came their mascot, the most famous of war dogs.

"During her eventful career in the Far East, her voyage of 16,000 miles by ocean and 2,000 miles by rail, 'Maine' grew to be a beautiful animal. She was a great favorite with Admiral Dewey, who often petted her and fed her peanuts and candy from his own hand. Almost every officer and man around Manila and at many other places in Luzon knew her, and she could not be lost. She visited all the United States warships in Manila Bay and also some of the Spanish vessels that they had destroyed."

Upon their return to Los Angeles, the members of the battery re-presented "Maine" to the family of her original mistress, Miss Yaw being at the time in London, a guest of Lady Muir. Her relatives subsequently took the dog with them to England, where her history was soon known, and she became as famous there as she had been in America. A fine photograph of this remarkable animal, taken while she was at Cavite, is given in this work.

The Buffalo, or Caraboa, is the most useful animal in the Philippines. He is indispensable, in fact, to the welfare of the people—they could not get along without him. The rustic and the buffalo are familiar companions, and they seem to understand each other perfectly. When a native is owner of the animal he works, he treats it almost like one of the family. It is very powerful, docile, slow in its movements and easy to train. Guided by a piece of split rattan attached to a string in its nostril, a buffalo is often ridden by a child three years old. It knows the voices of the family to which it belongs, and will approach or stand still when called by any one of them. It is not of great endurance, and cannot support hard work in the sun for more than a couple of hours without rest and bathing, either in water or mud. Europeans cannot manage buffaloes, and very few make the effort; it requires the patience, the voice and the peculiar movement of the native to handle this animal.

The method of feeding is peculiarly Oriental, the food of the buffalo being a mixture, or chow-chow, of rice, rice straw, grass, etc. The animals have a ring run through the nose and a rope attached. The almond-eyed driver catches hold of the rope near the nose of the buffalo and forces up his head, with the other hand inserting a piece of bamboo, filled with the chow-chow, into the mouth of the animal and pouring its contents down the throat of



A NATIVE FESTIVAL.

The natives have numerous holidays, saints' days and "fiestas," on which occasions the entire population turns out in clean clothes and has a good time. Nothing can keep the average Filipino away from a festival.

the beast. The huge creatures seem to like the process, for they quietly submit to this rough handling, so as to obtain what to them must be a great delicacy.

At six years old a buffalo is considered in the prime of life for beginning work, and will continue at hard labor, when well pastured and bathed, for another six years. At twelve years of age a carefully worked buffalo will serve for light labor for about five years. It is an amphibious animal, and if left to itself would pass quite one-third of its life in water or mud, while it is indispensable to allow it to bathe every day. When grazing near flooded land, it will roam into the water up to its neck, and immerse its head for two minutes at a time searching for vegetable food below the surface. While undisturbed in the field it is usually accompanied by five or six white herons, which follow in its trail in perfect security, and feed on the worms and insects brought to the surface by its footprints. It seems also to enjoy the attentions of a small blackbird, which hops about on its back and head to cleanse its skin and ears of vermin. The buffalo appreciates these attentions of its little feathered friend, and on the approach of the bird will raise its head and remain perfectly still to receive it.



A STREET SCENE IN MANILA.

Wild buffaloes are numerous in portions of Luzon, Mindoro, Negros, Mindanao, and other islands of the group, and the sport of hunting them is an exciting but dangerous diversion. The native's usual course is to stalk them on moonlight nights, creeping up behind tame animals which have been trained for the purpose; and when within reach of his game, he springs out and hamstrings it with a blow of his "bohie" or machete. If the stroke should fail, the hunter is apt to pay for his lack of skill with his life, for the infuriated beast immediately turns upon him and gores him to death. The wild buffalo is a vindictive beast, and a full match for the tiger or any other animal of the jungles. It is easily tamed if caught while young, and usually thereafter remains as docile as an ox, when only natives are around, though incidents are cited where, in moments of exasperation, buffaloes have attacked and slain their masters. It has an instinctive prejudice against the white man, and it is said that the smell of one of our race has been known to stampede all the caraboas in a village. A good deal, of course, depends on the density of the man's smell. The writer has known several who could stampede a drove of hogs, to say nothing of a lot of sensitive buffaloes.

The worst feature about the tame buffalo is that he will not work in the middle of the day when the sun is hot, and if you attempt to urge him against his inclination he will most likely give you a mud bath in the first swamp or slough that comes within his reach. However, the buffalo goes where the horse cannot, and he is therefore indispensable to the traveler, as well as to the native.

Practice and some degree of skill is required in riding these animals. Their girth of body is so great that the strain on the thighs is painful, and at every stride the whole skin seems to slide about as if it were detached from the flesh. The huge, round body affords no opportunity for a hand-grip, and the only way in which the rider can maintain his seat is to balance himself with the motion of the beast. The sensation is peculiar to one not accustomed to buffalo-riding.



MOUTH OF THE PASIG RIVER AT MANILA.

Altogether this animal may be considered the most useful in the Philippines. It serves for carting, plowing, carrying loads on its back, and almost all labor of the kind where great strength is required for a short time. A native possessed of a bohie knife, a buffalo and good health, need not seek far to make an independent living. Finally, buffalo meat is an acceptable article of food, when nothing better can be had; by natives it is much relished. Its flesh, like that of the deer and ox, is sometimes cut into thin slices and sun-dried, to make what is called in the Philippines, tapa, and in Cuba, tasajo.

The value of a buffalo varies in different districts. In Albay, for instance, where hemp is the chief agricultural product, and plowing is seldom necessary, a buffalo can be purchased for $10, while in the sugar-yielding island of Negros, $30 would be considered a very low price for an average trained animal.

The ordinary buffalo is about the size of an average Durham cow, and one writer at least claims that they belong to the same genus, but he would hardly dare to make this statement to any self-respecting American cow.

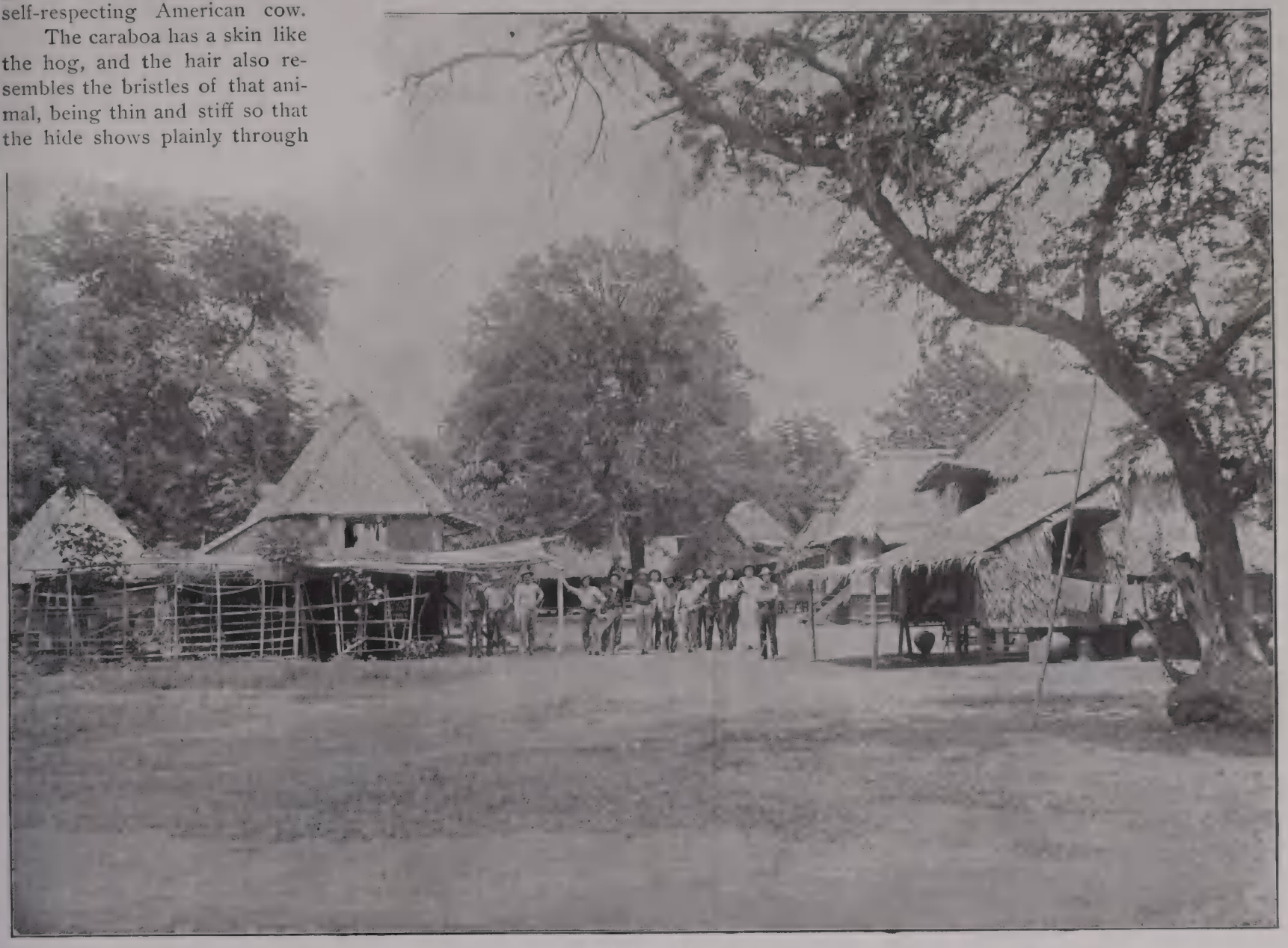
The caraboa has a skin like the hog, and the hair also resembles the bristles of that animal, being thin and stiff so that the hide shows plainly through the hair all over the body. They are like the hog also in their fondness for wallowing, and if this instinct is not indulged they go raving mad and become very dangerous. For this reason their drivers stop frequently during the day, and unhitching them from their carts or plows, allow them to immerse themselves in mud or water for ten or fifteen minutes at a time. The huge beasts perfectly understand the motions of their drivers, and being freed from their burdens they walk demurely down into the river, canal or lagoon, and sink their entire bodies under the water with the exception of their heads. Scenes like this are familiar all over the island of Luzon, or wherever the buffalo is domesticated.

In Manila they are attached to drays and vehicles of various kinds, and when a street-cleaning brigade was organized by the Americans, they formed one of its leading features. They are also used as draft animals in transporting supplies to the soldiers, and in hauling bamboo poles for the military telegraph lines. About the only branch of the service that the buffalo has not been pressed into is that of the artillery horse, and he will probably escape this on account of his bathing proclivities, which might be inconvenient during the progress of a battle. On the other hand, the stampede of a battery of mad buffaloes might be as effective as the charge of a regiment of American volunteers, provided it could be guided in the right direction.

The buffalo is harnessed singly in shafts, which are attached to a hooplike yoke around the neck. They do not work in a double yoke, like our oxen, but are quicker and more active in their movements than the ox. Buffalo milk is used universally by the natives, and also by the Americans, for there are but few cows or domestic cattle of any kind in the Philippine Islands. For this reason the authorities have substituted young buffaloes for cows in obtaining vaccine virus. The skin of the caraboa calf is of a delicate pink color and very tender, and it produces virus of an excellent quality.

The only beast of prey known in the Philippines is the wild cat, and the only animals to be feared are the buffalo and the tamarau, a species of small buffalo found in the forests of Mindoro. In appearance and habits it is very similar to the caraboa, only smaller and more difficult to tame. Bull tamaraus are very vicious and dangerous when approached too closely, but they are at the same time exceedingly wary, and tamarau hunting has its features both of peril and exasperation. The tamarau also has enough of the chamois in his disposition to give him a fondness for high mountains, and he has been found at an elevation of more than 6,000 feet. Here he tunnels pathways through the thick bamboo undergrowth, and hunters bold enough to seek him must follow these on their hands and knees, taking the risk of coming face to face with an angry bull at any moment. The natives never hunt this little beast, being deathly afraid of it.

The favorite resort of the wild cat is the thick forests, where it lies concealed during the day and prowls at night in search of its prey. They possess the cunning and stealthly watchfulness of the ordinary cat, and approach and spring upon their prey just as



FILIPINO VILLAGE NEAR MT. BALER.

This photograph was taken by Mr. Dotter immediately after the capture of the place by a small party of Americans. It affords an excellent idea of the general character of native villages.



SUSPENSION BRIDGE AT MANILA.

the domestic animal attacks a mouse. Their aspect is ferocious, their instinct bloody, and their strength great; even their voice has a harsh and terrible sound. To assist in tearing their food, the surface of the tongue is covered with numerous horny papillæ, which protrude while the animal eats and attach themselves to the substance of the food. The wild cat has no redeeming characteristics, and is unattractive even to the sportsman.

The domestic cats of the Philippine Islands have a singular twist in their tails, and are very inferior to the species that we are familiar with in America. The singularity of their crooked tails is not explainable, any more than the fact that the Manx cat of Cornwall and the Isle of Man has no tail at all. These are some of nature's peculiarities that we shall not undertake to account for.

Sheep do not thrive in the warm climate of these islands. They are brought from Shanghai, and, as a rule, languish and die in a few months. Goats, pigs, monkeys, fowls, ducks, turkeys and geese are among the ordinary domestic live stock. The natives do not relish mutton or goat's flesh, which they claim is heating to the blood; but they eat stewed monkey on rare occasions, as a cure for cutaneous diseases. However, like the man who ate the crow, they do not profess to like it, though some travelers who have eaten it declare that stewed monkey is good food. We are inclined to give our preference to broiled or roasted dog; even fricasseed cat, if well seasoned and fried in the form of sausage, might be more toothsome. It may be due entirely to prejudice, but we are bound to confess that as a regular diet we would prefer several other dishes to monkey meat. Nearly all the forests are alive with monkeys, and at night they chatter so hideously that the sleep of persons unaccustomed to them is greatly disturbed. No flesh, fish or poultry has the same flavor here as in America; sometimes, indeed, the meat of oxen sold in Manila has a repulsive taste when the animal has been quickly fattened for the market on a particular herb, which it eats readily. Neither can it be procured so tender as in a cold climate. If kept on ice, it loses flavor; if hung up in cool air, it becomes flabby and decomposes.



AMERICAN BATTERY REPELLING A FILIPINO ADVANCE NORTH OF MANILA.

Deer and wild hogs, as well as wild cattle, abound in many regions, and there are but few sections where the sportsman cannot find something to interest him. In some localities the wild hogs are so numerous as to make traveling on horseback dangerous, by reason of their rooting and cutting the ground up into holes and ditches, which are afterward washed out by the heavy rains. A wild pig, dignified by the name of "Sus Celebensis Philippinensis," is found throughout

the whole Philippine group. It is exceedingly exclusive in the daytime, when it hides in the forests, but sallies gaily forth during the night into the native maize and rice fields, where it does much damage. The natives call this badly behaved pig "babui."

In the island of Bataan is found a chevretain, or mouse-deer, a tiny little pygmy as cunning as a fox, and which, when snared, feigns death until freed, when it leaps up like a lightning flash and takes to the forest, leaving the inexperienced trapper in great surprise at its sudden activity.

One of the most singular animals to be found in the Philippine Islands is the "tarsier," or "magou," as the natives call it. A specimen of this curious creature was recently forwarded to the Smithsonian Institute at Washington, and other specimens will undoubtedly form interesting exhibits at our next world's fair. The tarsier may best be described as having a face like an owl and a body, limbs and tail like those of a monkey. His sitting height is about that of the squirrel. As his enormous optics would lead one to suppose, he cuts capers in the night and sleeps in the daytime, concealed usually in abandoned clearings. Very often he sleeps in a standing posture, grasping the lower stem of a small tree with his long and slender fingers and toes. During his nightly wanderings he utters a squeak like that of a monkey. In the daytime the pupils of his eyes contract to fine lines, but after dark expand until they fill most of the iris. From his habit of feeding only upon insects he has a strong batlike odor that is not pleasant.

"In Samar," says Mr. John Whitehead, who has given considerable study to the animals of the Philippine Islands, "where at different times I kept several magous alive, I found them very docile and easily managed during the day. They fed freely off grasshoppers, sitting on their haunches on my hand. When offered an insect the magou would stare for a short time with its most wonderful eyes, then slowly bend forward, and, with a sudden dash, seize the insect with both hands and instantly carry it to its mouth, shutting its eyes and screwing up its tiny face in a most whimsical fashion. The grasshopper was then quickly passed through the sharp little teeth, the kicking legs being held with both hands. When the insect was beyond further mischief, the large eyes of the magou would open and the legs and wings were then bitten off, while the rest of the body was thoroughly masticated. My captives would also drink fresh milk from a spoon. After the sun had set, this little animal became more difficult to manage, escaping when possible and making tremendous jumps from chair to chair. When on the floor it bounded about like a miniature kangaroo, traveling about the room on its hind legs, with the tail stretched out and curved upward, uttering peculiar, shrill, monkey-like squeaks and biting quite viciously when the opportunity offered."

This remarkable mammal is found in the islands of Samar and Leyte, probably also in Mindanao and perhaps in Bohol.

Common throughout the Philippines is a still nearer relative of man, a long-tailed, green monkey, which the natives call the chongo. Chongo does not behave himself as well as the magou. In Northern Luzon he infests the forests in the neighborhood of native plantations, especially those of maize and sweet potatoes, and is the cause of unlimited Tagalog profanity. In Samar the rice fields have to be carefully guarded against his attacks. He is to be seen anywhere from the cold mountain tops to the seacoast. Some pure white monkeys are also found in Mindanao.

The midget Philippine squirrel is another odd creature. It is about the size of a mouse, has legs longer in proportion than those of the ordinary squirrel, larger eyes and short, rounded ears.

A large, brown rat, gray underneath and with squirrel-like head and eyes, but black, cordlike tail, is of still greater interest from an evolutionary point of view. It is discovered to be the last link long needed to complete the chain of relationship between the true rats and water rats. Common rats flourish everywhere, and are regarded by Americans with a considerable degree of disgust, under the belief that they spread certain classes of infectious diseases. There are well-authenticated instances where they have communicated the plague by coming in contact with persons or by running over them while asleep; and hence when the plague appeared in Manila during the summer of 1899, the health department issued an order for a general massacre of the rodents. It is claimed, however, that this order was not received with favor by the Chinese and Filipino residents of the city, because of the taste which many of them had acquired for rat meat as food. It is asserted as a fact that dried rats are a regular stock in trade with the Chinese merchants of Manila, and that broiled or stewed rat is no uncommon dish among the lower orders. But we are disposed to believe that these statements are overdrawn. It is no doubt true that rats are occasionally eaten by the classes referred to, but that they constitute a regular or common diet surpasses belief. And, after all, is a decent rat much worse than a filthy hog? The plague is as deadly to rats as to human beings, and they flee in terror from its presence. This fact lends color to the



BURNING OF SAN ROQUE, FEBRUARY 9th, 1899.

The inflammable character of the native houses causes them to burn rapidly and creates an intense heat and smoke. This photograph also presents a good view of the causeway between San Roque and Cavite.

belief that they spread the contagion; and in any event they are an uncanny animal that inspires a natural disgust. The food of the common people is not of the healthiest kind, and as a result nearly all of them are more or less affected with skin diseases. They are a nation of scratchers. Every second person one meets twists his body and jerks his clothes about as if he were hunting for fleas. Their meat diet is composed largely of fish, and they have a fish eczema which causes the skin to scale off until they sometimes resemble lepers. Children of the working classes are sent to the Pasig River and its tributaries, where they catch quantities of minnows and other small fish out of the water that reeks with filth. These are thrown into the rice pot whole, without being dressed in any manner, and boiled and eaten with the rice. The dish is palatable—for those who like it—but its healthfulness may be reasonably questioned.



STATUE IN THE ARSENAL GROUNDS AT CAVITE.

The Filipino is a fatalist. He believes whatever is to be will be, and that no amount of care or medicine can save a man who is foreordained to die. His mind is also filled with all sorts of superstitions, which are terribly real to him. One of these is to the effect that cholera is brought by a black dog, which runs through the streets with the disease close upon his heels. If the black dog can be slain the disease takes flight and disappears, but otherwise the Filipino holds himself in readiness to pass in his checks at any hour of the day or night. It may be inferred, therefore, that cholera seasons are very unhealthy for black dogs.

Among the other animals and reptiles to be found in these islands are civets, porcupines, lizards, snakes and alligators. One species of the latter, called chacon, is greatly prized by the natives, because of their belief that it affords immunity from death by earthquake shocks. Nearly every insect and reptilian pest known to man exists in the Philippines. A Missouri soldier, writing home, utters this complaint:

"I suppose that every conceivable instrument of torture is turned loose here when the ground is covered with water. Everything that has the good fortune to be above board is itself covered with red ants to such a degree that men are sometimes almost run mad by them; for they cannot touch anything or lie down for the much needed rest without becoming immediately covered with the pests, to say nothing of mosquitoes which are in such profusion and of such a size that one is almost sick at heart when he sees the shades of night approaching (for that can have but one meaning), and, besides, there are unnamable bugs of all kinds, with lizards, snakes, frogs, chameleons, crabs, and a thousand other things."

Ants are the most common pests of the islands. No kind of food can be left on a table or exposed anywhere without hundreds of them coming immediately to feed upon it. There are many different species of these ants, ranging in size from a pin's head to half an inch in length. Hanging on the forest trees will often be seen a bag of thick, whitish membrane, filled with young ants, and if this is disturbed the old ones immediately swarm upon the intruder and sting and bite him until life becomes a burden. The white ant, known locally as the *anay*, is a very destructive insect. It eats through the hardest wood, and many persons assert that even the surface of iron and steel tools is affected by them if exposed for any length of time to their voracity. They soon eat away the substance of packing cases of the hardest wood, until



SCENE ON A TRIBUTARY OF THE PASIG RIVER.

Showing density of the population, native boats, and general appearance and characteristics of the country.

they cannot be lifted without falling to pieces. Warehouses where goods are stored frequently have to be pulled down and rebuilt on account of the depredations of this insect, which cuts the timbers until they become dangerous.

Many species of Philippine ants are comparatively harmless, constituting mere household pests; but others bite viciously and some have stings. Immense columns of black ants are sometimes seen marching through the woods with the regularity of a well-drilled army. Scouts precede the column and skirmishers follow it, while officers skirt the sides, giving orders and looking after stragglers. If a hunter or an animal approaches too near one of these marching columns, they set upon the intruder and bite or sting him until he seeks safety in flight; and discretion in such a case is always the better part of valor. There is a large and vicious brown ant which both stings and bites. The bite draws blood, and the sting causes swelling and severe pain. This species nests in the dead leaves on the ground, and is especially dreaded because it gives no sign of its presence until it is ready to attack, when a number of individuals advance in concert and begin to sting and bite at the same time. If they find no enemy after being disturbed, they apparently fall into a violent passion, and charge around snapping their jaws with a sharp, clicking sound that can be heard at a distance of several yards.

There is another species, nearly an inch in length and with a thick, heavy body, that builds mud nests in bushes. These insects have jaws like a bull-terrier and possess all the tenacity of that breed of animals. They lay hold of an object with their teeth and frequently hold on after their heads are severed from their bodies.

But the most troublesome forest pest is a tiny red tick, of the flea species, which the Tagalogs call *tungan*. It is doubtless the same as the *chigo* or *jigger* of the West Indies, a species of which is also found on the American Continent, where it is usually called chigger. It is peculiar in the fact that it infests certain limited localities, where it swarms by the million, while only a few yards distant none whatever can be found; and it never ventures beyond the limits which it seems to fix for itself. The biting is done exclusively by the impregnated female, which burrows in the skin for the purpose of depositing its eggs. These usually number about sixty in each sac, and they scatter in the tissues of the skin and produce troublesome ulcers, which, in the Philippines, may necessitate amputation unless removed. This is done by the natives by digging them out with a sharp scalpel or needle; and when in regions infested by this pest the operation should be performed every day. A sponge bath of tobacco juice or a strong decoction of carbolic acid is also said to be effective.

Mosquitoes are troublesome at Manila and throughout the low country regions, but they are not found in the mountains or in open places exposed to the breeze. Without protecting bars, sleep is impossible, either in the day or night, in all places that are haunted by this pest.

The houses, however, are comparatively free from crawling insects. These are destroyed by a small lizard, with a big, ugly head, and the ordinary house newt, both of which are harmless and are encouraged and petted by the inhabitants, who appreciate their services. The newt is a hideous-looking little amphibious reptile, of the tadpole species, usually about six inches in length. It has a voracious appetite, feeding on small fish, larvæ, tadpoles, insects, and even the young of its own species. It is equally at home in the water and on the land, and its fondness for insects causes it to remain much of the time in and around the houses of the people. It is very tenacious of life under mutilation and exposure, and is noted for its power to renew lost portions of its body. It is almost satanic in appearance and in some of its characteristics, but the natives, knowing its good qualities, treat it as a pet, and strangers soon become accustomed to the ugly little creature. If a newt is caught by the tail, it drops that appendage and runs away, knowing that it can soon grow another. The lizard, which works in companionship with the newt, is called *chacon* by the natives. Neither of these reptiles, however, ventures to contend against mice or rats, and these accordingly flourish by the thousands. There are likewise myriads of cockroaches, but fleas, house-flies and bugs are scarce, owing to the industry of our



BATTERY L, 3d U. S. ARTILLERY, AT MALOLOS.

This photograph was taken after several days of hard fighting, before "the boys" had shaved and put on their Sunday clothes.



SEA VIEW NEAR DAGUPAN, ISLAND OF LUZON.

friends, the newt and the chacon. During the dry season the branches of certain trees are illuminated by myriads of brilliant fireflies, which assemble and flicker in the midst of the foliage like moths around the flame of a candle. The effect of their darting in and out among the branches, like so many brilliant electric sparks, is very beautiful.

Immense bats, measuring up to five feet from tip to tip of their wings, infest many portions of the islands. They are caught for the value of their beautiful, soft skins, which find a ready sale among those who appreciate their good qualities. Bat-shooting is therefore one of the sports of the country, though it does not seem to be highly appreciated by the American soldiers, judging by the following extract from a letter written by a Missouri boy:

"You should see the bats! You remember Gyp, my black, shaggy terrier dog. Well, if you imagine his ears cut off and the kind expression he used to have changed into that of a fiend, and then put two enormous leather wings on him, stretching five feet from tip to tip, you have the bat. Now imagine 200 of these hanging from the boughs of one tree! It makes me think of wonderland. I look for one to swoop down and take me off to some enchanted castle. Lizards five feet long are here. I haven't had an opportunity to examine one, but the men have seen several and I have heard them.

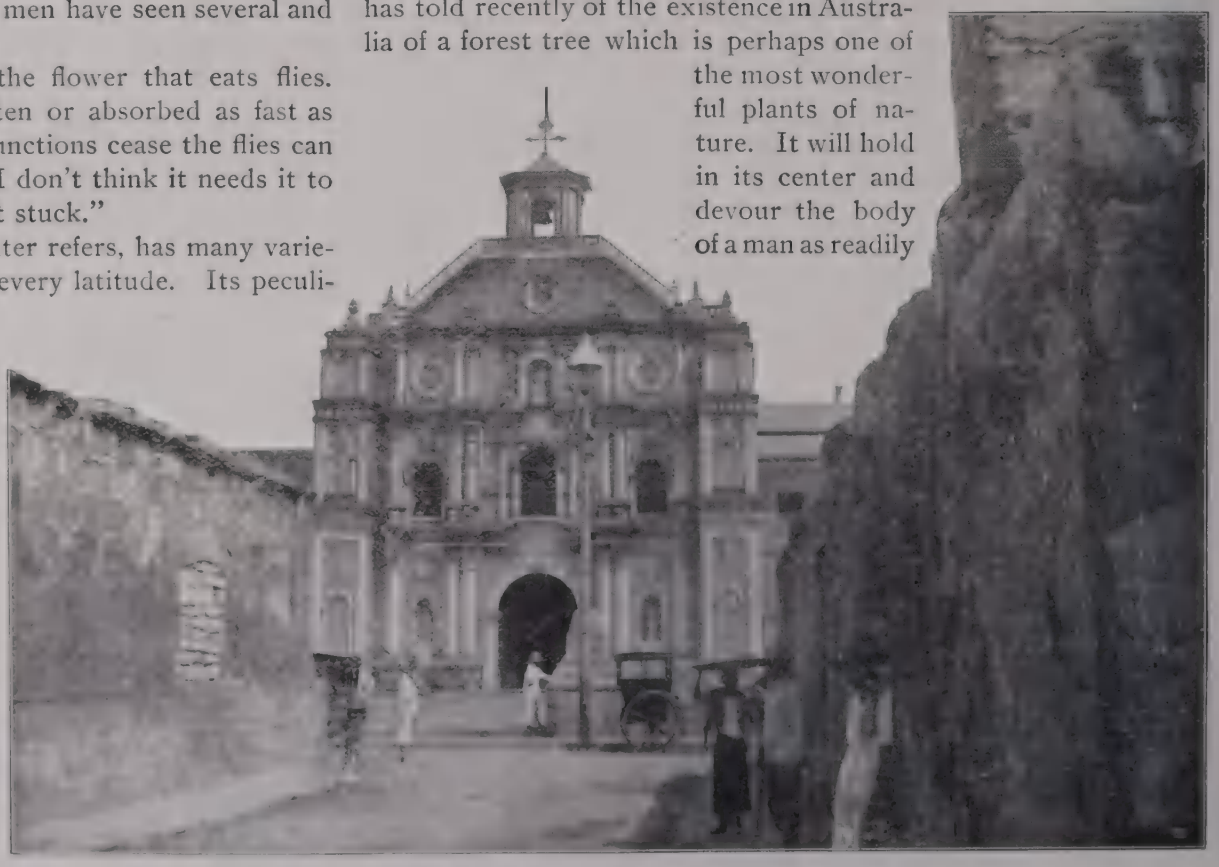
"While in the mountains I saw the flower that eats flies. When it is in bloom the insects are eaten or absorbed as fast as caught, but when it gets old and its functions cease the flies can be found in its cup. It has a lid, but I don't think it needs it to keep the flies in, as they would soon get stuck."

The pitcher plant, to which the writer refers, has many varieties, some of which are found in nearly every latitude. Its peculiarity in the destruction of flies and insects has been the source of many curious and weird stories and legends, which are almost entirely pure fancy.

The insects are lured into the flowers by the honey deposited there, and are drowned in the artificial reservoir of water from which the plant derives its name. In some of these plants the honey is very abundant, being secreted in numerous drops on the inside surface of the flower, and also running in a trail, when the leaf is in full vigor, down the margin of the wing to the ground, the whole forming a most effectual lure to honey-loving insects. The pitcher plant is a native of China and the East Indies, and also has its home in the islands adjacent to the Asiatic Continent. In these regions it reaches its greatest perfection. The pitcher, or flower, is provided with a lid which shuts by means of a very sensitive membranous hinge. When insects come in contact with the membranes, the lid closes and they are imprisoned within the flower, where many are drowned in the reservoir of water. This has led to the fancy that the flower fed upon insects, and the fancy was enlarged upon by certain highly imaginative writers, until they produced a man-eating tree in the wilds of Australia; others, taking up the fancy, located the tree in Borneo—always in a region that had not been explored, and consequently no one could deny the story. It was asserted that this tree was provided with long tentacles, or arms, like the devil-fish, and that whenever any animal or person approached within reach of these arms they suddenly became greatly excited, trembling violently and swaying back and forth until the victim was well within their grasp, when they suddenly closed upon him and crushed his life out, licking up the blood like a savage beast. It was a story calculated to make one dream of horrors for weeks. It had a great run through the newspapers, and found its way into several sensational books, where it was appropriately illustrated. But it had no other foundation than the comparatively harmless pitcher plant.

It may interest the reader to see the latest description of the terrible "cannibal tree," and we therefore copy it. Every writer amplifies upon what has previously been written on this subject, adding new horrors from the stock of his own imagination, and otherwise enlarging the picturesque features of the enticing fable. Any person who has traveled a little in out-of-the-way regions can become famous by giving the newspapers a new version of the cannibal tree. Here is the latest:

"Mrs. Ellis Rowan, of Melbourne, Australia, who is at present in New York, and who has traveled more extensively in the cannibal country than any other European woman, has told recently of the existence in Australia of a forest tree which is perhaps one of the most wonderful plants of nature. It will hold in its center and devour the body of a man as readily



CHURCH AT MALOLOS, ISLAND OF LUZON.

This church was fortified and used as a prison by the Filipinos during their occupancy of Malolos.

as our insectivorous wild flowers trap the insects on which they partly subsist. The tree is called the cannibal tree.

"As Mrs. Rowan describes it, its appearance may be imagined to resemble a mammoth pineapple, which often reaches to the height of eleven feet. Its foliage is composed of a series of broad, boardlike leaves, growing in a fringe at its apex. Instead, however, of standing erect, as does the little green tuft at the top of a pineapple, these leaves droop over and hang to the ground. In the largest specimens they are often from fifteen to twenty feet long, and strong enough to bear the weight of a man. Hidden under these curious leaves is to be found a peculiar growth of spearlike formation, arranged in a circle, and which perform the same function for the plant as do pistils for flowers. They cannot, however, abide to be touched.

"Among the natives of Australia there is a tradition that in the old days of the antipodean wilds this tree was worshiped under the name of the 'devil's tree.' Its wrath was thought to be greatly dreaded. As soon as its huge leaves began to rise restlessly up and down, its worshipers interpreted the sign as meaning that a sacrifice must be made to appease its anger. One among their number was therefore chosen, stripped of his raiment and driven by shouting crowds up one of its leaves to the apex. All went well with the victim until the instant that he stepped into the center of the plant and on the so-called pistils, when the boardlike leaves would fly together and clutch and squeeze out the life of the intruder. By early travelers in Australia it is affirmed that the tree would then hold its prey until every particle of his flesh had fallen from his bones, after which the leaves would relax their hold and the gaunt skeleton fall heedlessly to the ground. In this way did its worshipers seek to avert disaster and to still the demon spirit among them."



A VILLAGE IN THE WOODS.

Every one is surprised to find, in many of the poorest class of Filipino houses, furniture of a superior, and often even of an elegant character, as will be observed in the easy chairs, ornamental stool and other domestic articles represented in this photograph.

The pitcher plant loves swamps and stagnant places, where it grows in great luxuriance; and it is really a friend of man, for the water that it collects in its reservoir is chemically pure and always cool, while that which moistens its roots may contain deadly poisons.

The fruit-bat of the Philippine Islands is perhaps the most interesting of the species. It lives on fruits exclusively and has therefore a less offensive odor than those which subsist on insects. The natives eat the fruit bat and consider it very good food. It is somewhat larger than a rat, with a spread of wing that will measure three and one-half to five feet. At night it makes serious inroads upon banana and other fruit plantations and keeps up an unearthly screeching, which is peculiarly trying to a nervous person. During the day it sleeps hanging head downward from the roof of a cave or the branches of a tree in some dense forest; and under many of these roosts there are vast deposits of rich guano. Prof. Worcester thus describes a visit that he made to a bat roost:

"Meanwhile we had an opportunity every evening to watch a remarkable sight. In the little island of Santa Cruz, just in front of the town, there was a roost of huge fruit-bats, which measured from three to four and a half feet across their wings.

"For about an hour, just after sundown, a dense black column of the creatures whirled up out of the trees to a great height, and then spread out as they scattered to their feeding grounds. Many of them came straight toward us, and we admired their easy, rapid flight until they pitched suddenly into the neighboring trees, hung themselves head down, and began to squall and scramble about in search of food. Early in the morning they returned to their roost, and then the whirling black column descended and disappeared among the trees. We decided to get a nearer look at them.

"The bat roost proved to be an impenetrable mangrove swamp, where we could not get at it. I finally managed to find a dozen of the creatures that had strayed off by themselves, and were hanging in a tree near the edge of the swamp. I killed three, and had a great time fishing them out of the deep, black mud. They were neither handsome nor fragrant, and had any one then told me that the day was coming when I would not only eat fruit-bats, but be very thankful to get them, I should have been incredulous."

In a subsequent chapter the Professor relates his experience at bat-eating. He says:

"The padre finally insisted that he was going to eat fruit-bats, and he did. We held out for a few more meals, but eventually found ourselves starved down to it; for our stomachs declined to



NATIVE HOUSE AND FRUIT-STAND.

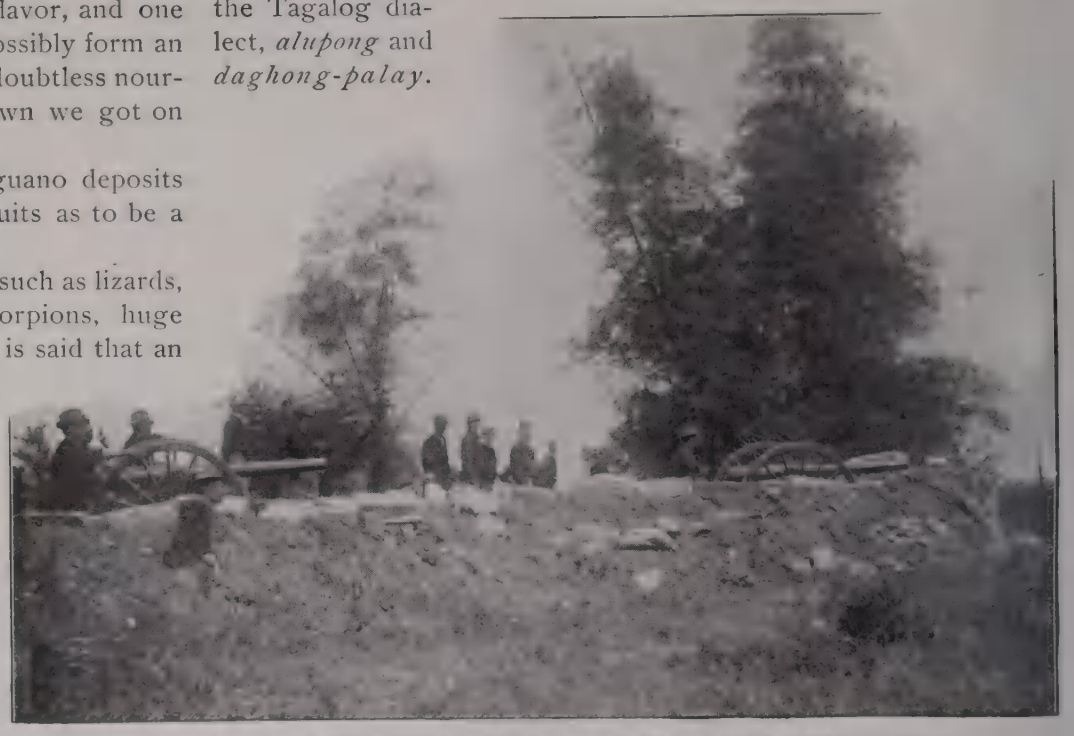
receive more boiled rice, and it was bat or nothing. I regret that I cannot say that the creatures were good, but the fact is, they tasted very much as they smell. One who has ever been near them when alive needs no further description of their flavor, and one who has been spared that misfortune could not possibly form an idea of the taste. At all events, they were fat, and doubtless nourishing, and after we had learned to keep them down we got on very well."

Bat fur has some commercial value, and the guano deposits are very rich; but the bats are so destructive to fruits as to be a nuisance and a pest.

These islands abound with insects and reptilia, such as lizards, snakes, iguanas, frogs, land-crabs, tarantulas, scorpions, huge spiders, hornets, wasps, beetles, centipedes, etc. It is said that an effective cure for centipede bite is a poultice of garlic mashed until the juice flows, and renewed every hour until the poison is neutralized. The common purslane, which grows in profusion all over the Mississippi Valley, and is greatly relished by pigs as feed, is likewise a specific for snakebite, if applied immediately and renewed frequently until the danger is past. Its efficacy was well known to the Indians of our continent, and the writer remembers hearing his father tell about an old Indian who haunted the neighborhood when he was a boy, who would cheerfully allow the most venomous rattlesnake to bite him in exchange for a drink of whisky. It was his invariable practice to apply a poultice of mashed purslane to the wound as soon as it was inflicted, and then demand and absorb his pint of whisky, escaping with no more inconvenience than the slight pain caused by the wound of the serpent's teeth.

Boa constrictors are the most harmless of all snakes in the Philippines. They are also rare, and are seldom seen in their wild state. They are sometimes kept in cages in the houses of the natives, as pets. Small pythons are numerous, but they are also non-poisonous, and are frequently kept in the houses as rat catchers. The larger specimens devour monkeys, hogs and deer, and have been known even to attack men, but only when driven to it by hunger or in self-defense.

Snakes are numerous, and many species are of the most deadly character. The Cobra is found in Samar, Mindanao, and the Calamianes Islands, southwest of Mindoro; but the loss of life from snakebite is not very great, except in the island of Luban, north of Mindoro and near the entrance to Manila Bay. This island is so infested with snakes of deadly species as to be dreaded and avoided by all who are familiar with the conditions. The serpents most feared by the natives are called, in the Tagalog dialect, *alupong* and *daghong-palay*.



TWO GUNS OF THE 6th (AMERICAN) ARTILLERY, NEAR SAN PEDRO MASCATI, LUZON.

The latter is found in the deep mud of the rice fields, and among the tall rice blades. The bite administered by either of these species is fatal if not instantly and thoroughly cauterized.



SPANISH GUNS ON THE LUNETA.
These guns were used in firing on Dewey's ships on the 1st of May, 1898.

There are about 530 different species of birds in the Philippine Islands, and many of them possess very remarkable characteristics. Notable among the birds are beautiful little parokeets, cockatoos, mound-builders, hornbills and jungle fowls. The last named are the principal game birds of the group. The natives tame the hornbills and keep them as pets. One of the most curious specimens is the snake-bird, so called because in swimming they sink their entire body under the water, leaving only the head and neck exposed, the latter writhing like a snake in their forward progress. So strong is the resemblance to a serpent that one not accustomed to the habits of these birds, and, seeing a

flock of them in the water, would imagine that a den of snakes were out for a bath. Some naturalists claim that all fowls were originally serpents, and that they have attained their present form through the law of evolution, the scales having "evolved" into feathers, etc. The snake-bird of the Philippines has enough of the serpent in his physical makeup to justify an argument along this line.

The water-cock is another singular species of bird. It has a long tail like a rooster, and in swimming sinks itself until only the head and tail appear above the water. They are found along the shallows where the lotus plant grows, and they run about on the broad leaves of this plant, spread out over the water, in quest of their food. Their cry is harsh and singular, and they have sharp spurs on their wings, which they use with effect in defense or combat.

In former times the greatest plague of the Philippine Islands was the locust, and in 1851 the government imported a lot of martins from China, with the hope of exterminating this pest. When the birds arrived at Manila they were accorded a royal reception by a large body of Spanish troops, a band of music accompanying them, with great ceremony, to Santa Mesa. Here they were set at liberty, and the public was forbidden, under heavy penalties, to destroy any of them. At that time there were millions of locusts among the crops, and, while still one of the great pests of the islands, they are not so bad as formerly. As every one is familiar with the appearance and peculiarities of the locust, it is not worth while to describe them here. They are so perfectly harmless that native children catch and play with them, and they constitute a popular food among some classes of the people. It is said that in a certain portion of Tayabas Province locusts are regarded as such a dainty dish that the peasants offered the parish priest a considerable sum of money to say mass and pray for the continuance of the luxury.

In concluding this chapter, it may be added that nearly all the animals of the tropics, and many which belong to the temperate zones are found in the Philippines. Among those not previously mentioned are the lion, the tiger, the hyena, leopard and bear. There is also a flying squirrel, greatly prized for its fine skin and fur. Crocodiles infest most of the rivers, and are a dangerous adversary in close contact. The sportsman will experience no trouble in finding any variety of game that he may desire, and he can arrange the excitement of the chase to suit his personal feelings. But he must fortify himself to endure the pests along with the sport of hunting. A lady, writing on this subject from Manila, says:

"We are comfortable during the day, but at night the rats make sleep impossible. One of the soldiers' wives lives with us, and last night a rat bit her toe. But we haven't any snakes. There are millions of mosquitoes, ants, lizards and roaches in the houses. I shake all my clothes before dressing, so as not to wear ants or lizards. We are troubled greatly with insects. I have seen no pretty thin goods for dresses, except the pineapple cloth, which is very expensive."

The following stories, told by a soldier in a letter to his home folks, will be appreciated by old veterans:

"The first night we found that a bridge had been burned, so we camped in the open, with timber on one side of us. I fixed my litter under a bamboo bush, and was thinking of Bolomen before I went to sleep. I had not been asleep long, when some one let out a loud yell. The first thought I had was Bolomen in the brush, and, oh, my! I went straight up, and lit in the middle of the road, which was full of sharp rocks. Several of us were jumping up and down and yelling 'Bolomen,' and there was a general stampede in Company F. The cause of it all was that some fellow was thinking of snakes before he went to sleep, and a little frog dropped on his hand, and he thought it was a snake, so he let out the first yell, which almost put the entire battalion on a stampede. I did not get over the scare for some time. When it subsided there was a roar of laughter all over the camp. Well, it was something funny, some yelling 'Bolomen,' and some yelling 'snakes.'

"Our rations were running a little short, and we had strict orders not to steal anything, like chickens, hogs, etc. But the temptation was too great. I resisted, but could not stand it, so I said to one of the boys, 'Come on, let's get a pig.' The cook said he would cook whatever we brought in. Finally we found a pig, chased it for two hours, could not get it, and came back for dinner.



NATIVE VILLAGE NEAR BULUCAN, ISLAND OF LUZON.

In many portions of the island of Luzon it is difficult to obtain good water, and this explains the frequent appearance of rain troughs and water jars at Filipino houses.

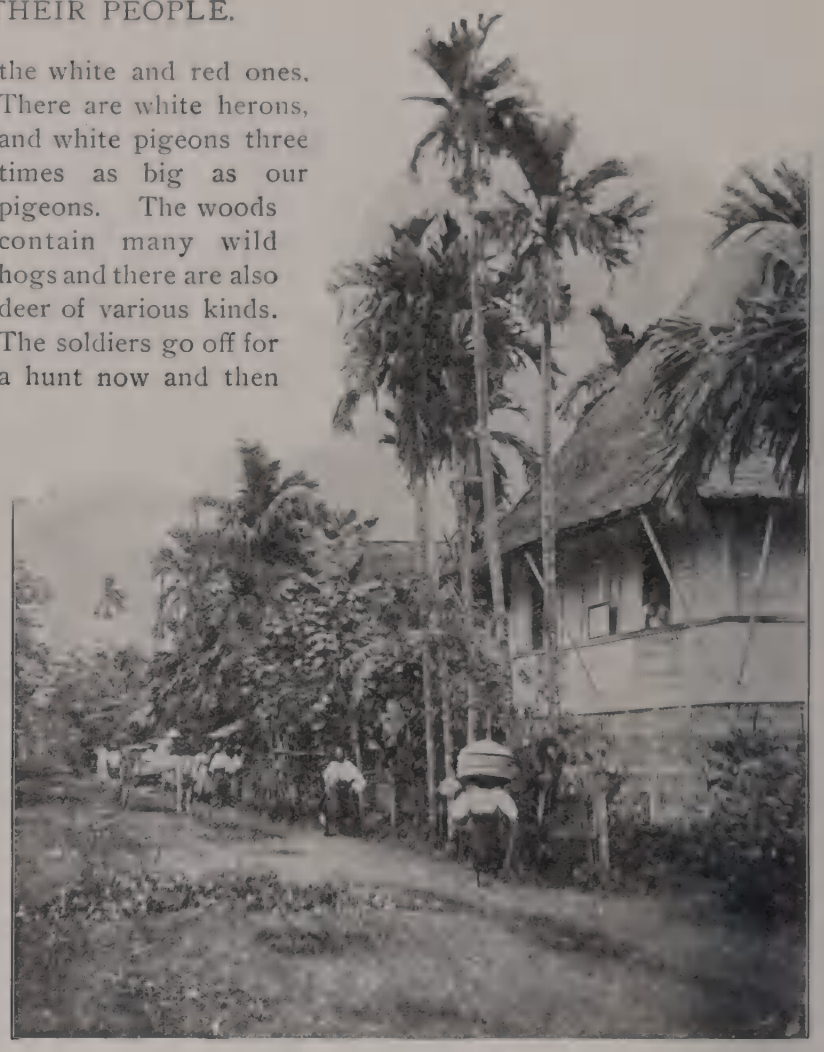
We went out again and chased another until we were tired out, but could not get it. By that time I was mad, but just then a big, fat one stuck his head out of the brush across the way; out came my revolver—'bang!' The old porker rolled over and grunted. I ran over and pulled him out of the brush, and we both grabbed him and started for the company, when the major came rushing down the street, and he gave us a fearful raking down. He put us under arrest and told us to leave the hog there, but we dragged it along to the company, with the major on our heels scolding us constantly. He took us to the commanding officer, who scored us and called the company commander, and I thought the jig was up. When he got through, he sent for the sergeant of the mess, who came. The commander told the sergeant to make us chop enough wood to cook the hog. The hog was cooked for supper. The colonel sent for a piece and wrote on a slip of paper, 'Please send enough for the major, too.' I tried my best to get that scrap of paper, but the cook kept it, saying that it beat anything he had ever heard of, and he had been in the service twenty-two years. He still has it, and there is nothing too good for me in Company F, but they spring the hog racket on me whenever they can, and that makes the tale of the hog."

Mr. Frank G. Carpenter, in a recent letter written at Davao, on the southern coast of the island of Mindanao, describes some hunting adventures which he witnessed in that locality, and incidentally describes some of the animals found there. He says:

"The country surrounding Davao is almost a wilderness. Only a short distance back of the town the jungle begins. If you walk a few miles in any direction you come into a land of monkeys, parrots and wild hogs. There are monkeys everywhere, even in the town itself. Nearly every one of our soldiers has his pet monkey, a little brown or drab animal with a well-wrinkled face and a short tail. There are some tailless monkeys in this part of the world, and some little ones not bigger than your two fists. One of the company cooks has a monkey named Bob, which lives in the outdoor kitchen and makes war on every white stranger that comes within reach. A pet pup has been adopted by Bob, and the person who touches the pup at once has a fight on his hands. Bob goes for him and the offender is lucky if he does not find the monkey's teeth in his leg.

"There are parrots here of many colors, the most common being large white parrots with tufted heads. They fly about in flocks of twenty or more and may be seen anywhere in the woods or about the bay. Another parrot is of a bright red, with wings of an evanescent green. It is not so large as the white parrot, but it is a great whistler, singer and talker. It is caught and sold by the people, and you can buy a good talker for about a dollar and a half, gold.

"Then there are doves here which have golden brown bodies and green wings; white snipe, which fly along the shores, and a great bird as big as a turkey and in looks not unlike one. I am told that there are black parrots and green parrots, although I have seen only the white and red ones. There are white herons, and white pigeons three times as big as our pigeons. The woods contain many wild hogs and there are also deer of various kinds. The soldiers go off for a hunt now and then



NATIVE HOUSES OF THE BETTER CLASS IN LUZON.

in the forest, and they usually are well paid for their time. The natives are fond of hunting, and help them. The other day the ex-presidente of the town took a party of officers and soldiers out to a hunt 'a la Mindanao.' He had a half dozen great nets, each six feet high and fifty feet long, which his men carried out to the woods. They took them to an open place and so set them up that they fenced it in. The lower ends of the nets were fastened to strong, short poles driven firmly into the ground, and the upper ends, through which a rope was run, were hooked over high poles in such a way that if anything ran against the net it would slip off at the top and fall down, inclosing the obstructing animal in such a way that the harder it pushed and struggled against the net, the more tightly it would be held.

"These nets ran around the three sides of a square of about two acres. From the corners of the opening the hunters placed themselves in long lines ready to shoot anything that came in the direction of the net. A corps of retainers and slaves, with spears and bolos, were then started out with dogs to beat up the woods for several miles around. They were so arranged that all the game was driven toward the net, and, after an hour or so, half a dozen deer, two hogs and a drove of peccaries came rushing toward the opening. Several were shot by the soldiers and three hogs tangled themselves up in the net, and while thus struggling were killed.

"Pig shooting is one of the common amusements of our Southern Philippines. It is the chief sport of the Sulu Islands, as well as Mindanao, and the Sultan, I am told, has his regular hunts during the season. The pigs are black, fierce-looking animals, of the kind known as razor-backs, such as you find in the mountains of the South. They will fight when brought to bay, so that the sport is by no means unaccompanied by danger. The flesh of the wild hog is delicious, and has a gamy flavor.



THE END OF WAR.

General Anderson and his adjutant visit the dead and wounded in a captured Filipino trench. These men believed that they were dying for liberty.

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A SKIRMISH IN THE PHILIPPINES.

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AMONG THE TAGALOGS OF LUZON.

Chapter XXIX.

DURING the fall of 1898, an extensive tour was made through the northern interior portions of the Island of Luzon, by two intelligent young American naval cadets, Messrs. Leonard R. Sargent and W. B. Wilcox. At that time the purpose of our Government with reference to the Philippine Islands had not been declared; but every one, including the natives themselves, supposed that an independent, self-governing republic would be established there, under American protection, as guaranteed by Congress in the case of Cuba. The two young Americans were accordingly received everywhere with marked distinction, and they enjoyed better opportunities for observing the manners and customs of the people, and forming a correct opinion as to their character and the degree of civilization to which they had attained, than any other white men who have ever visited the islands. On their return they made an extensive report of their observations to the Government, and on the basis of this report each of them subsequently prepared articles for publication in "The Outlook" and other periodicals. Admiral Dewey complimented the young officers very highly, and commended them for "the success of their undertaking, their thoroughness of observation, and the ability shown in their report."



NATIVE VILLAGE, NUEVA ICIJA PROVINCE, ISLAND OF LUZON

This is a representative village of a class visited by Messrs. Sargent and Wilcox during their trip through the northern portions of Luzon Island, and so graphically described by Mr. Sargent in the accompanying article.

Their observations have never been published in full, except in the Government records at Washington, to which we have had access in the preparation of this chapter. We also include some of their statements published in the periodicals to which reference has been made,

Mr. Sargent makes it quite plain that the educated Tagalog at home is a very different person from the degraded and brutalized creatures that our soldiers have encountered in Manila and portions of the island adjacent thereto, and who have been regarded by various write. as representative of their race. Nothing could be farther from the truth, and this is fully elucidated in Mr. Sargent's articles and official reports. In the plain light of his statements, the war with the Filipinos has been a most unfortunate affair, both for us and for them, and it could have been avoided if the same course had been pursued with reference to that people which has distinguished our policy in Cuba. Mr. Sargent says:

"It has been my privilege to have been intimately associated with the Filipino people for a short time at the most interesting period of their history. With the permission of Admiral Dewey, I spent the greater part of the months of October and November, of 1898, in company with Paymaster W. B. Wilcox, United States Navy, in the interior of the northern part of the island of Luzon. It will be remembered that at that date the United States had not yet announced their policy with regard to the Philippines. The terms of the treaty with Spain were being negotiated by our commissioners at Paris, and the fate of the islands hung in the balance. In the meantime, the native population, taking matters into their own hands, had declared their independence of all foreign jurisdiction and had set up a provisional government, with Aguinaldo at its head.

"Although this government has never been recognized, and in all probability will go out of existence without recognition, yet it cannot be denied that, in a region occupied by many millions of inhabitants, for nearly six months it stood alone between anarchy and order. The military forces of the United States held control only in Manila, with its environs, and in Cavite, and had no authority to proceed further; while in the vast remaining districts the representatives of the only other recognized power on the field were prisoners in the hands of their despised subjects. It was the

opinion at Manila during this anomalous period in our Philippine relations, and possibly in the United States as well, that such a state of affairs must breed something akin to anarchy.

"I can state unreservedly, however, that Mr. Wilcox and I found the existing conditions to be much at variance with this opinion. During our absence from Manila we traveled more than six hundred miles in a very comprehensive circuit through the northern part of the island of Luzon, traversing a characteristic and important district. In this way we visited seven provinces, of which some were under the immediate control of the central government at Malolos, while others were remotely situated, separated from each other and from the seat of government by natural divisions of land, and accessible only by lengthy and arduous travel. As a tribute to the efficiency of Aguinaldo's government and to the law-abiding character of his subjects, I offer the fact that Mr. Wilcox and I pursued our journey throughout in perfect security, and returned to Manila with only the most pleasing recollections of the quiet and orderly life which we found the natives to be leading under the new regime.



MACABEBE WARRIORS.

The people belonging to this tribe are very industrious, but they are bitter enemies of the Tagalogs, who they conceive greatly wronged them in some former period of their history.

"Some years ago, at an exposition held at Barcelona, Spain, a man and woman were exhibited as representative types of the inhabitants of Luzon. The man wore a loin cloth and the woman a scanty skirt. It was evident that they belonged to the lowest plane of savagery. I think no deeper wound was ever inflicted upon the pride of the real Filipino population than that caused by this exhibition, the knowledge of which seems to have spread throughout the island. The man and woman, while actually natives of Luzon, were captives from a tribe of wild Igorrotes of the hills—a tribe as hostile to the Filipinos as to the Spaniards themselves, and equally alien to both. It is doubtful to what extent such islanders are responsible for the low esteem in which the Filipino is held; his achievements certainly have never been well advertised, while his shortcomings have been heralded abroad. The actual, everyday Filipino is not as picturesque a creature as the Igorrote. The average human imagination has a remarkable affinity for the picturesque; and the commonplace citizen of Luzon is too often overlooked in the presence of the engrossing savage. If the observer's attention can be drawn to the former, however, much that is of interest will be found in his



ENLISTING MACABEBES FOR THE AMERICAN SERVICE.

A battalion of these long-haired natives were enlisted in General Lawton's brigade, and they proved to be fierce fighters. Their diminutive size is shown by comparison with the handsome American officer at the right of the group.

BATTLE NEAR SAN ROQUE, SHOWING AMERICAN VOLUNTEERS IN ACTION.

This is one of Mr. Dotter's war photographs, which have become as celebrated as the "Brady Photographs" of the Civil War. It shows a company of American volunteers in action in the Philippine Islands, and is a perfect reproduction of a battle scene.



NATIVE CIGAR FACTORY.

Girls and women who work in the cigar and cigarette factories receive about fifteen cents per day, but living is so cheap that they contrive to get along comfortably on such wages.

comparatively homely life, with its peculiar manners and customs.

"In our journey we traveled first across the province of Nueva Icija, by far the poorest and least interesting of all the provinces we visited. And yet, even here, we were greatly surprised by the intelligence and refinement of the inhabitants. While our entertainment at first was meager—for want of the wherewithal to provide a more generous one—we could nevertheless detect the same spirit of hospitality that found vent in elaborate manifestations in the richer towns which we visited later. We were particularly struck by the dignified demeanor of our hosts and by the graceful manner in which they extended to us their welcome. We had unlimited opportunities for conversation with the citizens of the towns, and we found everywhere a class that gave evidence of considerable culture and a certain amount of education. Their education included those branches only which were taught at the schools conducted by the priesthood at the capital towns of the provinces, and was of rather an impracticable nature. The Spanish language, Spanish history (appropriately garbled), church history, and the dead languages evidently formed its leading features.

"The natives of this class seemed to have made the most of the opportunities offered them, and they had the subjects above



A VILLAGE OF THE BETTER CLASS IN NORTHERN LUZON.

This is the village mentioned by Mr. Sargent, where some of the houses were surrounded by bamboo fences, in one of which there was a unique swinging gate.

mentioned completely at command. This enabled them to give a trend to their conversation that served at least to indicate their aspirations. On the other hand, their ignorance of modern history and politics, and particularly of current events, was astonishing. What they knew of the United States had been learned, like the Latin, from Spanish teachers, but was not equally reliable. Not only in the backward province of Nueva Icija, but elsewhere throughout our journey, we found the same fund of misinformation on the subject. This related in great measure to the attitude of our Government toward the two races of people that have come under its jurisdiction with an inferior political status, namely the negroes and the Indians. Of the condition of the negroes since the war, the Filipinos seem not to be aware. They express great curiosity on the subject of the Indian question, and have evidently been taught to see in the unhappy condition of that race the result of deliberate oppression, and a warning of what they may expect from our Government if they submit themselves to its legislation. Of ourselves, the citizens of the United States, they have been told that we possess neither patriotism, honor, religion, nor any other restraining or refining influence. A character has been given us consistent with the acts attributed to our nation. The natives are now undoubtedly becoming enlightened as to our true character, but it will probably be a long time before their last suspicions are removed. In the meantime, we cannot but hope that the good faith of our Government in any proposition it may make to the Filipino people will be accepted in advance. When it becomes a question of our fairness and our honest intentions toward them, the burden of proof must rest on us.



HIGH-CLASS TAGALOG GIRLS.

Women of this class understand the art of entertaining perfectly, and converse as fluently as the educated women of civilized countries. The mantles shown in the photograph are made of the elegant piña cloth, richly embroidered by hand, this work being done by the ladies themselves.

"The towns of Nueva Icija are small and unimposing. They are composed principally of 'nipa' huts, built on 'stilts' to evade the vapors that arise from the marshy ground.

"The 'stilts' and the frame of the hut are composed of bamboo poles, and an excellent floor is made from long, thin strips of the same wood laid together with their curved surfaces upward. The roof is thatched with grass, and the sides of the hut are formed of leaves of the 'nipa' plant plaited together. Screens made of the same material serve in place of windows, sliding back and forth on bamboo guides in front of apertures cut in the walls. A short bamboo ladder gives entrance to the hut, which consists of two rooms, one forward of the other. The front room is raised a step higher than the rear one and is provided with as smooth a floor as possible, to be used principally for sleeping purposes. The back room contains the native stove, the only piece of furniture in the hut. This consists of a section of the trunk of a large tree, hollowed out into the form of a bowl and lined with mortar. Many 'nipa' huts are far more elaborate, but the one described is of the commonest type and frequently forms the home of a large family.

"It will be noticed what an important part the bamboo forms in the construction of these huts. The value of the bamboo tree to the natives of all tropical countries has been too often dilated upon to bear further repetition; but I cannot refrain from mentioning one use to which I have seen it put in this province. In the outskirts of one town through which we passed we noticed a number of huts whose owners, having made some attempt at cultivating the land in their immediate vicinity, had built a fence of bamboo to separate their fields from the road. There was nothing particularly remarkable about the fence, except that fences of any kind are not numerous in that country; but we were struck with astonishment on noticing a gate, through which a native had passed, close forcibly behind him without any effort on his part. We proceeded at once to investigate the phenomenon, and discovered that the result which had so surprised us had been accomplished by the following unique arrangement: A long bamboo cord had been made fast to the gate and to a point near the top of a bamboo sapling growing in the yard, so that the cord was taut when the gate was shut. The gate opened outward, and could be passed through only by bringing sufficient pressure to bear to bend the sapling. When



NATIVE SUGAR REFINERIES AT TANDUAY, LUZON.

the pressure was released, the sapling would spring back to its erect position, closing the gate with a slam. With the means at hand a Yankee might well have been at a loss to devise a neater or more effective scheme.

"The province of Nueva Icija is low and marshy, and rice is almost the only agricultural product. At the time of our visit the entire population, both male and female, was engaged in the threshing of rice, which, under their artistic manipulations, becomes a most picturesque proceeding. The implements used resemble, on a large scale, the pestle and mortar of a chemist. The mortar is replaced by a section of a log of hard-wood, hollowed out into the shape of a bowl or trough; the pestle by a club about four feet long, with ends about six inches in diameter and the middle part scraped down to the shape of the hand and worn smooth by constant friction. The rice is thrown into the mortar as it is cut. The club, held in the middle, is raised well above the head in the right hand and cast vertically down upon the rice; caught up with the left hand as it rebounds, thrown again, and caught up with the right.



SHRINE OF ANTIPOLO, ISLAND OF LUZON.
Picturesquely located on a cliff and greatly venerated in that region of the country.

"The workers made an interesting picture, half a dozen of them perhaps beating in the same mortar, their dark skins glistening in the sunlight, and every firm muscle working as their bodies moved in the graceful action of their labor. These people are musical by nature, and there is undoubtedly harmony in this rhythmical beating of wood on wood. The sound penetrates to the most distant places and seems never to cease. It comes to you like the beating of a muffled drum, and brings before your mind the supple figures of the native girls casting their clubs in that graceful movement, down with the right hand, up with the left, down with the left hand, up with the right. I only once saw the workmen emphasize the musical element that characterizes this labor. On this occasion a party of four natives, two young men and two young women, were beating at the rice in one long trough, while an old man, sitting near with a musical instrument like a guitar, thrummed the time.

"From Nueva Vizcaya for the next three weeks of travel we passed from one hospitable town to another, and enjoyed a round of novel entertainments. Our route now carried us through the valley of the Rio Grande Cagayan—probably the largest area of level country in Luzon Island.

"With the exception of the region in the immediate vicinity of Manila, and of the narrow strip of land along the western coast, this valley, previous to the revolution, was the firmest and most ancient seat of Spanish authority on the island. Its towns throughout give evidence of the labor that has been expended on them. There are comparatively few 'nipa' huts, and many substantial frame buildings. Each town, moreover, has an elaborate church and convent, usually built of brick. Many of these churches date back into the 18th century, one which I remember particularly bearing the date 1780 as that of its completion.

"Our entertainment in the different towns varied according to



THE NEW CATHEDRAL AT MANILA.

Showing also a portion of the ruins of the old cathedral, which was destroyed by an earthquake. This is the most fashionable church in Manila.

"In traveling from Nueva Icija into the neighboring province of Nueva Vizcaya, and from there on through the greater part of the latter province, we passed through a rough and mountainous country. Our progress here was deplorably difficult, but the numerous views of magnificent scenery to which we were treated more than repaid us for our labors and hardships. I never before had suspected that Luzon Island contained within its borders such harmonies in landscape as it has been my good fortune to see. There are spots in the mountains of Nueva Vizcaya from which the aspect of the surrounding country overwhelms an observer with all the power of music and thrills his artistic sense into ecstacy. The deep-rooted prejudice that many men possess against all that is tropical, I think, would disappear in every case under the influence of the clear atmosphere and healthful soil of this beautiful province.

the facilities at hand; but in all cases music was a leading feature In the absence of all accessories the village band would be called into the building in which we were received and would play tune after tune, well on into the night, while we conversed at ease with the village fathers. At the little village of Cordon, which has a population of only a few hundred, we passed one of the pleasantest evenings of our journey. In this instance four accomplished little girls gave the entertainment its particular charm. Soon after our arrival the entire village trooped into the large room of the public building that had been turned over to our party. The floor was cleared for a dance, and the band commenced with a waltz. After the waltz was finished, two of the little girls danced a minuet and sang a very pretty dialogue accompaniment. The movement of the minuet was very slow and stately, and the little dancers went through it with charming effect.



SCENERY IN THE MOUNTAINS TRAVERSED BY MESSRS. SARGENT AND WILCOX.
The photograph shows one of the party and two of the attendants. They speak in glowing terms of the splendor of the scenery of these mountains.

"As an encore, when the minuet was finished, they sang a Spanish love song together. The ages of these little girls were eleven and twelve, respectively, and they did not look at all older than their years. They were dressed as grown-up young ladies, however, with their hair elaborately arranged, and with long trains to their cotton gowns. When I asked their mother if this style of dress had been adopted as a masquerade, she said, 'Oh, no; I expect both my little girls to be married very soon.' After all, some of the customs of the Filipinos are rather picturesque.

"After a short rest these girls and two others of about the same age danced the 'contrabandista,' using castanets. We enjoyed this dance very much. The dancers arranged themselves, at starting, in the form of a square, and frequently returned to that figure. Passing and re-passing each other, twirling unexpectedly about, and posing for an instant, only to resume the rapid step, their tiny, erect figures moved with charming grace and quickness in time with the music, and their castanets kept up a lively accompaniment. When directions were needed, they were received from an old man, who occupied the position of dancing master in the village. A guitar and a flute supplied the only music for the dance. At times even this was dispensed with, and in its stead the dancing master sang a plaintive air in his native dialect. The music and dancing continued until we requested an opportunity to rest. On other occasions we have been shown many dances peculiar to the country, and have found that, while they are all graceful and interesting, none are in the least grotesque or barbaric.



AN IGORROTE VILLAGE, ISLAND OF LUZON.
These people are of a higher type than the Negritos, and they build their houses in a more comfortable and substantial manner than the temporary huts of the latter tribe. They also engage in agriculture in a limited way.

"The towns of Ilagan and Aparri, with their wealthy and pleasure-loving population, provided the most elaborate entertainments. Ilagan is the capital city of the

tobacco-raising province of Isabella, and is situated near the head of navigation on the Rio Grande; Aparri is situated at its mouth, in the province of Cagayan, and is the only seaport of the valley. These towns are laid out in regular streets, and have many squares of substantial frame buildings. They have each a population of between ten and fifteen thousand. We spent three days at Ilagan, and I think that it was here that we were brought into closest touch with the Filipino character. The cultured class, which I have spoken of before, was strongly in evidence; and I think that before leaving we had discussed views with nearly every member of it. They all realized that they were passing through a crucial period in the history of their people, and young and old were eager to acquire all possible knowledge that might assist them to think clearly at this crisis. Their realization of the gravity of their position did not, however, rob their character of its natural gayety, nor make them forget their duty as hosts. On the evening following our arrival a ball was given in our honor, which was attended by all the élite of the town. There were present about fifty young women and twice that number of men. All were dressed in European fashion. The girls were pleasant and intelligent; the men comported themselves in all respects like gentlemen. It was hard to realize that we were in the very heart of a country generally supposed to be given up to semi-savages. At intervals between dances many songs were sung, usually by one or two of the guests, while all frequently joined in the chorus. The national hymn was repeated several times with great enthusiasm. The ball lasted until nearly 3:00 o'clock in the morning, and broke up with good feeling at its height.

"On the second evening we were invited to attend the theater, where two one-act Spanish plays were presented by the young society people of the town. The theater itself had been constructed by the villagers only a few weeks before. It was a large bamboo structure, one end of which was used as the village market, while the stage occupied the other end. The stage arrangements were good; curtain, side scenes and footlights all en régle. In the performance of the play we saw our friends—these typical young Filipinos—in a light in which very few of our nation have had an opportunity to view them. They comported themselves with credit in a position where humor, intelligence and artistic ability were the requisites of success.

"During our stay at Ilagan we lived at the house of the mayor. This building was of great size, and was built of magnificent hardwood from the neighboring forest. One wing, containing a reception-room and two bedrooms, was turned over to us. The reception-room was very large, with a finely-polished floor, and with windows along two sides. It contained a piano and a set of excellent bamboo furniture, including the most comfortable chairs and divans imaginable. There were two tall mirrors on the wall, and a number of old-fashioned pictures and framed paper flowers. In this room our friends gathered in the afternoon and took measures to make the time pass pleasantly for us. Whenever the conversation threatened to lose its animation, there was always some one at hand ready to accede to our host's request to play the piano or to sing a favorite song.



UNITED STATES SIGNAL CORPS.

This is what the boys in the Philippines call a "flying telegraph train." It is a signal corps preparing to erect a military telegraph in the island of Luzon.

"There was one form of hospitality which we met both at Ilagan and Aparri that we would gladly have avoided. I still shudder when I recall the stupendous dinners that were spread before us night after night. The Filipinos pride themselves on their cookery, and it is indeed excellent. There could be no cause for complaint on that score. There is never any suspicion of the greasy and garlicky flavor to the food that characterizes a Spanish meal. Our host at Ilagan employed three cooks, each of whom in turn officiated at the preparation of one of the three dinners which we ate in that town. It is impossible to say which one deserved the palm. The shortest of the three dinners numbered fifteen courses and seemed interminable. In addition to fish, rice, chickens and other domestic products of the country, there was served game of many sorts, including doves, snipes, deer, mountain buffalo and boar. It was astonishing how many of the dishes were 'coniida del pais,' and must be sampled by the

visitors to secure a just conception of the Filipino talent in matters of the palate. We felt, on leaving the table, as if the horn of plenty had been thrust against our lips and its contents to the last crumb forced down our unwilling throats. I notice in my diary an entry made after returning from a dinner in one of the western provinces, where more moderation was displayed, which reads: 'We had been in dread of encountering another such feast as those at Ilagan and Aparri, but found, to our great relief, that this meal lasted through only eight courses.'

"A Filipino dinner is usually served shortly after noon, and is followed by the siesta. The next meal comes about 9:00 o'clock, but is ordinarily preceded about three hours earlier by light refreshments of chocolate and sweetmeats. The native is very fond of the latter, which he prepares from cocoanut meat and sugar. His table is always set—at least when guests are present—with a tablecloth and napkins, and the customary supply of knives and forks. He is very temperate in his use of liquor. An alcoholic beverage is made from the sap of the 'nipa' plant, and imported wines are served in the houses of the rich in the large towns. None of these are used to excess, however; and I have never seen an intoxicated Filipino.

"Throughout the valley of the Rio Grande, as well as the province of Nueva Vizcaya, the wilder regions are inhabited by Igorrotes. These savages are not powerful enough to attack a town of any size, but they are a formidable menace to the smaller villages, and particularly to travelers. Unarmed individuals cannot go with impunity from one town to another, but must travel in parties and with an armed escort. For this reason, communication between the towns of these provinces is comparatively rare. Many provinces—such as Nueva Vizcaya—are shut off from their neighbors by ranges of mountains, whose passes lie in the Igorrote territory and are eminently exposed to attack. At certain seasons of the year these attacks become especially numerous, on account, it is said, of the religious ceremonies observed by the Igorrotes. These ceremonies require the presence of human heads; and, accordingly, the whole tribe, moved by a deep feeling of piety, proceed, with their armament of arrows and lances, to waylay any unhappy Filipinos who may come within reach. One of these seasons of religious manifestation lasts nine days. It had become so notorious, and had cost so many lives, that a few years ago a law was passed prohibiting travel on certain roads between prescribed dates.*



TWO ACCOMPLISHED FILIPINO MAIDENS.

These young ladies courteously posed for their photographs while on their way to the ballroom, dressed in evening costume. They are high-caste Tagalogs, and very accomplished in their manners.



GEN. HARRISON G. OTIS AND STAFF IN THE INTERIOR OF LUZON.

"Many tribes of Igorrotes have been brought partly within the pale of civilization, principally in the western provinces. These tribes, in their semi-civilized state, are called Trugmanes. They live in primitive villages, and are presided over by leaders chosen from their own tribe. I have seen many of these people. The chiefs dress in Filipino garb, with cotton trousers, and a shirt falling outside of all. The tribesmen wear only loin cloths. They are finely built and very powerful men.

"The dangers incident to travel have had much to do with the confusion of dialects that prevails on the island, and this confusion is consequently more marked in the eastern than in the western provinces. The educated class of Filipinos can speak two languages that are universal throughout the island in their own class; these are Spanish and Tagalog. The ignorant natives, on the other hand, have only their own provincial dialect. These dialects are so different one from another, that they must be separately studied to be understood. Dictionaries of many of them have been made by the Jesuit priests. Through the servants of our party, we

* The head-hunters here referred to belong to the tribe of Gaddanes, which Mr. Sargent seems to have confused with the Igorrotes.—EDITOR.

had at command five dialects in addition to the Spanish and Tagalog, yet in passing through one province we failed utterly to make ourselves understood by a native whom we accosted, although we plied him patiently with these seven languages.

"There is but one individual who seems never to be daunted by the obstacles and dangers that separate him from the province toward which he sees fit to direct his footsteps. I refer to the Chinaman. In almost every village we visited we found at least one of that race; and in the larger towns there were many. They are the merchants of the island, presiding over every shop, and drawing money from every village. They are deeply hated by the Filipinos, and were the object of a strict immigration law under the administration of Aguinaldo's provisional government.

"The steamer 'Oslo,' which took our party from Aparri, brought to that port a number of Chinese immigrants, destined, in the greater part, for Manila. The supercargo, however, desired to leave fifty of them at Aparri, and offered the governor of that



PLOWING THE GROUND FOR SUGAR CANE, ISLAND OF LUZON.

An excellent idea of the primitive character of agricultural machinery used in the islands is afforded by this photograph. The plows are composed wholly of wood, with a little iron at the point to make them penetrate the ground.

place $50 per head for that number if he would permit them to land. His offer was promptly refused.

"Our party proceeded on the 'Oslo' from Aparri around the northwestern corner of the island and landed on the coast near the northern end of the province of South Ilocos. From here we proceeded by land southward through the western provinces. During this part of our journey we were thrown into closer association than previously with the military element of the population.

"The towns on the western coast are even larger than those on the Rio Grande. Vigan, the capital of South Ilocos, has a population of about 28,000, and Candon, farther to the southward, is not far behind this figure. The mayor of Candon was of the hustler type, and was evidently on the outlook for an opportunity to 'boom' his town. On our departure he presented us with a written description of its exceptionally desirable location from a business standpoint. Every town gave evidence of the bitter fighting that had taken place between the natives and the Spaniards; many of the larger buildings, which had been used for defense, being riddled with bullets. We no longer passed from town to town through unsettled stretches of country. The fields on both sides of the road were under cultivation and were dotted with laborers, while on the road itself there were always many travelers. The laborers in the fields worked in the shade of large screens of nipa leaves, which they carried with them from place to place.

"Many of the travelers we passed were women. To give freedom to their limbs in walking, the skirts of their dresses were so arranged that the rear end could be drawn up between the knees and tucked into the belt in front, leaving the legs bare from the knees down. Their graceful carriage, which never failed to elicit our admiration, is due, to a great extent, I think, to their custom of carrying burdens upon their heads. This method of transportation has become a second nature to them, and is applied to articles of all descriptions. I have seen a native woman, with her hands swinging freely at her sides, walk briskly along with a pint bottle of gin balanced carefully upon her head. On the other hand, their loads are often of great weight and towering height.

"The Filipino maidens of high degree do not differ from their laboring sisters in the matter of graceful carriage. Many of them are pleasing in feature as well. Their education, however, seems to be responsible for a lack of vivacity, at least in their conversation with young men. They have evidently been taught to appear as cold and distant as possible in such society. On one point only are they always ready to meet you on terms of friendly equality; and that is when you make bold to suggest a smoke. They are always glad to accept a cigarette or small cigar, and if you are not prompt in offering one, in all probability will produce one from their own supply and ask your permission to light it. This habit quickly ceases to attract your notice, except under unusual circumstances. At a town in Isabella my attention was drawn to a number of young girls returning from their first communion. They were clothed in dresses of pure white, and long veils hung chastely down below their shoulders.



A CALAMBA MILK-WOMAN.

"I drank in the details of the picture with delight until I came to the thick haze that overhung it. Through the meshes of each veil a tube of tobacco was thrust, and every pair of dainty lips gave its continual contribution to the cloud of smoke that dwelt around the little group like a halo of universal sanction.

"The men whom we met in the western provinces—our hosts at the different towns—possessed in general the same characteristics that we had observed in their countrymen farther to the eastward. We noticed, however, a marked difference between the inhabitants of the two districts in the matter of the prevailing religious sentiment. Throughout the valley of the Rio Grande the ordinary ceremonies of worship were almost entirely suspended for want of persons ordained to conduct them.

"In Ilocos and Union, however, natives had been promptly placed in the sacred offices left vacant by the imprisonment of the Spanish priests; and at the time of our visit they were conducting all the services of the church. Freedom of thought marked the views of every Filipino that I have heard express himself on the subject of religion, and although I certainly have met devout Catholics among them, I judge that that church, on account of the abuses with which it has been associated on the island, has failed on the whole to secure an exclusive influence over the minds of the natives.

"In speaking of the Filipino people, I have had reference throughout principally to one class of their society, which I have called the cultured class. If my observations of that class are just, however, I think that inferences can safely be drawn from them that extend their application over the entire Tagalog population. The great mass of this population has been kept in an unenlightened state by deliberate legislation which has effectually deprived them of every opportunity for advancement. Those who have acquired education have acquired it at an extravagant cost that has placed it hopelessly beyond the reach of all but the wealthy. There are few, if any, among that number, however, who, while possessing the price of a schooling, have neglected to apply it to that end. I cannot see what better gauge we can obtain at present of the intelligence and ambition of the whole Filipino race than the progress that has been made by its favored members with the limited opportunities at their command. Throughout the island a thirst for knowledge is manifested and an extravagant respect shown for those who possess it.

"I have seen a private native citizen in a town in the interior exercise a more powerful influence than all the native officials over the minds of the inhabitants, simply because he was known to have been educated in the best schools at Manila, and was regarded for that reason as a superior man. The heroes of these people are not the heroes of war, but of science and invention. Without rival, the American who is best known by reputation in Luzon, is Mr. Edison, and any native with the slightest pretension to education, whom you may question on the subject, will take delight in reciting a list of his achievements. The ruling Filipinos, during the existence of their provisional government, appreciated



A MESTIZO MERCHANT.

the necessity of providing public schools to be accessible to the poorest inhabitants. Had events so shaped themselves as to have provided an opportunity for carrying into effect the plans formed on this point, it seems possible that the mental plane of the entire population might have been raised gradually to a surprising height.

"Out of respect to the statements of other people, which the narrative of my experience may seem to contradict, I wish to say that I have found the native of the interior of Luzon an astonishingly different character from the one ordinarily met in Manila. Previous to my journey, I regarded those whom I had encountered in that city with great dislike, and after my return I was unable to overcome that feeling. They are not a fair sample of the race; and I cannot expect any one who has formed his judgment on the subject merely from observations of that type to express an opinion similar to mine, as recorded above."

Some of the difficulties of the journey, and the relations between the civil and military officials of the Filipinos, are thus described by Mr. Sargent:

"Our original plans were of a very indefinite nature, being merely to proceed as far to the northward as the character of the country and the attitude of the natives would permit, and to return only when forced to do so. The existing ignorance of the conditions prevailing in the interior gave rise to a very exaggerated idea of the difficulties of such a journey.

"Had it been suggested at any time prior to our departure, that we could cover the ground as completely as we eventually succeeded in doing, we should have scouted the idea as preposterous. Suggestions of this nature were, however, conspicuous by their absence, while prophecies of an early failure and an ignominious return were numerous. As the few days that we could devote to our preparations passed and we found ourselves coming face to face with the difficulties of our undertaking, these gloomy prophecies certainly forced an echo from our own hearts.

"The first material obstacle that we encountered was the refusal of Aguinaldo to provide us with passports. These, we had reason to believe, were a *sine qua non* of peaceful travel through the island, officers of our army whose duties carried them beyond our own lines having been repeatedly turned back for want of them. Mr. Wilcox, with the outfit, servants and horses, proceeded to Bayambang, a town near the northern terminus of the railroad, where he was entertained by Mr. Donald Clark, a hospitable Englishman, while I spent two days at Malolos petitioning Aguinaldo for a more favorable answer. The Filipino president remained firm, however. He expressed great friendliness, and readily gave his consent to our journey, refusing only to provide written passports, without which, we should be, of course, as defenseless against the opposition of his officers as the most unwarranted trespassers. It was evident that he preferred that we should remain at home. When I joined Mr. Wilcox at Bayambang we talked the matter over and came to the conclusion that we held anything but a strong hand. We decided, therefore, to adopt that method of play by which alone it is possible to win on a poor one. Leaving Bayambang at daybreak next morning, we accordingly proceeded by the main traveled road on the first stage of our journey.

"This road led us almost due east through the low and marshy province of Nueva Icija. The rainy season at this time was at its height, and for seven days we scarcely saw the sun. Almost from the start we found the mud so deep that it was impossible to ride the horses through it. Leading them by their bridles, we struggled along on foot until men and beasts were exhausted, covering in this way only ten or twelve miles a day. Even with the sun



AMERICAN HELIOGRAPHIC CORPS.

Showing the men in the act of telegraphing to a distant point by means of the sun's rays.

covered, the heat was excessive, and members of our party were frequently prostrated by that and the exertion combined. Two of our servants proved too old to stand the strain and were sent back, a fate which befell two of our horses also. We soon recruited our party to its original strength, however. Pack horses were quickly abandoned in favor of natives, who accompanied us from town to town, carrying our luggage divided among them on their backs. For the tremendous labor which these men performed they considered ten cents a day ample pay. This amount seems still more ridiculously small when you consider that the men were usually discharged a full day's travel from their homes.

"As we proceeded the road grew worse, until, finally, at San José, it dwindled to a soggy bridle path. Just beyond San José the province of Nueva Icija joins that of Nueva Vizcaya, the division between them being marked by a range of mountains. The natives along the route had informed us that this range was impassable, even to natives, during that season of the year, and this statement received decided indorsement at San José. It was not with any great hope of success, therefore, but with a determination to carry the attempt as far as possible, that we set out from San

José. We had difficulty in obtaining men for this stage of the journey, but succeeded finally, by offering considerable inducements, in engaging ten men and a guide. We found that the difficulties in this case had been very little exaggerated. Many times our progress seemed effectually checked. The continuous rains of the past week had swollen every one of the numerous mountain streams until its passage had become a problem. This stage of not over thirty miles as the crow flies, occupied three days of ten working hours each. The trail was extremely intricate. Our guide was a native of the district and had often made the journey (though never at that season of the year), yet he lost the way three times, and had great difficulty in finding it again.

"Here, for the first time, we heard fear expressed by members of our party of an attack by the Igorrotes or savages of the hills; a possibility which afterwards came to form an important part in all our calculations. We also became acquainted with the native terror of the alligators which infest the streams, and, in a lower degree, of the serpents occasionally met with in the forests.

"Upon reaching the town of Carranglan, on the other side of the mountains, in the province of Nueva Vizcaya, we took a day to dry our outfit and to recuperate. Our diet for the past three days had been cold boiled rice and hardtack, and our rest at night had been on the wet ground, with practically no protection from the violent rain. In that climate hardships cannot be endured with impunity, and every man of the party, native as well as American, showed the effect of this experience. Fortunately, however, the traveling from this point on became easier, and we were able, even in our somewhat weakened condition, to travel at a more rapid pace than previously. Our arrival at Carranglan marked the end of one distinct stage of our journey, and our departure therefrom the beginning of a second.

"Up to this time the obstacles encountered had been natural ones—bad roads and swollen rivers. The province of Nueva Icija is an important one from a military standpoint. Its towns at that time were garrisoned by small squads of soldiers, commanded by non-commissioned officers, and we met no one who felt it incumbent upon himself to make any determined opposition to our progress, although many expressed surprise at our lack of the customary passports. From Carranglan on through the province of Nueva Vizcaya we met with more varying fortunes, experiencing the coldest suspicion, as well as the most demonstrative hospitality, being greeted at one town by the ringing of church bells and the music of the band, and at the next, by the critical cross-questioning of the local authorities. At Bayombong, the capital of the province, we were stopped for several hours by the military officer stationed there. After ridiculing the whole idea of passports, and giving this officer some good advice on the manner of conducting a republican form of government, we succeeded in obtaining his permission to proceed.

"At an elevation of four or five hundred meters above the sea level, with firm roads and a cordial sun, traveling became the greatest of pleasures. No matter what the attitude of the military officers in the different towns might be, we were invariably made welcome by the citizens. The larger towns at which we spent the night gave balls in our honor, while the smaller ones, with the village band and native dancing, gave what entertainment they could improvise—often the most enjoyable. While the towns of this province are larger and more pretentious than those of Nueva Icija, they are situated farther apart and are more completely isolated one from another. The forests between are inhabited by tribes of Igorrotes, who are a constant menace to travelers. On one road over which we passed, a party of twenty Filipinos had been murdered to a man, only a few days before our arrival. The character of the country offers every opportunity for such savage attacks, the trail frequently leading through thick forests or plains of rank grass meeting overhead. Although we considered our



SCENE ALONG THE ROUTE DESCRIBED BY MR. SARGENT.
This photograph represents the home of a betel-nut gatherer and a portion of his family.



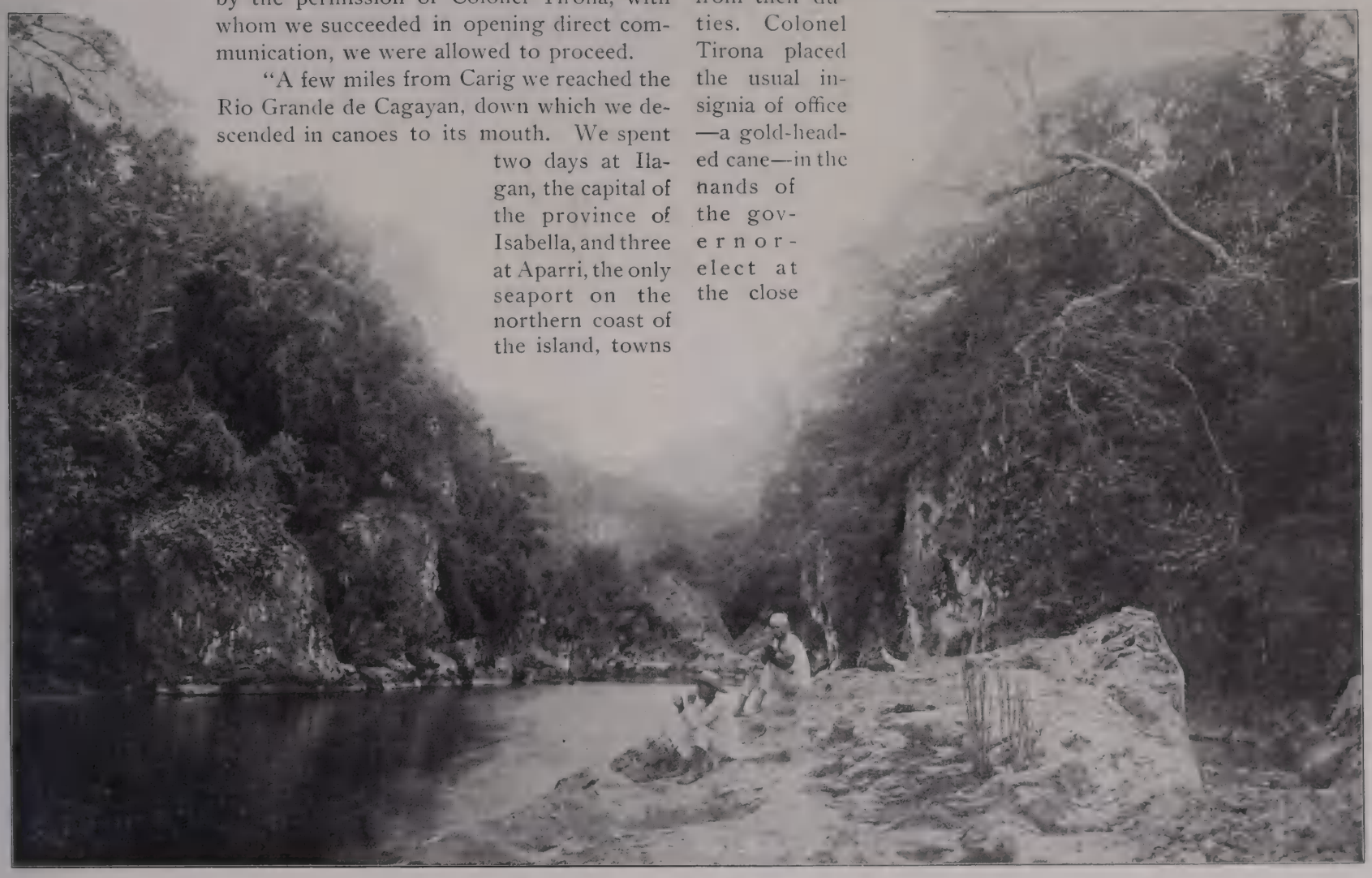
PACK TRAIN OF BUFFALO CARTS ON THE RIO GRANDE RIVER.

party strong enough for its own protection, we were usually provided with an escort of Filipino soldiers.

"Frequently we were joined by natives who had been awaiting an opportunity to go from one town to another in safety, bringing the number of our party at one time up to forty-seven. Often from the high points on the road we could see the smoke of at least one Igorrote campfire, frequently within a few miles of a large Filipino town. There can hardly be any direct method of attack against these savages, since they build no villages and have a vast wilderness for refuge; but at the time of our visit the Filipinos had already begun to build small forts at the points most frequently subject to their menaces—a step in advance of any the Spaniards had taken.

"At the town of Carig, near the frontier of the province of Isabella, we encountered Major Villa, the military governor of the province, who had been sent from his capital city by his superior officer, Colonel Tirona, the commander of the northeastern military district, to demand our passports, and, if we did not have them, to examine into the purpose of our expedition. In carrying out his orders, this officer kept us for seven days quartered in a deserted convent in this miserable village. At the end of that time, by the permission of Colonel Tirona, with whom we succeeded in opening direct communication, we were allowed to proceed.

"A few miles from Carig we reached the Rio Grande de Cagayan, down which we descended in canoes to its mouth. We spent two days at Ilagan, the capital of the province of Isabella, and three at Aparri, the only seaport on the northern coast of the island, towns having a population of about 15,000 each. We were extremely well entertained. At Ilagan a large ball was given in our honor, and two Spanish operas were presented by the young people of the town. From this performance we received most pleasing proof of the humor, intelligence and refinement of our entertainers.



AMONG THE MOUNTAINS OF NORTHERN LUZON.

Showing two of the native attendants who accompanied Messrs. Sargent and Wilcox. These men worked for ten cents per day, and thought they were doing well.

"At the towns we had previously visited we had occasionally seen numerous Spanish prisoners, all of whom were apparently enjoying full liberty within the limits of the town. At Ilagan we saw Spanish soldiers and ex-civil officials in the same status; but the priests had been differently dealt with; they were too dangerous to be left at large, we were told, and were accordingly confined in a convent. We saw them one morning, to the number of eighty-four, lined up in the street in charge of a squad of Filipino soldiers.

"At Aparri I witnessed a ceremony which, at the time, I considered pregnant with significance, and I have seen no reason since for changing my opinion. During our entire journey we had noticed the existence of a distinct civil and military government. The civil government was simple and efficient, consisting of four officials for each province and four for each town. The military government consisted of an officer in command of a military district, having under his orders one officer as military governor of each province and one as governor of each important town. The military government was the dominant one. We remarked on this condition several times, and were told that it would last only during the state of war. At Aparri we received proof of the sincerity of this statement. Word had been received from Hong-Kong that our commissioners at Paris, negotiating the terms of the treaty of peace, had plainly indicated that it was their intention not to return the islands to Spain. Relieved from their great apprehension by this action, the Filipino population began at once to see rosy visions of peace descending on their war-worn country. Steps were immediately taken to adjust existing conditions to the new state of things. Colonel Tirona, the governor of the northeastern military district, took the lead by relinquishing the control of affairs in the provinces comprised in his district in favor of a civil official chosen by the people. I was present at the impressive ceremony which solemnized this change in the province of Cagayan. The ceremony took place in the cathedral at Aparri and was attended by all the local officials of the towns of the province, as well as by any military officers who could be spared from their duties. Colonel Tirona placed the usual insignia of office—a gold-headed cane—in the hands of the governor-elect at the close of a short speech, in which he said that, now that a state of peace seemed probable, he desired to divest himself of the unusual authority which it had been necessary for him temporarily to exercise, and to assume his proper position as a servant—not a ruler—of the people. The governor, in reply, expressed his thanks to the colonel and to all of the expeditionary forces for the incalculable service they had rendered in freeing the people from Spanish rule and declared it was their purpose to expend the last drop of their blood, if necessary, in defending the liberty thus gained, against the encroachments of any nation whatsoever. The governor then took the oath of office, being followed in turn by each of the three other provincial officials, the heads of the departments of justice, revenue and the police. It was the colonel's intention to have a similar ceremony performed in each of the other provinces under his control. Had the Filipino government been allowed to work out its own salvation, this movement could hardly have failed to become historical.

"At Aparri we saw proof also of the extent of Aguinaldo's authority. Four natives had been tried for robbery and attempted murder and had been sentenced to death. At the time of our visit they were awaiting the arrival from Malolos of the ratification of



FILIPINO FERRY-BOAT.

their sentence by the president. Everywhere we traveled the greatest loyalty toward Aguinaldo was expressed. Now, at the time of his reverses, it is possible, though I am far from convinced, that he represents but one element of his people; then, in his prosperity, he certainly represented them all—at least in Northern Luzon. At that time the enthusiasm of the people was tuned to the highest pitch. In every village every man was training in arms. Companies were formed of boys from eight years of age upward. Wooden guns were furnished them and they were drilled systematically every day. The women also were imbued with the spirit. Many and many a time have the people of a village gathered in the large room of the 'presidencia,' where the paymaster and I were quartered, and put their whole hearts into the songs in which their patriotism found vent.

"After a delay of three days, we were fortunate enough to catch a small coasting steamer, which took us around the northern end of the island and landed us on the western coast at the northern end of the province of South Ilocos. From here we proceeded toward Manila. We wished to visit the interior provinces on this side of the island, but were prevented by the authorities. Already the hope was fading that freedom from Spain meant freedom of government. The feeling toward Americans was changing, and we saw its effect in the colder manner of the people and in their evident desire to hustle us along by the most direct road to Manila.

"Although the spirit was evidently missing, we were nominally treated with every distinction. A mounted escort was furnished us, which rode ahead with guidons to clear the road. The towns in these western coast provinces are larger and more numerous than those in the valley of the Rio Grande. The military element is much more in evidence, as well as the native religious element, which has succeeded the Spanish priests. At Vigan, the capital of South Ilocos, we dined with twenty-eight military officers, and at San Fernando, the capital of Union, with forty. All of these officers are very young, a large proportion being minors. General Tino, commanding the northeastern military district, is just twenty-one. Captain Natividad, the commander of three important towns, with an aggregate population of over 40,000, is eighteen years old, while his younger brother, who bears a commission as lieutenant, is but sixteen. His elder brother, with the rank of lieutenant-general, was next in command to Aguinaldo at the age of twenty-eight, when he fell in action in the revolution of 1896.



A NATIVE LUMBER YARD.



SCENE ON PASIG RIVER, NORTH OF MANILA.

"In the latter part of November, Paymaster Wilcox and I returned to Manila. A few minutes after our arrival I attempted to engage the services of a Filipino coachman, and found him stubborn and insolent almost beyond belief. I thought of the courteous gentleman and respectful servant I had met in the interior and wondered where among them I should class this brute. Yet they are all three one; and together, they make up the Filipino. Good



GEN. PIO DEL PILAR.

(657) Gen. Del Pilar belongs to one of the most aristocratic Tagalog families on the island of Luzon, and although a mere boy in age, he possesses a vast influence among his people.



FILIPINO ROADSIDE RESTAURANT.

There are many restaurants of this character in Manila and the native towns throughout the island of Luzon, which are said to furnish a fairly good meal for about two cents.

treatment makes of him the respectful servant, education makes of him the gentleman that no man need be ashamed to greet; but anything that he interprets as injustice arouses something in his nature that makes of him a stubborn and intractable brute. If all were known about the Filipino, public sentiment toward him, while it might not be changed, would at least be softened. There are qualities in him too fine to be wantonly destroyed. If the brute must be broken, let us hope that the respectful servant and the gentleman will be encouraged."

The Filipinos are a pastoral people, fond of the ease and independence of rural life, and it is but natural to suppose that only their worst elements would congregate in the cities. These and the military element are the ones that our soldiers have come in contact with, and it is they who have given character to the whole population. That this is unfair to the people in general every one will admit who reads Mr. Sargent's article. General Wheeler also came in contact with the native villagers and country people to a large extent, and he was as favorably impressed by them as Mr. Sargent had been. They are an unsophisticated, kind-hearted and hospitable people, easily influenced by those in whom they have confidence, and steadfast in their friendship when once formed. Their hospitality knows no bounds. Whatever they have is at the service of any stranger who may need it; and should one offer to pay for such favors the act would be resented as an insult. So universal is the hospitality of the people that hotels are practically unknown in the interior regions. Decent travelers are everywhere treated as welcome guests. There are numerous primitive eating-houses and wayside restaurants, where a good meal can be obtained for a few cents; but even at these institutions, if the traveler is not prepared with the means necessary to pay his fare, he is not sent away fasting. Such generous and free hospitality is a beautiful custom, and no people can be very bad who are thus characterized.

But there is an anomalous condition prevailing throughout the island of Luzon, a condition that has no counterpart in any other portion of the world. Here, in a region about the size of the State of Indiana, there are a number of tribes of wild savages, as barbarous and as low in the scale of civilization as any people on the face of the globe, living almost in the midst of a highly refined and cultivated population. Some of these people are head-hunters, tree and lake-dwellers, and savages of the most sanguinary type; while others are but little above the level of the monkey in intelligence and knowledge of the arts of civilization. In some localities, as Mr. Sargent states, these savages are so numerous and vicious as to render passage from one neighborhood to another extremely hazardous.

It is but natural, therefore, that they should give tone to the general reputation of the locality. Suppose, for instance, that a dozen or more of these wild tribes should be transported from Luzon and located at as many different places in the State of Indiana, and there permitted to enact their peculiar mode of life. How long would it be until the world would class the cultivated and polished citizens of that thriving commonwealth among the races of barbarians? The bad and ignorant would give color to the reputation of the good and the intelligent, for evil is always the more active principle. And these are precisely the conditions that hurt the character of the Filipinos, and give them a bad reputation abroad.

Referring to these people in one of his letters, General Wheeler says: "They are naturally a docile and peace-loving people, and their desire seems to be to pursue quietly their accustomed avocations and to enjoy the happiness of domestic life. It is true the Ladrones and a few others are turbulent and lawless, but they are so few as to be only exceptions in a vast population—eleven millions." Similar opinions seem to have been formed by our officers and soldiers generally.



NEGRITO PRISONERS OF WAR.

These men had been impressed or enlisted in Aguinaldo's army and were captured by the Americans. They constitute a feature of our Philippine trophies.

WILD RACES OF THE SOUTHERN ISLANDS.

Chapter XXX.

WALLACE separates the natives occupying Sumatra, the Malay Peninsula, the Celebes, the Philippine Islands, New Guinea, Borneo, and a number of smaller islands embraced within these limits, into two great primary races, the Malays and the Papuans. He claims that all the other tribes and races, including those that we have already described in the Northern Philippines, are offshoots or combinations of these two. Other writers believe that the Negritos were the original inhabitants of these vast regions, and that they were dispossessed by the Papuans, who in turn yielded to the Malays. All such discussion, however, is pure speculation; like the origin of the North American Indians, for no one can tell where these people came from or which particular race preceded the other. Our purpose is to treat of the people as they now exist on the islands, and to describe their customs and peculiarities. At the present time the Malay predominates everywhere in the Philippine Islands. Even the Moros, or "Moors," of Mindanao and the Sulu Archipelago, have a preponderance of Malay blood in their veins. The same is true of the Tagalogs and Visayans, the Christian tribes of the northern Philippines, for they are nothing more than partly civilized Malays, differing slightly from the original stock on account of education and environments.



CHURCH AT MALOLOS.

This photograph was taken during the time that Malolos was occupied as the capital of the Philippine Republic, and the men who appear in the picture are officers and guards of the native army.

Next to the Malays, the Papuans are the strongest and most numerous race to be found in these islands, and Wallace is doubtless correct in reducing the original inhabitants to these two primary races. In many respects the Negritos strongly resemble the Papuans, and we are inclined to believe that they are a degenerate people sprung from this original stock.

However, there are other opinions, and one of these comes from no less a distinguished source than Dr. Geo. F. Becker, the eminent geologist, who was recently sent to the Philippines by the Government to investigate the origin of the Archipelago. On his return he made an exhaustive report to the Interior Department, from which a correspondent extracts the following rather startling opinions regarding the origin of man, and his first appearance in the Philippines. Dr. Becker believes that the ape-like creature, termed the missing link, may have had its earliest haunts in those isles of the sea at a time when, not less than three hundred thousand years ago, they were connected with the mainland of Asia by a sort of land-bridge, via Borneo.

In this opinion Dr. Becker coincides with the late Prof. O. C. Marsh, of Yale University, who expressed a belief that the Philippines were, at all events, among the earliest localities inhabited by the human species, even if the latter did not actually start there. The time may have been half a million years ago, but science always wishes to be conservative. There are excellent reasons, however, for believing that homo sapiens—the true human being, as distinguished from the typical ape—existed on the island of Luzon, or in that immediate neighborhood, in the epoch called the Pliocene, along toward the end of the Tertiary period. Now, the Tertiary ended about two hundred thousand years back, with the great Ice age, and thus one gets a notion of the extreme antiquity assignable to the first families of the Philippines.

Dr. Becker surmises that the black dwarfs of Luzon and other islands of the group, known as Negritos, are actually descended from the primitive human stock in question. These black pygmies, now nearly extinct, who have not advanced even as far as the Stone age, are astonishingly monkey-like in aspect and in their ways, the sounds they utter in lieu of language resembling the short and sharp shrieks of those animals. Apparently, they are not distinctly related to certain savages discovered in the interior of Borneo, not exceeding four feet in stature, whose wrinkled skins are covered with hair, and who sleep in caves or in trees, living on mice and such other small mammals as they can catch. These wild people of Borneo can neither be tamed nor employed for any work, and their speech is the gabble of brutes.

All through the larger island groups of the Southwest Pacific are found, more or less differentiated, tribes of monkey-like dwarfs. There is no question of the fact that most of that part of the world, now called Oceania, was inhabited by these little black people long before bigger races came in boats and began

the work of exterminating them. They have been wiped out entirely on all but the largest islands, such as Luzon and Mindanao, and some others, where they still survive in small numbers in the mountainous and inaccessible interior. Among them are certain aborigines of Sumatra, whose bodies are covered all over with soft, dark hair, and who wear no clothing, have no language of their own, and learn with the utmost difficulty to pronounce a few Malay words. As far away as Ceylon, the wild folk of the mountains, known as Veddahs, make themselves understood by signs, grimaces and inarticulate grunts.

These pygmy peoples, according to the belief of Dr. Becker and Prof. Marsh, are descended directly from the original stock of the so-called missing link. Of course, the missing link was not an individual, but a species, and the best authorities are of the opinion that the type was not very unlike the chimpanzee—a kind of ape now almost extinct, unfortunately, but regarded as nearer to man than any other of the great anthropoids. Nobody will ever know how he came about, but he arrived somehow—very likely in Luzon or its near neighborhood—and it soon became apparent that he was there to stay. He was smarter than the other monkeys, and so could get a better living; he learned how to grasp a stick and use it as a club, and thus he was enabled to whip all comers in a fight.

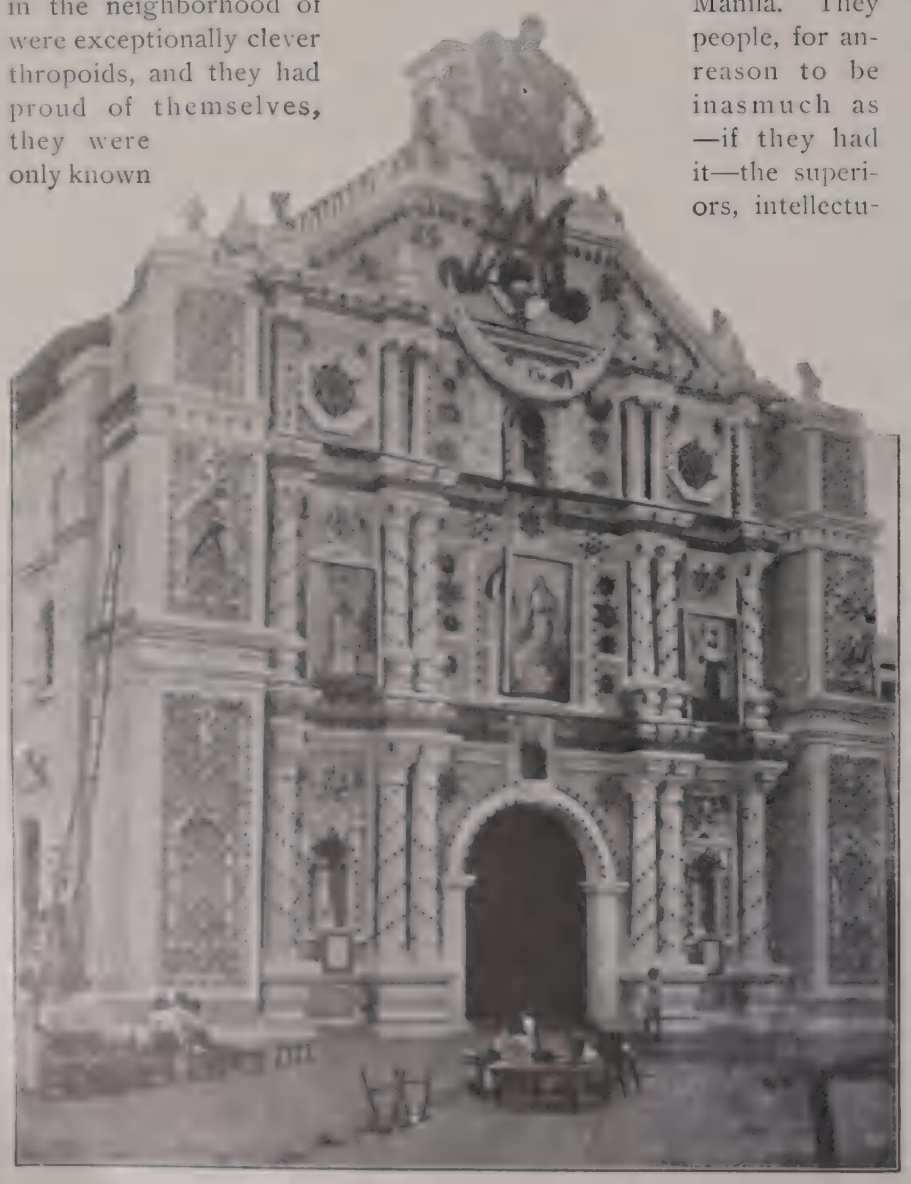
Now, this missing link is no theory. That he and his kind—a whole tribe, constituting a new and improved species—did actually exist, has been proved by the discovery, in Java, not very far from the Philippines, of a fossil specimen. One should rather say a few of the bones of an individual, but they were enough so show his physical and even his mental characteristics, in a rough way. There was the upper part of a skull, a molar tooth and a left thighbone—all completely fossilized, and found in a volcanic deposit of approximately known age, on the banks of the Bengawan River. The earth surrounding these interesting remains had turned to solid rock, and it is a surmise that the cataclysm which destroyed this individual may have wiped out an entire nation of his kind. Certainly the creature in question was not human, but in size, brain power and erect posture he approached much nearer to man than any other animal hitherto known. The capacity of his skull seems to have been about two-thirds that of the average human being.

It may be imagined—such a notion being not in the least improbable—that the first really manlike monkey and his wife resided in the neighborhood of Manila. They were exceptionally clever people, for anthropoids, and they had reason to be proud of themselves, inasmuch as they were —if they had only known it—the superiors, intellectually and otherwise, of all other existing animals. In a word, they were at the tiptop of the zoological heap. Of course they lived in a tree—a very convenient kind of a domicile under primitive conditions, by reason of the protection it gives against enemies, while affording a large outlook. All of the great manlike monkeys to-day, such as the chimpanzee and orang, seek safety in trees. But this particular pair had less trouble to get along in the world than their simian acquaintances, because they were smarter; they were more clever at procuring and storing food supplies, and the gentleman of the household knew how to use a club.



ALTAR AND MARBLE STEPS, CHURCH OF ST. DOMINGO, MANILA.

This altar is richly carved and decorated, and presents an entrancing spectacle, especially when illuminated.



COURT OF THE CONVENT OF ST. AUGUSTINE, MANILA.

This is a highly ornate facade embellished with numerous statues and closely resembling porcelain in its general appearance.

The first human-like family increased rapidly, and soon spread over a wide territory, being much helped toward survival by the superior cleverness and prowess of its members. From generation to generation they improved, physically and mentally. Their arms grew shorter, their legs longer, and their brain-pans bigger, until at length the type represented by the bones dug up in Central Java—the pithecanthropus erectus, or upright monkey-man, as scientists have named the animal—was evolved. Here, at last, was the destined ancestor of the monkey-like Negritos of Luzon.

All of this took a great length of time, and hundreds of thousands of years may have elapsed, dating from the first human-like pair, before there came into existence that wonderful species of ape called by science, homo sapiens. The earliest man, it is true, was covered with hair; but so likewise is his modern descendant, though the hirsute covering of the latter has been reduced for the most part to a slight down. As for tail, he had none—at all events, no more than is possessed in the way of caudal appendage by an average human being to-day. For, strange though it may seem, the large apes, such as the gorilla and orang, have less tail, actually, than man; and, if we ranked ourselves among the mammals by the tail alone, we would have to take second place, the great anthropoids enjoying the first.

Now, this early man, like his anthropoid progenitors, lived in trees, finding such an abode convenient for the same reason as they did. And one reason for assuming this to have been the fact is that the human baby of to-day, which in many physical points is monkey-like—for example, in respect to its over-long arms and over-short legs—has feet so formed as to indicate the tree-climbing habit, the joint of the ankle being so

arranged that the foot can be turned inward, while the big toe is almost as independent in its movements as that of the ape. Attention has often been called to the wonderful way in which the youngest infants are able to hang from sticks, supporting their own weight for a long time, just as monkeys do in trees. The Australian native—one of the most primitive of human beings, who climbs as an ape does—possesses this accomplishment; and the same may be said of the cocoanut tree climbers who are found, not only in the Philippines, but also in Cuba, Porto Rico and the Hawaiian Islands. These people acquire the habit of ascending the tallest trees by simply grasping their surface with their hands and feet, with a facility that would make an ordinary monkey ashamed of himself. In this work there are numerous photographs representing these people in the performance of this remarkable acrobatic feat.

Of course, there is no telling whether earliest man did actually originate in the Philippines, in Java or in Sumatra; but the birthplace of his kind was somewhere in that neighborhood, according to the view of Dr. Becker and Prof. Marsh. The land-bridge of Asia, by way of Borneo, afforded facilities for travel and for the spread of the newly developed species of anthropoid, who, though truly human, was pure beast—a monkey with a bigger brain. His weapons were stones and branches broken from trees. Living in the tropics, he never felt the need of clothing, and did not understand the use of fire. His descendants, learning by slow degrees the use of tools, were enabled to improve their condition, and developed gradually into creatures of reason.

A million years or so ago, according to Dr. Becker, the Philippines consisted largely of swamps and shallow seas. There was an immense luxuriance of tropical plant growth in the swampy regions, where accumulations of vegetable debris were eventually covered with mud and transformed into a kind of coal called "lignite," which to-day is probably the most valuable mineral asset of the American India. At length there came a crumpling and upheaval of the earth's crust, so tremendous as to be felt all the way from Switzerland to the Himalayas, where the bottom of the ocean was uplifted into mountains three miles above sea level. Indeed, the strata representing these ancient marine beds are now found in the Himalayas at an elevation of sixteen thousand feet. The Philippines shared in this uplift, which formed the land-bridge to Asia already mentioned.

Across this land-bridge from the mainland came all sorts of animals to the archipelago, and in a later age they were cut off from returning by a general subsidence of the islands. The latter sank so much, indeed, that the group was reduced to a mere sprinkling of hilly islets, four of which existed within the present area covered by Luzon, while Cebu was completely submerged. At this time there began a series of volcanic eruptions, mostly submarine, which threw up a great amount of material from the bowels of the earth, thus adding largely to the land area, and, about ten thousand years ago, there came another uplift, which raised the archipelago to its present status, approximately. It is believed, however, that the islands are still rising gradually, occasional earthquakes being merely jars incidental to the slow process of elevation. The volcanic phenomena have not yet ceased. In 1897 there was a violent eruption of Mayon, in Southern Luzon, which is the most beautifully symmetrical volcanic cone in the world, sharply pointed at the apex, and with sides that seem perfectly smooth at a distance.



AMERICAN AMMUNITION WAGON CROSSING A STREAM ON A PONTOON BRIDGE.

The scene is in the northern part of Luzon, and represents some of the difficulties that our men had to overcome while campaigning in that region.

Whether the foregoing is all theory or part truth, it is certainly very interesting reading; and it contains enough of fact regarding the origin of the human race and the geological formation of the Philippine Islands, to justify its publication in this work.

A digression at this point will be justifiable in order to describe the historic eruptions of the volcanoes of Mayon and Taal, and to show thereby the manner in which the islands were raised from the bed of the ocean. In stating these facts, we follow the accounts given by Foreman, who is everywhere regarded as a sincere and truthful writer.

Most of the mountains of the Philippine Islands are covered with forests and light undergrowth, whilst the stately trees are gaily festooned with clustering creepers and flowering parasites of the most brilliant hues. But Mayon, which is still an active volcano, is comparatively bare, as will be observed by the photograph in this work. It is located in the province of Albay, near the southeastern point of Luzon Island, and is known as the

"Albay Volcano." It is in the rich hemp-growing district, and is easily reached by boat from Manila or Iloilo.

Around its base are several towns and villages, the chief being Albay, the capital of the province; Cagsaua (called Darága) and Camáling on the one side, and Malinao, Tobaco, etc., on the side facing the east coast. In 1769 there was a serious eruption, which destroyed the towns of Cagsaua and Malinao, besides several villages; and devastated property within a radius of twenty miles. Lava and ashes were thrown out incessantly during two months, and cataracts of water were formed. In 1811 loud subterranean noises were heard proceeding from the volcano, which caused the inhabitants around to fear an early renewal of its activity, but their misfortune was postponed. On the 1st of February, 1814, it burst with terrific violence. Cagsaua, Badaio and three other towns were totally demolished. Stones and ashes were ejected in all directions. The inhabitants fled to caves to shelter themselves. So sudden was the occurrence, that many natives were overtaken by the volcanic projectiles and a few by lava streams. In Cagsaua nearly all property was lost. Father Aragoneses estimates that 2,200 persons were killed, besides many being wounded.



TEMPORARY HALT AT A RIVER, ISLAND OF LUZON.

An eruption took place in the spring of 1887, but only a small quantity of ashes was thrown out and did very little or no damage to the property in the surrounding towns and villages.

The eruption of the 9th of July, 1888, severely damaged the towns of Libog and Legaspi; plantations were destroyed in the villages of Bigaá and Bonco; several houses were fired, others had the roofs crushed in; a great many domestic animals were killed; fifteen natives lost their lives, and the loss of live stock (buffaloes and oxen) was estimated at five hundred. The ejection of lava and ashes and stones from the crater continued for one night, and the sky was illuminated by a column of fire.

The last eruption occurred in May, 1897. Showers of red-hot lava fell like rain in a radius of twenty miles from the crater. In the immediate environs about four hundred persons were killed. In the village of Bacacay houses were entirely buried beneath the lava, ashes and sand. The road to the port of Legaspi was covered out of sight. In the important town of Tobaco there was total darkness and the earth opened. Hemp plantations and a large number of cattle were destroyed. In Libog, over one hundred inhabitants perished in the ruins. The hamlets of San Roque, Misericordia and Santo Niño, with over one hundred and fifty inhabitants, were completely covered with burning debris. At night-time the sight of the fire column, heaving up thousands of tons of stone, accompanied by noises like the booming of cannon afar off, was indescribably grand, but it was the greatest public calamity that had befallen the province for some years past.



SCENE ON ONE OF THE SMALL RIVERS OF LUZON.

Showing native bamboo boats loaded with pottery, and also affording a good illustration of the density of population along the watercourses of the island of Luzon.

The mountain is remarkable for the perfection of its conic form. Owing to the perpendicular walls of lava formed on the slopes all around, it is not possible to reach the crater. The elevation of the peak has been computed at between 8,200 and 8,400 feet. A good view can be had around the base on the east and south sides, but the grandest is to be obtained from Cagsaua (Darága). On a clear night, when the moon is hidden, a stream of fire is distinctly seen to flow from the crest.

Taal Volcano is on the island of Bombon Lake. The journey to this locality by the ordinary route from the capital would be about sixty miles. This volcano has been in an active state from time immemorial, and many eruptions have taken place with more or less effect. The first one of historical importance appears to have occurred in 1641; again, in 1709, the crater vomited fire with a deafening noise; on the 21st of September, 1716, it threw out burning stones and lava over the whole island from which it rises, but so far, no harm had befallen the villages in its vicinity. In 1731, from the waters of the lake, three tall columns of earth and sand arose in a few days, eventually subsiding into the form of an island about a mile in circumference. In 1749 there was a famous outburst which dilacerated the coniform peak of the volcano, leaving the crater disclosed as it now is.



NATIVE FRUIT-SELLER.

The native women of the lower orders have an unpleasant cast of countenance, indicating a surly disposition; but this is due largely to their Malayan features, for they are not as bad as they look.

The last and most desolating of all the eruptions of importance occurred in the year 1754, when the stones, lava, ashes, and waves of the lake, caused by volcanic action, contributed to the utter destruction of the towns of Taal, Tanauan, Sala and Lipa, and seriously damaged property in Balayan, fifteen miles away, while cinders are said to have reached Manila, thirty-four miles distant in a straight line. One writer says in his manuscript, compiled thirty-six years after the occurrence, that people in Manila dined with lighted candles at midday and walked about the streets confounded and thunderstruck, clamoring for confession during the eight days that the calamity was visible. The author adds that the smell of the sulphur and fire lasted six months after the event, and was followed by malignant fever, to which half the inhabitants of the province fell victims. Moreover, adds the writer, the lake waters threw up dead alligators and fish, including sharks.

The best detailed account extant is that of the parish priest of Sala at the time of the event. He says that about 11:00 o'clock at night, on the 11th of August, 1749, he saw a strong light on the top of the Volcano Island, but did not take further notice. He went to sleep, and at 3:00 o'clock the next morning he heard a gradually increasing noise like artillery firing, which he supposed proceeded from the guns of the galleon expected in Manila from Mexico, saluting the Sanctuary of Our Lady of Cagsaysay while passing. He only became anxious when the number of shots he heard far exceeded the royal salute, for he had already counted a hundred times, and still it continued. So he arose, and it occurred to him that there might be a naval engagement off the coast. He was soon undeceived, for four old natives suddenly called out, "Father, let us flee!" and on his inquiry they informed him that the island had burst, hence the noise. Daylight came and exposed to view an immense column of smoke gushing from the summit of the volcano, and here and there, from its sides, smaller streams arose like plumes. He was amazed at the spectacle, which interested him so profoundly that he did not heed the exhortations of the natives to escape from the grand but awful scene. It was a magnificent sight to watch mountains of sand hurled from the lake into the air in the form of erect pyramids and then fall again like the stream from a fountain jet. While contemplating this imposing phenomenon with tranquil light, a strong earthquake came and upset everything in the convent. Then he reflected that it might be time to go; pillars of sand ascended out of the water nearer to the shore of the town and remained erect, until, by a second earthquake, they, with the trees on the islet, were violently thrown down and submerged in the lake. The earth opened out here and there as far as the shores of the Laguna de Bay, and the lands of Sala and Tanauan shifted. Streams found new beds and took other courses, while in several places trees were engulfed in the fissures made in the soil. Houses, which one used to get up into, one now had to go down into, but the natives continued to inhabit them without the least concern or manifestation of fear.

The volcano, on this occasion, was in activity for three weeks; the first three days ashes fell like rain. After this incident the natives extracted sulphur from the open crater, and continued to do so until the year 1754.

In that year, the same chronicler continues, between 9:00 and 10:00 o'clock at night, on the 15th day of May, the volcano ejected boiling lava, which ran down its sides in such quantities that only the waters of the lake saved the people on shore from being burnt. Toward the north, stones reached the shore and fell in a place called Bayoyongan, in the jurisdiction of Taal. Stones and fire incessantly came from the crater until the 2d of June, when a volume of smoke arose which seemed to meet the skies. It was clearly seen from Bauan, which is on a low level about four leagues

from the lake. Matters continued so until the 10th of July, when there fell a heavy shower of mud as black as ink. The wind changed its direction, and a suburb of Sala, called Balili, was swamped with mud. This phenomenon was accompanied by a noise so great that the people of Batangas and Bauan, who that day had seen the galleon from Acapulco passing on her home voyage, conjectured that she had saluted the Sanctuary of Our Lady of Cagsaysay. The noise ceased, but fire still continued to issue from the crater until the 25th of September. Stones fell at night; and the people of Taal had to abandon their homes, for the roofs were falling in with the weight upon them. The chronicler was at Taal at this date, and in the midst of the column of smoke a tempest of thunder and lightning raged and continued without intermission until the 4th of December.



ON THE BRIDGE OF SPAIN, AT MANILA.

The night of All Saints' day was a memorable one (November 1st), for the quantity of falling fire-stones and ashes increased, gradually diminishing again toward the 15th of November. Then, on that night, after vespers, great noises were heard. A long, melancholy sound dinned in one's ears; volumes of black smoke arose; an infinite number of stones fell, and great waves proceeded from the lake, beating the shores with appalling fury. This was followed by another great shower of stones, brought up amidst the black smoke, and lasted until 10:00 o'clock at night. For a short while the devastation was suspended prior to the last supreme effort. All looked half dead and much exhausted after seven months of suffering in the way described.

On the 29th of November, from 7:00 o'clock in the evening, the volcano threw up more fire than all put together in the preceding seven months. The burning column seemed to mingle with the clouds; the whole of the island was one ignited mass. A wind blew. And as the priests and the mayor (alcalde) were just remarking that the fire might reach the town, a mass of stones was thrown up with great violence; thunder-claps and subterranean noises were heard; everybody looked aghast, and nearly all knelt to pray. Then the waters of the lake began to encroach upon the houses, and the inhabitants took to flight, the natives carrying away whatever chattels they could. Cries and lamentations were heard all around; mothers were looking for their children in dismay; half-caste women of the Parians were calling for confession, and some of them

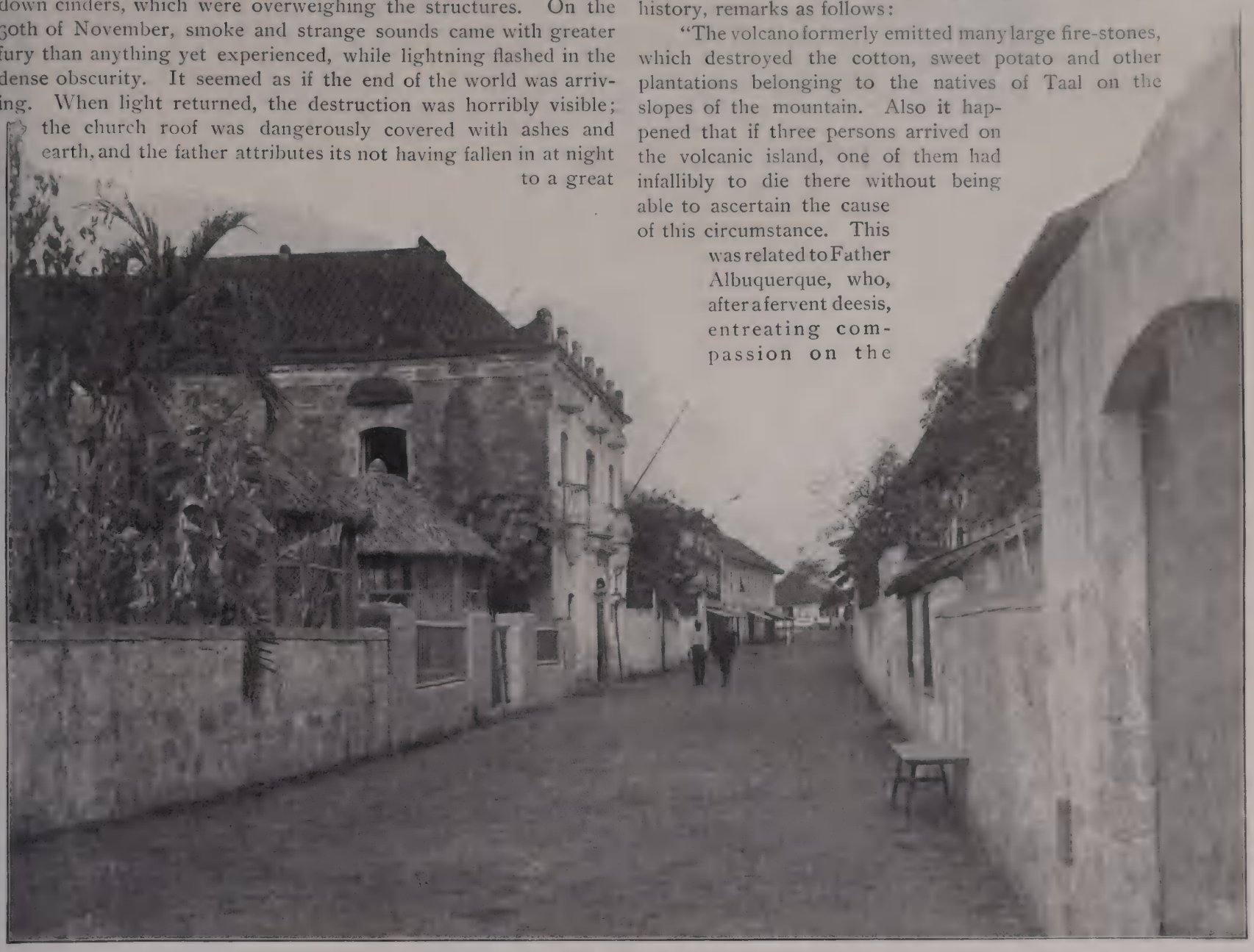


A TYPICAL COUNTRY HOUSE OF NORTHERN LUZON.

This is a very fine specimen of a Philippine country house, showing thatched walls and roof, and a shutterless door with bamboo steps leading to the entrance; also a window provided with a hinged thatch shutter to be lowered in case of rain.

beseechingly falling upon their knees in the middle of the streets. The panic was intense, and was in no way lessened by the Chinese, who set to yelling in their own jargonic syllables.

After the terrible night of the 29th of November, they thought all was over, when again several columns of smoke appeared, and the priest went off to the Sanctuary of Cagsaysay, where the prior was. Taal was entirely abandoned, the natives having gone in all directions away from the lake. On the 29th and 30th of November there was a complete darkness around the lake vicinity, and when light reappeared a layer of cinders about five inches thick was seen over the lands and houses, and it was still increasing. Total darkness returned, so that one could not distinguish another's face, and all were more horror-stricken than ever. In Cagsaysay the natives climbed onto the housetops, and threw down cinders, which were overweighing the structures. On the 30th of November, smoke and strange sounds came with greater fury than anything yet experienced, while lightning flashed in the dense obscurity. It seemed as if the end of the world was arriving. When light returned, the destruction was horribly visible; the church roof was dangerously covered with ashes and earth, and the father attributes its not having fallen in at night to a great miracle! Then there was a day of comparative quietude, followed by a hurricane, which lasted two days. All were in a state of melancholy, which was increased when they received the news that the whole of Taal had collapsed; amongst the ruins being the government house and stores, the prison, state warehouses and the royal rope-walk, besides the church and convent.



VIEW IN MALOLOS.

The building on the left was used as a prison during the occupancy of Malolos by the native army, and a number of Spanish prisoners were confined there.

The governor-general sent food and clothing in a vessel, which was nearly wrecked by storms, while the crew pumped and baled out continuously to keep her afloat, until at length she broke up on the shoals at the mouth of the Pansipit River. Another craft had her mast split by a flash of lightning, but reached port.

With all this, some daft natives lingered about the site of the village of Taal till the last, and two men were sepulchered in the government house ruins. A woman left her house just before the roof fell in, and was carried away by the flood, from which she escaped and was then struck dead by a flash of lightning. A man who had escaped from Mussulman pirates, by whom he had been held in captivity for years, was killed during the eruption. He had settled in Taal, and was held to be a perfect genius, for he could mend a clock!

The road from Taal to Balayan was impassable for a while on account of the quantity of lava. Taal, once so important, was now gone, and Batangas, on the coast, became the future capital of the province. The actual duration of this last eruption was six months and seventeen days.

In 1780 the natives again extracted sulphur, but in 1790 a writer at that date says that he was unable to reach the crater, owing to the depth of soft lava and ashes on the slopes.

There is a tradition current among the natives that an Englishman some years ago attempted to cut a tunnel from the base to the center of the volcanic mountain, probably to extract some metallic product or sulphur. It is said that during the work the excavation partially fell in upon the Englishman, who perished there. The cavelike entrance is pointed out to travelers as the *Cueva del Ingles*.

Referring to the volcano, Fray Gaspar de San Augustin, in his history, remarks as follows:

"The volcano formerly emitted many large fire-stones, which destroyed the cotton, sweet potato and other plantations belonging to the natives of Taal on the slopes of the mountain. Also it happened that if three persons arrived on the volcanic island, one of them had infallibly to die there without being able to ascertain the cause of this circumstance. This was related to Father Albuquerque, who, after a fervent deesis, entreating compassion on the natives, went to the island, exorcised the evil spirits there and blessed the land. A religious procession was made, and mass was celebrated with great humility. On the elevation of the Host, horrible sounds were heard, accompanied by groaning voices and sad lamentations; two craters opened out, one with sulphur in it and the other with green water, which was constantly boiling. The crater on the Lipa side is about a quarter of a league wide; the other is smaller, and in time smoke began to ascend from this opening, so that the natives, fearful of some new calamity, went to Father Bartholomew, who repeated the ceremonies already described. Mass was said a second time, so that since then the vocano has not thrown out any more fire or smoke. However, while Fray Thomas Abresi was parish priest of Taal (about 1611), thunder and plaintive cries were again heard, therefore the priest had a cross, made of anobing wood, borne to the top of the volcano by more than four hundred natives; the result being that not only the volcano ceased to do harm, but the island has regained its original fertile condition."

Taal is about thirty miles from Manila on a straight line, or sixty by the usual course. It may be ascended on foot in the space of half an hour. The crater is about 4,500 feet in width, and in its midst there are three distinct lakes of boiling liquid, the

colors of which change from time to time. Foreman states that the last time he viewed these lakes their colors were respectively green, yellow and chocolate. This explains the reference to the "green water" in the above extract from the father's history.

Returning again to the races of the southern islands, it will be interesting to quote Wallace's description of the distinguishing characteristics of the Malays and Papuans. Of the former he says:

"The savage Malays are the Dyaks of Borneo; the Battaks and other wild tribes of Sumatra; the Jakuns of the Malay Peninsula; the aborigines of Northern Celebes, of the Sulu Islands, and of part of Bouru.

"The color of all these tribes is a light reddish brown, with more or less of an olive tinge, not varying in any important degree over an extent of country as large as all Southern Europe. The hair is equally constant, being invariably black and straight, and of a rather coarse texture, so that any lighter tint, or any wave or curl in it, is an almost certain proof of the admixture of some foreign blood. The face is nearly destitute of beard, and the breast and limbs are free from hair. The stature is tolerably equal, and is always considerably below that of the average European; the body is robust, the breast well developed, the feet small, thick and short, the hands small and rather delicate. The face is a little broad, and inclined to be fat; the forehead is rather rounded, the brows low, the eyes black and very slightly oblique; the nose is rather small, not prominent, but straight and well-shaped, the apex a little rounded, the nostrils broad and slightly exposed; the cheek-bones are rather prominent, the mouth large, the lips broad and well cut, but not protruding, chin round and well formed.



A COUNTRY ROAD NEAR SAN ROQUE, LUZON ISLAND.

"In this description there seems little to object to on the score of beauty, and yet, on the whole, the Malays are certainly not handsome. In youth, however, they are often very good-looking, and many of the boys and girls up to twelve or fifteen years of age are very pleasing, and some have countenances which are, in their way, almost perfect. I am inclined to think they lose much of their good looks by bad habits and irregular living. At a very early age they chew betel and tobacco almost incessantly; they suffer much want and exposure in their fishing and other excursions; their lives are often passed in alternate starvation and feasting, idleness and excessive labor—and this naturally produces premature old age and harshness of features.



A "CHINO" WITH LOAD OF COCOANUT HULLS.

These hulls make excellent fuel for cooking, and they are peddled and sold for that purpose by the Chinese, who are always ready to turn a penny, honestly or otherwise.

"In character the Malay is impassive. He exhibits a reserve, diffidence, and even bashfulness, which is in some degree attractive, and leads the observer to think that the ferocious and bloodthirsty character imputed to the race must be grossly exaggerated. He is not demonstrative. His feelings of surprise, admiration or fear are never openly manifested, and are probably not strongly felt. He is slow and deliberate in speech, and circuitous in introducing the subject he has come expressly to discuss. These are the main features of his moral nature, and they exhibit themselves in every action of his life.

"Children and women are timid, and scream and run at the unexpected sight of a European.

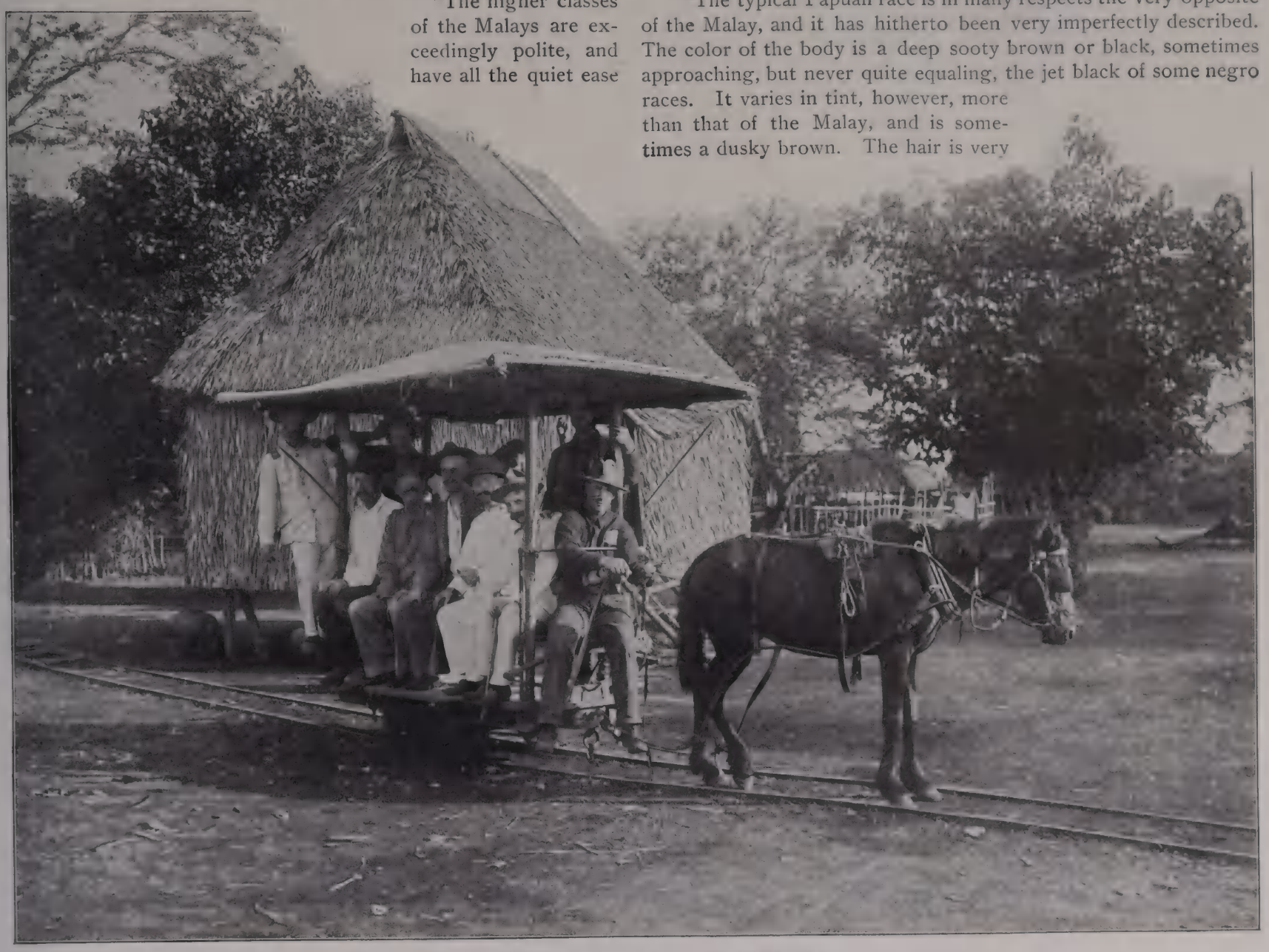
In the company of men they are silent, and are generally quiet and obedient. When alone, the Malay is taciturn; he neither talks nor sings to himself. When several are paddling in a canoe, they occasionally chant a monotonous and plaintive song. He is cautious about giving offense to his equals. He does not quarrel easily about money matters; dislikes asking too frequently even for payment of just debts, and will often give them up altogether rather than quarrel with his debtor. Practical joking is utterly repugnant to his disposition; for he is particularly sensitive to breaches of etiquette, or any interference with the personal liberty of himself or another. As an example, I may mention that I have often found it very difficult to get one Malay servant to waken another. He will call as loud as he can, but will hardly touch, much less shake his comrade. I have frequently had to waken a hard sleeper myself when on a land or sea journey.*

"The higher classes of the Malays are exceedingly polite, and have all the quiet ease and dignity of the best bred Europeans. Yet this is compatible with a reckless cruelty and contempt of human life, which is the dark side of their character. It is not to be wondered at, therefore, that different persons give totally opposite accounts of them —one praising them for their soberness, civility and good nature; another abusing them for their deceit, treachery and cruelty. The old traveler, Nicolo Conti, writing in 1430, said: 'The inhabitants of Java and Sumatra exceed every other people in cruelty. They regard killing a man as a mere jest; nor is any punishment allotted for such a deed. If any one purchases a new sword, and wishes to try it, he will thrust it into the breast of the first person he meets. The passers-by examine the wound, and praise the skill of the person who inflicted it, if he thrust in the weapon direct.' Yet Drake says of the south of Java: 'The people (as are their kings) are a very loving, true and just-dealing people;' and Mr. Crawford says that the Javanese, whom he knew thoroughly, are 'peaceable, docile, sober, simple and industrious people.' Barbosa, on the other hand, who saw them at Malacca about 1660, says: 'They are a people of great ingenuity, very subtle in all their dealings; very malicious, great deceivers, seldom speaking the truth; prepared to do all manner of wickedness, and ready to sacrifice their lives.' The intellect of the Malay race seems rather deficient. They are incapable of anything beyond the simplest combinations of ideas, and have little taste or energy for the acquirement of knowledge. Their civilization, such as it is, does not seem to be indigenous, as it is entirely confined to those nations who have been converted to the Mohammedan or Brahminical religions."

Mr. Wallace then gives a similar sketch of the Papuans, and the two together will enable any one to form a clear understanding of the peculiarities of these two great races. It may be remarked in this connection that the experience of our soldiers with the Malay Tagalogs and the Moros has developed all of the characteristics mentioned by Mr. Wallace, both good and bad; and in reading his descriptions one sees these people as in a mirror. Of the Papuans he says:

"The typical Papuan race is in many respects the very opposite of the Malay, and it has hitherto been very imperfectly described. The color of the body is a deep sooty brown or black, sometimes approaching, but never quite equaling, the jet black of some negro races. It varies in tint, however, more than that of the Malay, and is sometimes a dusky brown. The hair is very peculiar, being harsh, dry and frizzly, growing in little tufts or curls, which in youth are very short and compact, but afterward grow out to a considerable length, forming the compact frizzled mop which is the Papuan's pride and glory. The face is adorned with a beard of the same frizzly nature as the hair of the head. The arms, legs and breast are also more or less clothed with hair of a similar nature.

"In stature the Papuan decidedly surpasses the Malay, and is perhaps equal, or even superior, to the average of Europeans. The legs are long and thin, and the hands and feet larger than in the Malays. The face is somewhat elongated, the forehead flattish, the brows very prominent; the nose is large, rather arched and high, the base thick, the nostrils broad, with the aperture hidden, owing to the tip of the nose being elongated; the mouth is large, the lips thick and protuberant. The face has thus an altogether more European aspect than in the Malay, owing to the



ANOTHER VIEW OF THE "SAN ROQUE OVERLAND."

Showing a gay party of officers and soldiers laboring earnestly for such enjoyment as the country affords. The officer with the glasses and the Rooseveltian smile could easily be taken for a vice-presidential possibility.

* This peculiarity is due, not to diffidence, as Mr. Wallace supposes, but to a peculiar belief of these people, as quoted elsewhere from Señor Lala, that the soul is absent from the body in sleep, and that if the sleeper be suddenly or violently awakened it may prevent the soul from returning. It seems strange that Mr. Wallace was not familiar with this poetic superstition, for it is a very beautiful fancy, and we believe it is found among no people except the Malays, whose customs and superstitions he thoroughly studied.—EDITOR.



SPANISH ARTILLERY AT CAVITE.

These are the kind of guns that Dewey was not afraid of. Several of the wrecks that he made are visible in the foreground.

large nose; and the peculiar form of this organ, with the more prominent brows and the character of the hair on the head, face and body, enable us at a glance to distinguish the two races. I have observed that most of these characteristic features are as distinctly visible in children ten or twelve years old as in adults, and the peculiar form of the nose is always shown in the figures which they carve for ornaments to their houses, or as charms to wear round their necks. The moral characteristics of the Papuan appear to me to separate him as distinctly from the Malay as do his form and features. He is impulsive and demonstrative in speech and action. His emotions and passions express themselves in shouts and laughter, in yells and frantic leapings. Women and children take their share in every discussion, and seem little alarmed at the sight of strangers and Europeans.

"Of the intellect of this race it is very difficult to judge, but I am inclined to rate it somewhat higher than that of the Malays, notwithstanding the fact that the Papuans have never yet made any advance toward civilization. It must be remembered, however, that for centuries the Malays have been influenced by Hindoo, Chinese and Arabic immigration, whereas the Papuan race has only been subjected to the very partial and local influence of Malay traders. The Papuan has much more vital energy, which would certainly greatly assist his intellectual development. Papuan slaves show no inferiority of intellect compared with Malays, but rather the contrary; and in the Moluccas they are often promoted to places of considerable trust. The Papuan has a greater feeling for art than the Malay. He decorates his canoe, his house and almost every domestic utensil with elaborate carving, a habit which is rarely found among tribes of the Malay race.

"In the affections and moral sentiments, on the other hand, the Papuans seem very deficient. In the treatment of their children they are often violent and cruel; whereas the Malays are almost invariably kind and gentle, hardly ever interfering at all



GATLING GUN AND GUN CREW.

Every American feels a natural sense of pride when he sees the class of men who are behind our guns—tall, handsome, splendid fellows, with lofty brows and thinking faces. These men are the product of free institutions.

with their children's pursuits and amusements, and giving them perfect liberty at whatever age they wish to claim it. But those very peaceful relations between parents and children are no doubt, in a great measure, due to the listless and apathetic character of the race, which never leads the younger members into serious opposition to the elders; while the harsher discipline of the Papuans may be chiefly due to that greater vigor and energy of mind which always, sooner or later, leads to the rebellion of the weaker against the stronger—the people against their rulers, the slave against his master, or the child against its parents.

"It appears, therefore, that, whether we consider their physical conformation, their moral characteristics, or their intellectual capacities, the Malay and Papuan races offer remarkable differences and striking contrasts. The Malay is of short stature, brown-skinned, straight-haired, beardless and smooth-bodied. The former is broad-faced, has a small nose and flat eyebrows; the latter is long-faced, has a large and prominent nose, and projecting eyebrows. The Malay is bashful, cold, undemonstrative and quiet; the Papuan is bold, impetuous, excitable and noisy. The former is grave and seldom laughs; the latter is joyous and laughter-loving—the one conceals his emotions, the other displays them."

No better or more accurate description of the two dominating races of the Asiatic islands was ever written,



SUMMERING IN THE PHILIPPINES.

This is another instance in which our boys have captured a native village, and, finding "the folks away," have proceeded to make themselves at home and as comfortable as could be expected under the circumstances. The fatherly-looking senator in the rattan chair is for the time being at peace with himself and the world.

and the characteristics so graphically pictured by Mr. Wallace will be observed cropping out among these people and their ramifications and intermixtures, wherever they are found. Those who are familiar with these facts will readily understand the peculiarities of the so-called Filipinos, as well as the more southern and fiercer tribes, and thus be prepared to account for their apparent contradictions and eccentricities.

The principal seat of the Papuans is on the island of Papua or New Guinea, but from this central hive they have spread out to nearly all the other islands of the Eastern seas, and left traces of their customs and racial peculiarities among nearly every tribe of Polynesia. Hence, in reaching a correct understanding of the customs and character of the southern Philippine tribes, it is necessary also to be familiar with those of the Papuans. The distinguished traveler and author, Mr. J. Martin Miller, has but recently been among these people, and we are indebted to him for the following particulars regarding their domestic and social relations, as well as their general racial characteristics:

"The aboriginal population of New Guinea is believed to exceed 1,000,000. They are pure Papuans, and may be described as a barbaric race. Many of them are still cannibals; most of them are warlike; and all of them are honest, which latter fact is sufficient proof that they have not yet become civilized in the ordinary acceptation of the term. In appearance they are decidedly picturesque, being well formed and graceful, and possessed of by no means ill-looking faces. Their color ranges from light to dark brown, some being as fair as the Samoans; others, again, almost as dark as negroes. Their heads and features vary so much in size and shape that they cannot be classed under any one type. Their hair, which is wavy and luxuriant, they wear combed back over their shoulders, and often held off their foreheads by bands of fiber or beads. In their hair, of which they are very proud, they wear fancy combs, ingeniously constructed of bamboo and fish bones, and artistically decorated with feathers and beads. Some of the coastal men dye their hair a sort of light red color. This is done by the application of lime, but whether with the fixed intention to dye it or with the object of killing parasites, I am unable to say. In agriculture, house and canoe-building, wood-carving, pottery-making, and in several of the minor arts of life, they have attained a fair degree of proficiency. Some of the personal ornaments of this interesting people are very pretty and ingenious, and much of their carving, considering the fact that they have at their disposal only the most primitive tools—sharp shells or stones—is wonderfully executed. They fully recognize the rights of property, including the individual ownership of land.

"Many of their customs are quaint; many more are gruesome. They are great believers in charms, and many of them wear a number of strange ornaments always about their person. The fighting charm of the northeast coast natives is made of boar's tusks, standing out from an oval-shaped disk of native twine, closely plaited, and is worn around the face and over the crown of the head, under the chin and before the ears, and kept in position by a sort of bit, which they hold firmly between the



SCENE IN MALATE, ONE OF THE SUBURBS OF MANILA.

teeth. It gives them a very ferocious appearance, especially when they have their war-paint on, and is supposed to afford them immunity from wounds or death by battle. Their love charms are of various designs, and are generally believed to make the wearer irresistible in the eyes of the fair sex. One man, a member of the Taburi tribe, showed the writer a charm by which he said he had married 'three fellow Mary' (three wives), and judging from the readiness with which he parted with it for a tomahawk, it would appear that, with him at least, marriage was a failure. Many of the natives bury their dead beside their houses, but others place the bodies on raised platforms some way from the village, and when the flesh disappears from the bones take the skulls and other portions of the skeleton and keep them in a hut built for that purpose.

"Although in their blood feuds, 'to obtain payment' in blood for a slain relative or tribesman, they never, in their wild state, hesitate to kill even women and children, they are in natural disposition neither bloodthirsty nor cruel. They are all cheerful and communicative, very affectionate in their domestic relations, and have a keen sense of enjoyment of humor and fun. They laugh oftener than they frown, and having nothing to want for, live a happy-go-lucky, Mr. Micawber existence, never worrying till they are hungry, and then leaving the morrow to take care of itself. They are a flowery, poetic people, and sing their peculiar pastoral songs as they pursue



PRINCIPAL ENTRANCE TO THE WALLED PORTION OF MANILA.

Showing portion of the ancient Spanish wall, which General Wheeler says is the finest specimen of medieval defensive architecture within the limits of our influence.

their every-day avocations. Thus, as they paddle their canoes toward their favorite fishing haunts, they sing of the dancing wavelets and the bright sunshine, and if employed at their taro and yam patches, they chant of the plentiful harvest they will snatch from the breast of the earth.

"They do not seem to have any particular religion of their own, unless their unstinted worship of nature may be called a religion (and some would call it the truest form of religion); but many of their dancing and war songs, which even the singers are unable to interpret, and which have been handed down from ancient centuries, point to some sacred observances, now forgotten, that were in vogue long ago, although time has altered their meaning, and they have lost all religious significance. They are particularly superstitious and somewhat mercenary, and it is quite a common thing for one tribe to be subsidized by another to provide wind, rain and a plentiful harvest from land or sea. Should a man be sick or die, it is obvious to his relations that he has been invisibly speared by some earthly enemy. Should no fish or wallaby fall to their snares or their spears, a breach of contract on the part of some local sorcerer accounts for the bad luck, and woe betides the sorcerer who comes under the ban in this way. To such simple causes many of the old-time intertribal wars might have been traced—and, indeed, their deep-rooted superstitions are accountable for much trouble at the present day. Their ideas about a future state are very vague and visionary. Some natives, on being questioned, have expressed an opinion that after death there is no more—that their bodies crumble away—and that is the end; while others, with more imagination, have asserted that a long journey is taken by the departed, sometimes by sea and sometimes by land, until fertile mountains or islands are reached, where a life of peace and plenty awaits them. As with the Chinese, so with these natives—it is by no means an uncommon custom for food to be placed beside the graves of the dead. Feasting, dancing, national chants and occasional cannibalistic luxuries usurp with these people the functions and religious ceremonies common with more civilized races. Departure for or return from trading expeditions or war, the ingathering of yams, as well as the occasions of birth, marriage or death, are all celebrated with considerable eclat, accompanied with much feasting, banging of drums, and general 'corroboree.' Their 'dubus,' or carved pillar temples, are obviously associated with religious, or, rather, superstitious conceptions; but, so far as has been ascertained at least, they have no heathen gods, and, in spite of the efforts of the missionaries, do not seem to be particularly anxious to alter their state. Although it must be admitted that the self-sacrificing work of the early missionaries did much to bring about the desirable results that have been previously noted, went far to wean the savage from his bloodthirsty ways, and tends now to improve his condition, it is very doubtful whether a higher religious training does in the end do very much for the native. So far as the civilizing effects of mission work go, wonders have been wrought in a short time. Socially, the condition of the savage has improved beyond all belief, but, for all his teachings, he is as far off comprehending the gospel preached by the 'one perfect man' as he ever was.

"The Papuans are keen sportsmen, and many of the mountain tribes are most expert in the use of the spear, bow and sling, while those on the coast excel in boatcraft, fishing and acquatics generally. Strange to say, the mountaineers are nearly all unable to swim, though there are few who have no opportunity to learn in the various rivers and brooks. Unlike the coast natives, the bushmen, who are, by the way, sturdier, and not near so sophisticated, do not tattoo themselves. The language throughout the islands is very mixed, and often the natives from one village cannot understand the dialect spoken by those only ten or twelve miles away, while their customs, color, stature, features, habits, beliefs and buildings vary almost as strangely, though there can be no doubt that they spring from the same common stock. As one gets farther into the interior, the natives appear more hardy and of finer physique. They are much more warlike than the coastal tribes, and intertribal fights are incessant.



THEATER AT CAVITE.

Occupied as a guard house by our army. The Filipinos are very fond of theatrical performances and are liberal patrons of the opera.

"All the mountain and inland tribes use stone clubs, many of which are of fantastic design, and are handed down from generation to generation. These clubs vary considerably in shape, size and quality, possibly the most interesting ones coming from the southeast and west of the possession. Most of them are cut out of a remarkably hard, dark green stone, somewhat resembling flint, but many are of white crystalline stone, and others have fossils embedded in them. There are, perhaps, one hundred and fifty varieties, of all shapes and sizes, but the most common are the disc (shaped like a Grecian discus, but with sharpened] edges), the pineapple (cut to closely resemble that fruit), the spherical (almost globe-shaped), and the rhomboidal (much like the spherical, but with depressions on the top and bottom, where the handle is forced in). As far as can be ascertained, there are very few stone clubs made at the present day, for the manufacture has become almost a lost art, nor does any one seem to know the process by which they are turned out.

"The Papuan is a confirmed smoker, even the children indulging in the 'fragrant weed' from a very early age. They use the wild tobacco leaf, but naturally prefer the 'trade' variety when they can get it. Their method of consuming the weed is unique, and, to our civilized ideas, a very undesirable one. They use a bau-bau, and if you have never tried one, take my advice and don't, for, somehow, it is infinitely stronger than the foulest pipe, and warranted to upset anything but the Papuan stomach in the quickest time on record. The bau-bau is made of a piece of bamboo, from eighteen inches to two feet long and one or two inches in diameter, with one end partly open, and the other closed up naturally by the joint. Near the joint is a small hole, into which is placed the tobacco, rolled in the leaf of a particular tree, or paper, when procurable. This latter is lit, and the smoker immediately commences drawing as hard as he can at the open end of the stick. As soon as the body of the pipe is filled with smoke the hand is placed over the aperture, and the bau-bau is passed round, each smoker taking two or three draws from the small hole, and handing it on to his neighbor. In this way every one gets a smoke in a very economical manner. Some of these bau-baus are very elaborately carved and stained and have been in families for years.



NEGRITO WARRIORS WITH BAMBOO SPEARS.

"All the natives in British New Guinea, near the centers of civilization, speak a sort of pigeon English, which sounds very comical to a stranger's ears at first, though he finds himself imitating their example before he has been long in the country. If a native has a bad headache, he announces the fact thus: 'Head belonga me him walk about plenty.' He will describe a man with a long, white beard as 'White fellow grass belonga face him grow plenty.' The writer inquired of a boy at Samarai where his master was, and was informed, 'Masta him fightum box all the same cry, belonga house belonga man.' By this he meant to convey the information that his master was playing the piano at a neighbor's house, though to the uninitiated it would sound uncommonly like volapuk or gibberish.



NEGRITO WARRIOR WITH PALM-WOOD BOW AND BUNDLE OF POISONED ARROWS.

"There is a sort of native currency throughout the island. This consists of very small shells, threaded on thin strings, and is so valuable to a native that he can wear enough money around his neck to buy trade to the extent of $1,000 of our coinage. Most of the trading, however, between the natives is done in kind—the regular currency of the shell money being principally confined to the island tribes."

Next to the Malays and Papuans, in numbers and influence, are the Moros, or Moors. They predominate in the Sulu group, and are found on all the islands of the archipelago south of Luzon. These people are very fierce and warlike, and were never subdued by the Spaniards. No writer has been able to classify them as a race, though they show marked characteristics of the Arab. But how did Arabia contrive to people these islands with Persia, India and China lying between? We leave this question for others to answer, and confine ourselves to facts as they exist. So large a degree of interest attaches to the Moros and their islands that these subjects are set apart for treatment in a special chapter.

Southwest of Mindoro there is a group of small islands called Calamianes, thinly inhabited by nondescript natives of no particular race. Owing to the difficulty of making a living on these islands, the men and boys escape and go elsewhere at the first opportunity, the result being that ninety per cent of the population is

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almost as lar
tains extends through th
th, with three peaks
and there is a large
Hyssaron river

composed of women and girls. They are inoffensive and mild in manner and disposition, and it is said that a man can travel unattended all over the group in perfect safety. It is claimed, also, that white women and children could not exist on any of the islands south of Luzon, and it is regarded as extremely doubtful if more than one generation of white children could be reared there. This is certainly not a very inviting outlook for American occupancy, for, no matter how much the native women of the Calamianes may enjoy an Adamless Eden, there are few Americans who would appreciate an Eveless Eden.

A short distance to the southwest of the Calamianes, and extending down nearly to the shores of Borneo, stretches the island of Palawan, or Paragua, as it is called by the Spaniards. It is the most western of the larger islands of the Philippine group, and looks like a long, narrow breakwater separating this archipelago from the China Sea. The island is about 300 miles long by an average of twenty in width, embracing an area of 4,150 square miles, being almost as large as the State of Connecticut. A chain of mountains extends through the center of the island nearly its entire length, with three prominent peaks at equal distances. At the north end there is a large plain, embracing a lake which opens by a subterranean river into the sea. The island is well watered, but the streams are necessarily short, owing to the limited space between the mountains and the sea.

Palawan is rich in forests of magnificent timbers, among which are ebony, logwood, mahogany, and a very hard wood similar to the latter, which can be cut into logs of eighty to ninety feet in length. No minerals have been discovered, but this is no indication that they do not exist, for no special effort has been made to find them. The island shows less indication of volcanic origin than any other in the archipelago, and it is believed that valuable minerals exist there. It is probably one of the oldest islands of the group,

The Moros occupy the southern part of Palawan, but the central and northern portions are inhabited by a tribe of mixed Negrito-Malays, called Tagbanuas. They are a pacific people, whose principal occupation is collecting gum from the forest trees, which they barter to Chinese dealers on the coast for such articles as they need. Others cut and make up bundles of rattan, which they dispose of in the same manner. They are not familiar with the relative values of coin, except of the smaller denominations, so that nearly all of their trading is carried on by barter, in which they usually fall victims to the craft of the Chinese merchants. The domesticated Tagbanuas live in abject misery, their cabins being wretched hovels scarcely sufficient to shelter them from the rain. All of their agricultural implements are made of wood or bamboo, and they plant their rice without the least attempt at plowing. Their dress, which is of the most limited character, is composed of the bark of trees, mashed with stones to exclude the ligneous parts. In cool weather the men cover themselves with tunics made of this bark cloth, and the women wear underclothing of the same material. Except on extraordinary occasions the men content themselves with a simple loin cloth, while the women cover themselves with a bark robe reaching from the waist to the knees. Some of the men living near the trading stations adopt the Moro costume, or secure the castoff clothing of the Chinese or Spaniards, which is worn in many curious combinations. If a Tagbanua dandy secures an old hat, he imagines himself in full dress; otherwise he is satisfied with a coat or a pair of old pants; but he scorns the weakness of wearing an entire suit at the same time. The women adorn their waists with sea-shell and cocoanut-shell ornaments, and make waistbands of the fiber of the palm. Their ears are pierced with large holes, in which they hang shells, pieces of wood, etc. The Tagbanuas differ from the other Philippine tribes in the fact that they are a very dirty people, never taking a bath intentionally. For arms they use bows and arrows and



HOT SPRINGS OF ALBAY, ISLAND OF LUZON.

These springs are a famous resort with the natives, who greatly appreciate the medicinal properties of the water. Cutaneous diseases in particular yield readily to this treatment.



"DUBU," OR CARVED PILLAR TEMPLE OF THE PAPUANS.

The Papuan is one of the primary races of the Philippine Islands, and in the southern portions of the archipelago many of these people are still to be found. Their religion is similar to that of the Solomon Islanders, and consists of demon or spirit worship, so that temples like the above are sometimes called "devil houses."

a dart which they blow through a kind of pea-shooter, made of the stem of the bamboo. They devour their fish and meat raw, and in general occupy a very low plane of civilization. And yet in many respects they are very interesting people. Like nearly all of the Philippine tribes, they have the musical instinct thoroughly developed. Their instruments are of the simplest character, consisting of drums with shark-skin heads, flutes made of bamboo, a primitive jewsharp of the same material, and guitars or banjos with hemp strings. The harmony which they contrive to produce with such rude instruments is remarkable. They have many holidays, feasts and dances, and appear to get a great deal of enjoyment out of their primitive modes of life. One of their dances is thus described by Prof. Worcester, who witnessed its performance:

"Dancers sometimes came out singly, sometimes in pairs. Many of the dances were very interesting, but as we did not understand the words which accompanied them, much of their significance was lost to us. In one of the commonest a man and a woman, or a boy and a girl, took part, each showing off fancy steps of a very lively order, while the man tried to catch his partner off her guard and gain a position immediately in front of her. She would allow him to all but succeed, foiling him at the last instant by a quick dodge or sudden turn. If the man gained the desired position for so much as an instant, his partner at once retired and another took her place. In not a few instances this dance resolved itself into a test of physical endurance between two individuals, the one who first gave out being liberally jeered by the crowd."

The partly domesticated Tagbanuas, who live along the coast, have been debased by the quality of the civilization with which they have come in contact. Those living in a wild state among the mountains of the interior, while they are pure savages, are much more admirable in character. Their houses are small and rudely built of nipa palm and bamboo, the universal house material of the Philippine Islands, and are usually perched high up in the air on bamboo stilts, resembling in this respect the abodes of the tree-dwellers in some of the other islands. They also possess a a syllabic alphabet, which they employ by scratching the characters in vertical columns on the smooth surface of bamboo joints. Their system of government is of the simplest form, common to most savage tribes throughout the world. The affairs of each community are directed by a council of old men, chosen by the people for their wisdom or experience. Their decisions, which are final, are rendered according to their own ideas of what is right. Some of their laws are very peculiar, and at the same time seem to be founded on a true sense of justice. Theft, for instance, is punished by a fine equivalent in value to twice that of the stolen article; and if the thief cannot pay, or refuses to do so, he is publicly whipped. Polygamy is prohibited, and in case of adultery the injured husband is authorized to kill both his wife and her paramour, but he must not kill the one and let the other escape. Fathers fix a price on each of their daughters, graded according to their several virtues, and prospective bridegrooms are required to pay these prices. Like all the other relations of life, however, these matters are largely influenced by negotiations or the conditions of the matrimonial market. If a father objects to a suitor on personal grounds, he must pay a fine to the injured party, an arrangement which gives prospective sons-in-law an equal



A NEGRITO FAMILY.

The Negritos belong to one of the lower orders of native tribes, and are supposed by some writers to be the aborigines of the Philippines.

REVIEW OF FILIPINO TROOPS NEAR CALUMPIT.

This photograph represents a review of the Filipino forces by General Mascardo and staff after one of their numerous defeats by the American volunteers. They are comparatively without arms, and various companies are intermingled, as shown by the mixture of uniforms.



MANGYANS OF MINDORO MAKING SAGO.

The trees are felled with machetes and cut into convenient sections. These sections are then split into halves and the fiber pounded out of the sago with wooden mallets, as represented in the photograph.

show. Women are usually in demand and the market is so lively that children are frequently betrothed before their birth, the result depending on the sex of the child. It is not uncommon for Tagbanua girls to be married at the age of ten or twelve years; and, in fact. the same may be said of Tagalog girls, while the maiden of Spanish descent in the Philippines, as well as in Cuba and Porto Rico, does not hesitate to accept a partner at the tender age of thirteen to sixteen. Both men and women reach maturity at a much earlier age in those warm climates—and they likewise grow old and fade in the same early proportion. The Tagbanuas, as a rule, treat their women well, sharing the burdens of life equally with them, and performing many domestic duties that civilized men contrive to shirk as derogatory to their dignity.

Their funeral customs are very peculiar. When a death occurs, the family and relatives set a time for the funeral and notify their acquaintances. At the appointed time the house of the dead person is torn down, to prevent the dreaded "balbal" from wreaking his vengeance on the living, and the corpse is borne to the woods and buried, the spot being marked by breaking the domestic utensils that belonged to the deceased and scattering fragments over the grave. A custom very similar to this prevails among our Southern negroes, as any one can see by visiting one of their cemeteries. The "balbal" is a mythical creature corresponding to our devil, who is supposed to come, on the occasion of a death, from the Moro country. He has the form of a man, with crooked nails and a long tongue, and sails through the air like a bat or the flying squirrel. With his crooked nails he tears up the thatch of houses where the dead are, and licks up the bodies with his long tongue. The Tagbanuas deserve credit for the gruesome fancy of their evil spirit. The gentleman with cloven feet and trident tail might take a back seat. We have become so well acquainted with him that he seems like an old friend, and he no longer inspires terror; but the "balbal" makes one's flesh creep. As a corrector of bad little boys in Sunday school, the "balbal" ought to be an instantaneous success.

The Tagbanua's idea of the future state is unique and highly interesting. Prof. Worcester has told us more about these people than any other writer, and we are indebted to him for the following description of their theory of heaven:

"They scouted the idea of a home in the skies, urging that it would be *inaccessible*. Their notion was that when a Tagbanua died he entered a cave, from which a road led down into the bowels of the earth. After passing along this road for some time, he came presently into the presence of one Taliakood, a man of



PAPUANS AND VILLAGE BUILT ON POLES.

Papua, or New Guinea, is the original seat of these people, but they are an enterprising race and are found in nearly all of the Asiatic islands, where they have contended for centuries with the Malays.

gigantic stature, who tended a fire which burned forever between two tree trunks without consuming them. Taliakood inquired of the new arrival whether he had led a good or bad life in the world above. The answer came, not from the individual himself, but from a louse on his body.

"I asked him what would happen should the man not chance to possess any of these interesting anthropoda, and was informed that such an occurrence was unprecedented! The louse was the witness, and would always be found, even on the body of a little dead child.

"According to the answer of this singular arbiter, the fate of the deceased person was decided. If he was adjudged to have been a bad man, Taliakood pitched him into the fire, where he was promptly and completely burned up. If the verdict was in his favor, he was allowed to pass on, and soon found himself in a happy place, where the crops were always abundant and the hunting was good. A house awaited him. If he had died before his wife, he married again, selecting a partner from among the wives who had preceded their husbands; but if husband and wife chanced to die at the same time, they remarried in the world below. Every one was well off in this happy underground abode, but those who had been wealthy on earth were less comfortable than those who had been poor. In the course of time sickness and death again overtook one. In fact, one died seven times in all, going ever deeper into the earth and improving his surroundings with each successive inward migration, without running a second risk of getting into Taliakood's fire."

These people have not advanced far enough to form any theories regarding astronomy, or the cause of things, or the laws governing the universe. The sun, moon and stars are in the sky; they see them, and their ancestors have seen them for centuries—and that is all they know or care about the matter. The planets give light and heat, and govern the seasons, and that is sufficient. Perhaps the Tagbanua is wiser than the savant. To him the cloud is "the breath of the wind," and the cause of the ebb and flow of the tide is the simplest thing imaginable. In a far distant sea there lives a gigantic crab, who sleeps in a hole in the rock. In the morning when he comes out of his hole, the water rushes in and the tide ebbs; at night when he goes to bed again he pushes the water out, and the tide flows! Could anything be clearer or more convincing? And yet, learned men have wasted the midnight oil studying the theory of the tides!

The Tagbanuas reverse the usual belief regarding the supposed relationship of man and the monkey. They do not believe that man ascended from the monkey, but that the monkey was originally a man and fell from his high estate in consequence of a simean trick. They say that he was lazy, and neglected his work in the rice fields to play monkey tricks on other animals, whereupon a companion threw a stick at him, which stuck fast in his rump and became a tail—and this was the origin of the monkey! We shall feel obliged if science will adopt this theory, for it will relieve our race from the stigma of a very undesirable ascending relationship.

The Tagbanuas have a singular custom of weighing evidence in lawsuits or criminal prosecutions. In such cases the defendant and the chief witness against him are required to dive simultaneously into a deep pool, and the one who remains under water the greater length of time is presumed to have told the truth, and the judgment is rendered according to his evidence. Such a system of jurisprudence might be fatal to justice in our civilization, but it does away with the proverbial uncertainty of the jury system and enables litigants to estimate with some degree of certainty the probable outcome of their contentions, based on their respective abilities at breath-holding.



DRYING SUGAR CANE STALKS FOR FUEL.

After the cane has been run through the presses, it is spread out and dried, to be used as fuel for cooking and other purposes. It is also employed as fuel in the boiling furnaces. The singular-looking house on a pole at the left is a sentinel tower to guard against sudden attacks from Igorrotes.

The Tagbanuas are spread all over the southern islands, except those given up to the Moros. They are not a distinct tribe, but a mongrel combination of the Negrito and the Malay; yet their customs, which are similar wherever these people are found, are so peculiar as to make them worthy of racial classification.

Their principal industry, as previously stated, is the gathering of gum, or *dammar*, an oily resin used in making varnishes. It is obtained from a species of pine indigenous to the East Indies. The tree also grows abundantly in the Philippine Islands, and its product is very valuable. The gum is conveyed from the forests to the coast in large baskets, each man carrying two of these vessels lashed together and swung across his back and shoulders by means of a strap or cord passing over the forehead. They

carry immense loads in this manner. The tree which yields the dammar is very large, and the gum exudes and settles in deep deposits around the roots. These reservoirs, or mines, as they are called, are abundant in Palawan, Mindanao and other southern islands, but have never been systematically worked, and will undoubtedly constitute a large industry in the near future.

Near the dammar deposits the natives build temporary huts, which they occupy during the dry, or working, season. They are merely rude leaf shelters, supported by bamboo poles, and not high enough to enable a man to stand upright beneath their grass roofs. Low fires are kept burning in them constantly to drive away insects, and whole families squat contentedly in the smoke of these fires and blink away the idle time. They have no domestic utensils, except a few earthen pots, and their food is of the most meager and uncertain character, consisting mostly of jungle fowls and porcupines which they snare. Judging by their low state of civilization, and the customs of other tribes, it is probable also that they eat reptiles, locusts, snails, etc.



NEGRITOS OF THE SOUTHERN PHILIPPINES.
Showing merchant boat with outrigger, loaded with pottery of native manufacture.

Foreman, who visited some of these people on the island of Negros, gives an interesting account of his experiences. He ascended one of the small rivers in a boat rowed by five natives, who became alarmed as they penetrated the gloom of the surrounding forest. They feared the *asuang* (spirits of the forest), and preferred the open sea. At length they came to some canoes and children playing in the water, who scampered off in alarm to apprise their elders of the approach of strangers. A little further up the stream they found a small village, consisting of five little shanties of bamboo with grass roofs, inhabited by fourteen men and women and a number of children. These were Tagbanuas. The floors of the shanties were composed of the boughs of trees with a few split bamboo poles laid crosswise to form a surface on which they could walk. Around the huts were some plantain trees, and on the bank there were three canoes and several large nets made of vegetable fiber. The people were friendly, but very inquisitive—the women especially—and they eagerly handled all the trinkets and every article of clothing that the white man showed them. He gave them some pocket handkerchiefs, with which they were greatly delighted. The men were almost naked, but the women wore a few rags tied around the loins and extending almost to the knees. All that they possessed was obtained in barter with the traders for rattan and dammar. Through one of the boatmen, who acted as interpreter, they informed the traveler that they lived by fishing in the river, collecting succulent roots in the mountains, and occasionally they planted a little rice in the woods. They were all more or less afflicted with a cutaneous disease which left ugly scars on their legs and other portions of their bodies. Leprosy also is common on these islands, and the Spaniards never made any systematic effort to control it. The group of huts stood in the midst of a cleared piece of land, which sloped down to the river and was surrounded on the other three sides by



GROUP OF PAPUANS WEARING CHARMS OF WILD BOARS' TUSKS.
The Papuans are larger and more finely developed than any of the other native races of the archipelago, and they are found on nearly all of the islands of Oceana.

dense forests of gigantic trees. Into these the white man made his way, followed by the entire population, eagerly observing his every movement and seeming to wonder what he could see in the trees.

On departing, he presented the natives with a large bundle of roughly made cigars, called *tus-tus*, composed of choice tobacco and having a very fine flavor. He saw by their appreciation that he could not have presented them with a more acceptable article.

On another occasion, in crossing the island of Negros, Foreman spent a night at a Tagbanua village, and we copy his own account of his experiences:

"My servant and guide had native saddles, and I used my own. The guide carried his long bohie-knife and a bag of provisions, rice, etc., which he hung to the saddle. Our journey led us by a good beaten track through tall cogon grass, for about ten miles, crossing a rivulet here and there; then we began to rise gradually until we reached an elevation of 980 feet through winding paths with bush on either side of us, traversing uncultivated land until we came to a mountaineer's ranch. As we approached, the mountaineers beat their tom-toms and hollow tree trunks to announce to the people in the woods the uncommon apparition. We halted at the ranch, and the *Aetas* came to parley with us. I could not understand a word, but my guide chatted familiarly with them. The adults were all three-parts naked; the children were dressed in nothing at all. The men had curly hair, very high cheek bones, and a generally emaciated and squalid appearance. The females were uglier still; a few old women were scarecrow creatures. They closed around us and stared. The first direct question put to the guide was whether I was a Spaniard, and they seemed well satisfied to learn that I was not. I did not know what to give them to put them in a good humor. All I could think of was the remainder of my cigars and a small bag of copper coin, with which they seemed highly pleased.

"A fire was lighted; the *Aetas* went to fetch us water from a stream, carrying it in a bamboo, the intermediate webs of which they had knocked out. I suppose my guide knew from experience that it was prudent to satisfy these people in some way. I noticed, on starting, that he seemed to have brought provisions for a long journey. Now he got his bag and served them out some rice and fish. I wandered about amongst the *Aetas*, who were very friendly disposed; they showed me how to light a fire without matches, by rubbing a piece of dry bamboo on the outside of another piece—the hollow of the bottom piece being burnt through, the fire caused by the friction came in contact with the fine shavings inside; then the shavings were very carefully taken out and blown gently until they blazed. They showed me deer-horns, and explained to me, through the guide, that there was good hunting about the locality. The pith or marrow of the deer-horn had medicinal properties, they affirmed.

"I got the *Aetas* to shoot their arrows at a tree, and they seldom missed the exact mark. In the couple of hours' stay, the men had gained complete confidence; the women squatted about on their haunches watching, as if their curiosity could never be satisfied. Altogether, it was a most comical social environment for an European. I suggested to my guide giving them the remains of the rice and fish and betel nut, as we were leaving, but he told me it would not be politic to be over-generous, as they might become exacting, mistaking our liberality for fear."



BRIDGE BUILT OF BAMBOO, PROVINCE OF ALBAY, LUZON.

Showing also a native village of Igorrotes, and a house in course of construction. Bamboo constitutes the principal building material of the islands, and all the houses of the interior are constructed without nails.

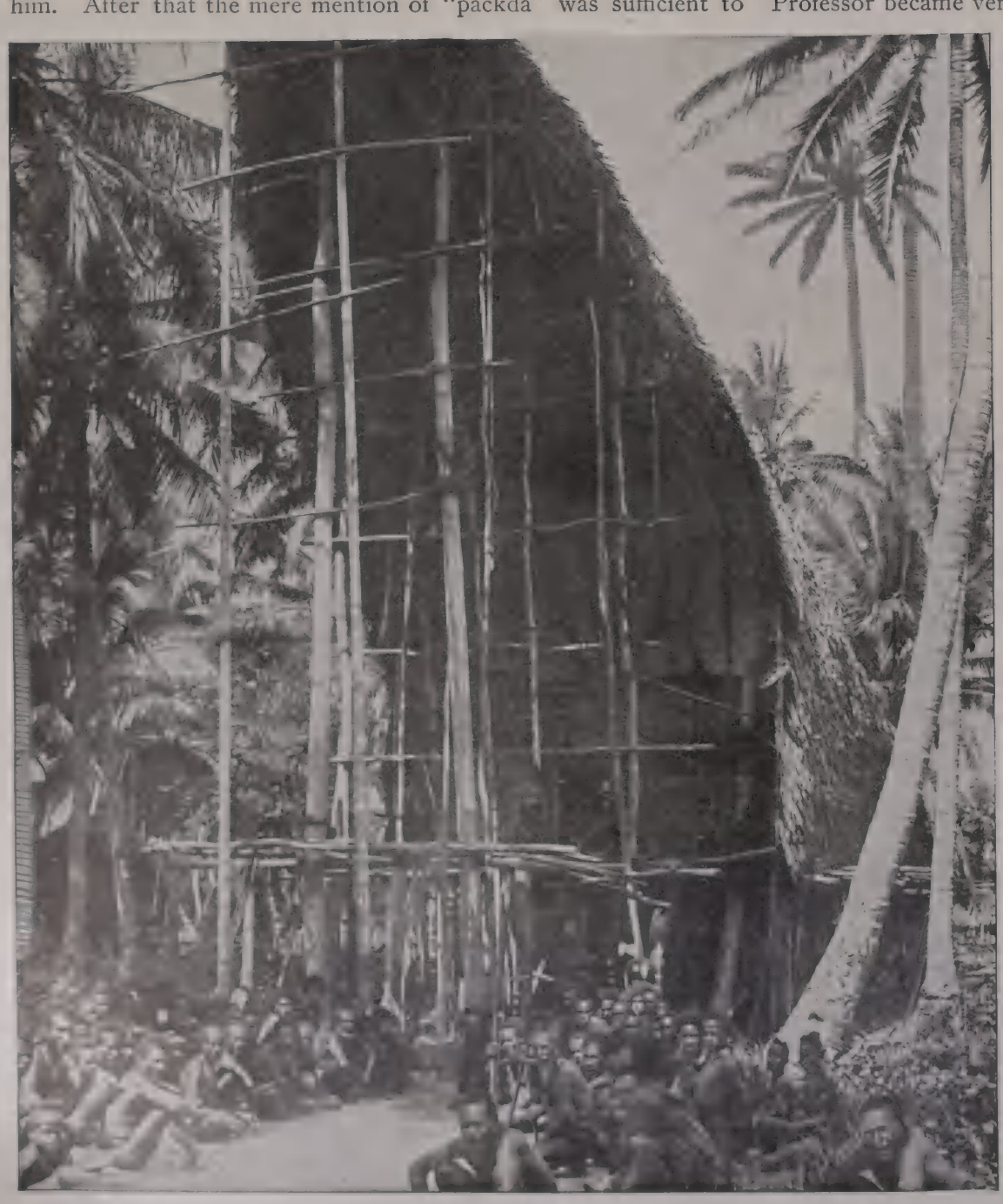
While traveling in Palawan, Prof. Worcester was told by the natives that the mountains were infested by an immense ape called "packda," who lived on high cliffs and rolled stones down on the heads of all intruders. No one had ever actually seen a "packda," but the terror inspired by his supposed presence was so great that no Tagbanua could be found brave enough to penetrate the mountain forest. After showing them the destructive powers of his firearms, the Professor succeeded in persuading several of the

boldest natives to accompany him as guides in quest of the dreaded man-ape. With infinite labor they ascended to the top of the mountain and camped for the night in the intense cold. This was a new experience to the Tagbanuas, and they were greatly alarmed at the peculiar sensation, which they had never experienced before in their lives. But they were furnished with heavy clothing, and after warming themselves by the fire, they regained their composure. The next morning they were astonished to find themselves in and above the clouds, a position to which they had not supposed any human being could attain. But the "packda" could not be found, and when the natives saw that the white man understood their myth, they laughed immoderately at the joke they had played on him. After that the mere mention of "packda" was sufficient to set the tribe in a roar. On their return to the village, the natives could not believe that the party had actually ascended to the top of the mountain, whereupon the men who had accompanied the Professor became very angry, and a free fight took place, by which forcible argument they soon convinced their fellow-countrymen of the truth of their claims; and they thereupon became popular heroes and basked in the sunshine of newly acquired greatness.



WILD IGORROTES OF LUZON.

These people are spread over the northern half of the island of Luzon. They are large, brawny of limb and active, and, being very warlike, they are a constant menace and terror to the country where they live. They have high cheek-bones, flat noses and thick lips, are of a copper color, and wear their hair long and fluffy, like the Papuans.



PAPUAN TRIBAL HOUSE.

Some of the Papuan villages are built in the form of a single house, with high, steep roof, and divided into sections as represented in the photograph.

The Jesuits, who have established missions in various parts of Mindanao, recognize twenty-four distinct tribes of people inhabiting that island, each speaking a different language or dialect. Mindanao is very nearly the same size as Luzon, the latter embracing 41,000 square miles and the former, 37,500, each being a little larger than the State of Indiana, and the two combined forming an area 9,765 square miles greater than the State of Missouri. A considerable portion of Mindanao is still unexplored, and the entire island is practically a wilderness, with only a few small towns on the coasts. There are no roads leading into the interior, and whatever nation develops this island will have to begin at the bottom.

Of the twenty-four tribes inhabiting the island, seventeen are pagans, six Mohammedan Moros, and the remainder Christian Visayans, who have come here from the northern islands and settled along the coasts. The wild tribes are principally of Malay and Papuan origin, with a sprinkling of the dwarfish Negritos, among whom the other tribes have intermarried. Here again we see the demonstration of the principle laid down by Mr. Wallace, namely, that aside from the Moros, the Malays and Papuans constitute the main stock of the population of the archipelago. The Moros in Mindanao are found along the southern and southwestern coasts and near the lakes and inland rivers. They remain close to the water, and are dreaded by all the other tribes on account of their boldness and bloodthirstiness. During Weyler's

administration of the government at Manila he sent a strong expedition against the Moros of Mindanao. The latter, instead of meeting and battling with the overwhelming numbers of the Spaniards, enticed them into the interior regions, where eighty per cent of the soldiers died of starvation and disease. They perished so rapidly that the priests could not shrieve them. Meanwhile Weyler remained at a safe distance on a warship, and sent glowing accounts of brilliant victories to Manila, where they were celebrated with great pomp and processions and fireworks.

On account of the number of tribes and the diversity of dialects on the island, a mongrel Spanish patois has been adopted as a common medium of communication. It is unintelligible to one familiar only with the pure Castilian, but it serves the purpose for which it was instituted.

Among the singular wild people of Mindanao, Panay and other southern islands of the Philippine group, none are more interesting than the Montéses. This is a general term, meaning "mountain people," or people of the mountains; but there are several tribes living in the mountainous regions of the islands referred to whose customs and general characteristics are so nearly alike as to lead to the inference that they belong to a distinct nationality or tribe, the variations found among them being due to the influences of location and association with other tribes. They are not, however, a distinct race, for they possess the same peculiarities of appearance and most of the customs of the other tribes.

In ferocity of disposition and some of their religious beliefs they resemble the Moros, but in other respects they show their Malay origin, while their large forms and excitable dispositions are probably derived from Papuan blood and the pure air of the mountains by which they are surrounded. Among their other peculiarities, they believe that when a person dies he becomes lonely in the spirit world, unless he has company; and, accordingly, when a death occurs, the relatives of the deceased usually rush forth with spears and knives and slay the first individual they meet, sending his spirit into the land of shadows as a companion for their departed friend. If they do not succeed in killing some person before the end of the third day, they then sacrifice an animal instead, and return home with a consciousness of having performed their duty. The prevalence of this singular custom has led to the habit among these people of living in detached houses, instead of congregating in villages as savages usually do; for while they regard it as a sacred duty to provide their departed friends with traveling companions, they manifest a decided disinclination against supplying their neighbors with similar accommodations. Strangers sojourning in the country of the Montéses always go well armed and are constantly on their guard, for they seem to be preferred as spirit companions to the native product. Other tribes living near these people have given them the name of *demonios*, or mountain devils, and in some respects they seem to feel a pride in maintaining their ugly reputation. But they are not entirely bad. As may be readily inferred, they are remarkably superstitious, and dread the white man because of the *anting-anting*, or charms, which they imagine protect him from harm. Any white



IGORROTE WARRIORS.

These people are enterprising and warlike, and resemble the Papuans more than any of the other tribes. They live principally in the island of Luzon, but are also found in some other portions of the archipelago.



PAPUAN MAN AND WOMEN.

The Papuans are a race of finely developed primitive savages, and resemble the Negritos and Igorrotes more than any of the other races.



A MONTESE, OR MOUNTAIN MAN, WITH SPEAR.

man, by exercising good judgment and a little boldness, may go among these people with impunity. Faith in the "anting-anting" is common to all the tribes of the archipelago, not even excepting the Tagalogs and Visayans. They reverently believe that certain persons are possessed of a diabolical influence which preserves them from all harm, and even renders them refractory to the effects of bullets or steel. White men, in particular, are supposed to possess this charm to a large degree, and it serves them well in associating with these savage people. It gives them an influence and exemption from attack or intrusion which nothing else could provide. This superstition is carried to such an extent that desperate highwaymen among the Christian natives have been known to entertain the belief that they would escape punishment for crimes committed during Easter week, because the thief on the cross received pardon for his sins.

The Montéses are not wholly to blame for their bad reputation. The treatment that they have received from other tribes, and particularly from the Spaniards, has made them vindictive and resentful. Prof. Worcester relates that one day, while traveling in their country in the island of Negros, he observed one of his attendants, a Spaniard who was armed with a shotgun, peering intently into the brush. On inquiring what he was looking for, the man replied: "A Montése; I wish to put a charge of shot into one and see him run!" If the mountain man had seen him first, and playfully transfixed him with his spear, it would have been a very different matter.

During this trip the Professor spent the night with a Montéses family, consisting of a man and woman and several children. The house contained but a single room, which was filled with smoke from the fire that burned in the midst. The man wore nothing in the shape of clothing except a breech-cloth, while the woman had a cloth fastened around the waist and extending to the knees, and the children were entirely naked. None of them were in the least abashed or manifested any consciousness of shame or impropriety on account of their lack of clothing. "Six formidable lances decorated the wall on one side," says the Professor; "five hungry dogs wandered about looking for a chance to steal something to eat; and a flock of chickens roosted overhead." He adds: "Although poor, ignorant and superstitious; although they never stirred without a lance in hand—they gave up all idea of doing us injury as soon as they found that we did not intend to harm them." At the same time they told him plainly that they shared the belief of their brethren as to the desirability of sending company with their deceased relatives, and if one of the family had died during his visit, the entertainment would probably have been of a less hospitable character. "Our host and hostess," he says, "shared in the superstitions of their people. If one of their chickens picked up a crumb from our table, they at once presented the fowl to us, in order to divert harm from themselves. Wild hogs were rooting in a sweet potato patch near the house; but it was considered useless to watch for them unless an owl hooted, as the hogs would not leave the forest until the bird of wisdom called to them that the coast was clear!"

Prof. Worcester and his party remained with the Montéses for some time, and they made so good an impression on the simple-minded people that when they were ready to go a crowd of savages gathered in the clearing and watched them as far as they could see, shouting, "Come back again!" Thus giving proof that they are better than their reputation.

The Mangyans, another primitive race of savages who inhabit the island of Mindoro, have a reputation for badness which they do not in any respect deserve. This island extends nearly up to the mouth of Manila Bay, and is so infested with deadly serpents that but few white men have ventured into its wilds. The Mangyans and the snakes, however, seem to get along very well together. The snakes bite the Mangyans, and the Mangyans eat the snakes. Whether or not this process neutralizes the poison, we are unable to say; but it is a



LOW COUNTRY MONTESES.

These people are of a lower type morally than those of the same race who live in the mountains, their contact with Spanish civilization having been detrimental to them.

fact that but few Mangyans die of snake-bite. These savages occupy the interior regions, and are said to be head-hunters and cannibals; though the best information obtainable concerning them appears to refute these charges. It seems incredible that the Spaniards should have lived so near these people for so many centuries and know so little about them.

The men of the Mangyan tribes wear the traditional breech-cloth as their only article of clothing; but the dress of the women is unique. Doubtless its counterpart does not exist among any other people on the globe. It possesses several commendable features, among which are cheapness, coolness and good lasting qualities. Under ordinary circumstances, one gown will wear a lifetime, and laundry bills are unknown. Neither buttons nor thread are needed and the fashion never changes. The Mangyan belle or matron is not required to "go shopping" to secure the wherewithal for her robe. She merely hies herself to the woods and cuts a few rattan switches, which she braids into a girdle that extends from the waist to the upper part of the thighs. A breech-cloth made of pounded bark is then attached to the basket-girdle before and behind, and the "outfit" is complete, except for a few savage ornaments hung on strings around the lady's neck. Her hair falls in waving masses like the mane of a lion, down over her shoulders and back, and is kept out of her face and eyes by means of a string tiara bound around the forehead. This is the dress of the married women. Maidens and unmarried women wear the same dress, but they also cover their bosoms with a girdle two or three inches wide, composed of the soft bark of plantain trees. Children run the woods like wild animals, destitute of all clothing, except that the little girls bind a strand or two of rattan about their waists. These are increased from year to year, until, by the time the young ladies are ready to "come out," they have constructed for themselves a dress similar to that worn by their elders. The rattan switches are dyed in various bright colors, so that when plaited together they produce an agreeable plaid or parti-colored effect.

The Mangyans living in the lowlands are homeless and houseless savages, sleeping wherever night overtakes them, under arbors or improvised shelters formed by binding a few palm or plantain leaves together and throwing them over a bamboo ridge-pole. This pole usually rests with one end on the ground and the other leaning against a tree or supported by a stake, at an angle of forty-five degrees. The hut is of the rudest imaginable description, a mere temporary roof of leaves to shed the rain or heavy dews. Entire families herd together under these miserable hovels, sleeping like animals, often in a sitting posture, and remaining only during the night or while it rains. When day approaches or the rain ceases, they wander on into the woods in quest of food, building another shelter at night similar to the one that was deserted in the morning. A rough iron machete is their sole tool, and a few earthen pots constitute their only domestic utensils. Their food is of the most primitive and disgusting character. Some of the mountain tribes, who are a little more advanced than those living in the lowlands, raise a few yams and a little rice; but the principal food of these people consists of jungle roots and tubers, toadstools, rats, civet cats, monkeys, snakes, lizards, fish, and crows or other birds that they may snare or shoot with their arrows, or find dead—for the Mangyans do not hesitate to devour carrion food that a well-bred buzzard would almost disdain. They use bows and poisoned arrows in hunting, and occasionally bring down a wild hog with these weapons. Rats and other small animals, as well as fish, are caught in traps and snares. They regard crocodile meat as a great delicacy, but this food is rare with them on account of the difficulty that they experience in trapping or killing the reptiles. The finding of a dead tamarau or python is an event long to be remembered. They gorge themselves on this disgusting food to the limit of their capacity, whereupon they run about and exercise until they make room for another course; and this process is continued as long as the supply lasts, or until they can swallow no more, when they lie down on the ground and sleep off the effects of the feast.

A special delicacy with the Mangyans is a large, white grub which bores into the trunk of the sago palm and fills itself with starch. In the process of digestion it is presumed that the starch turns to sugar, and forms a confection that is very agreeable to the taste of these people. They also prepare the sago for food, by a process similar to that employed by other savage races. The



NATIVE HOUSES, ISLAND OF CEBU.

The Visayans, who are the dominating race in the islands south of Luzon, are Christians, and stand next to the Tagalogs in civilization and intelligence. The photograph represents a characteristic village of these people.

trees are chopped down with machetes and cut into sections three or four feet in length. These are split in halves and the fiber pounded into a pulp with clubs or wooden mallets, after which water is run through the mass to wash the starch out. The liquid comes out white and thick and is caught in rough troughs or large leaves and allowed to settle. The water is then drawn off and the sago dried in the sun, when it is ready for use.

In spite of their disgusting habits and ugly reputation as head-hunters and cannibals, the Mangyans are innocent and harmless savages—mere children of the forest. During his sojourn in their country, Prof. Worcester greatly amused them with toys of the simplest and most primitive character. One of these was made by inserting a few shot in an empty metal cap-box, which they shook and laughed over like a lot of infants. He gave a small mirror to one of the men, who acted precisely as a dog or monkey would have done in a similar situation. When he saw his reflection in the glass, he looked behind it to see the unexpected stranger; failing to discover him after several ineffectual attempts, he suddenly jerked the mirror aside, so the mysterious person would not have time to hide. Being again disappointed, he held the glass firmly with one hand while he reached around it with the other and sawed the air in a frantic effort to grasp the illusion. Then he pettishly threw the magic instrument on the ground and stalked away in lordly disdain.



PAPUAN WAR CANOE.

The Papuans decorate their canoes in various ways, the alligator being a favorite device. Many of their customs resemble those of the Solomon Islanders, who are a mixture of Papuans and Negritos.

The Mangyans are mere dwarfs in stature, the tallest of the men averaging but little over five feet in height, while the women do not attain to more than four feet and six or eight inches. This is due to exposure and the wandering lives they lead, as well as to the inferior quality and uncertain supply of their food. Mentally and morally they are in the lowest stage of savagery. There is probably no other tribe or race of people in the world down so near the level of the animal creation. They have no conception of a deity or a future existence. As they express it themselves, "When a Mangyan is dead, he is dead," and that is the end of him. There is no record of any other people so low in the scale of mental inspiration. All other tribes of savages have some form of religious belief, some fetich, or idol, or spiritual worship; but these people have not yet risen to that plane. They are on the same level morally as the



PAPUAN VILLAGE AND WOMEN, ISLAND OF MINDANAO.

The custom of wearing a nose ornament is common with all the tribes that are allied to the Papuans, but it prevails more generally among the Solomon Islanders than elsewhere.

beasts that they imitate in their wandering and aimless mode of life. They have a singular dread of their own sick and dead, and this is the only instinct they seem to possess regarding a spiritual existence. It is also a sufficient refutation of the charge of cannibalism which has been made against them. The Mangyans of the mountains carry their dead into the thick forests, and leave them to be devoured by vultures or wild beasts, or to decay by natural processes, but those who inhabit the lowlands abandon their sick as soon as they perceive that their condition is critical. They appear to have no understanding of medicinal remedies, and while they manifest natural affection for one another in life, the approach of death so terrifies them that they flee in dismay, forgetting all the ties of kindred and association. But as soon as they recover from their fright they steal back to learn the result of the sickness, and if the sufferer manifests symptoms of recovering they do what they can to relieve him. But if death has intervened, they seem to be entirely overcome by an instinct of fear, and flee in a panic to the forest, leaving the corpse and all their domestic utensils undisturbed in the house, and closing all the avenues of approach to it with brush. The relatives then change their names, as they say, to bring better luck, and remain hidden in the jungle for some time afterward. In traveling through their country it is a common thing to find these deserted houses, with the skeleton inside, all the flesh being soon cleaned off by swarms of ants and insects.

This remarkable and peculiar dread of death prevents the Mangyans from inflicting the extreme penalty on their own people, for any cause whatever; but if one is killed by another tribesman they all combine in an effort to slay him or any of his relatives whom they may encounter. If one Mangyan kills another, in anger or by accident, the survivor is required to forfeit all his property to the widow or relatives of the deceased.

Their mode of taking evidence is as peculiar as any of their other customs. The accused is placed before a fire in which a piece of iron has been heated and covered with live coals. He then lifts his hands toward heaven and solemnly asseverates, "May this hot iron pierce my heart if I am guilty," whereupon he brushes the coals aside, grasps the iron and endeavors to hold it in his naked hand. If he fails, he is adjudged guilty, and is required to pay a fine in proportion to the character of his crime.

Polygamy is a recognized institution. A man may have as many wives as he chooses, or as many as he can contrive to live with at the same time. They are painfully practical in all their affairs of the heart. No unnecessary romance enters into their forms of courtship and marriage. The old folks simply "get together and talk," and that is the end of it. They apparently have no conception of modesty, because, like the animals, they do not understand the meaning of immodesty. Their innocence is Edenic, and without knowledge there can be no sin. The Mangyan Eve has not yet presented the apple to her Adam, and those who desire to see a modern exemplification of the life of our first parents should visit these innocent savages of the Philippine Islands. No similar people have been found in any other part of the world. The Spaniards have made numerous ineffectual efforts to convert them to Christianity, but they persistently decline, on the ground that religion is too expensive! It would cost money, they say, to be baptized, to get married, to die, and to be buried; and why should they assume this unnecessary burden when they can get along just as well without it? The Mangyan is a philosopher, and we leave the missionaries to settle his future state for him. Perhaps in the end he may conclude that the expense of becoming a Christian might have been a good investment. However, up to the present period of his career he has seen only the Spanish variety of Christianity, and that, it must be confessed, is not enticing.

Meanwhile, the Mangyan loves his wives, his children and his neighbors; is honest above the average in his dealings with his fellowmen; eats his dead alligator, sleeps on the ground in his leaf hut, fears nothing but death, and imagines that his civilization is



VIEW IN SANTA ANA, ISLAND OF LUZON.

In some of the Tagalog towns of Central and Northern Luzon, there are many well-built and comfortable houses, of which the above is a good example. The roof is tiled, the squares on the second story are made of a mosaic of shells, while the floors and frame of the house are mahogany and rosewood.

highest and best known to man. If it should transpire that the Mangyan is right, what a waste of energy there is in maintaining the civilization of the white man!

The Bagobas, of southern Mindanao, are another remarkable people of these wonderful islands. Their appearance and customs indicate that they are closely related to the Papuans. They also resemble the Persians, and, like that nation and the East Indians, wear a turban. They are tall, well-built and intelligent, and are said to be the handsomest people on the islands. The color of their skin is a bright yellow. The hair, which is luxuriant and fluffy, like that of the Papuans, is worn in a knot or bunch on the crown of the head, under the turban. In disposition they are fierce and resentful, as the Moros are, and for this reason they are not allowed to bring their murderous knives and lances into the towns or the camps of the soldiers. They are head-hunters and murderers, and when one has killed a certain number of men he is permitted to wear a badge of distinction in his turban, which is also an official license to kill. Like the Papuans, they fill their ears with immense rings, and some wear rings or cross-sticks in their noses. They decorate themselves with amulets of boars' or sharks' teeth, and the men wear bracelets on the wrists and circlets of beads around the legs, between the calf and the knee.



CALAMIAN VILLAGE.

The Calamian Islands lie southwest of Mindoro, between that island and Palawan, and on account of their poverty they are inhabited principally by women and children, the boys and men migrating to other islands at the first opportunity.

Their clothing, such as they wear, is made of woven grass cloth, stained in various colors, and braided with beads. Their costume, when in full dress, consists of a short grass cloth jacket, with arms extending a little below the elbows, and trousers of the same material, tied around the waist with a grass rope and terminating about the middle of the thighs. They chew the betel nut and are very fond of tobacco, which they persistently beg from the soldiers. Boiled rice is their principal food. They eat squatting in groups around a single bowl, into which they all dip with their hands and fingers.

These people are nature-worshipers, and are said to offer up human sacrifices. Mr. Carpenter thus describes some of their customs and superstitions:

"The Bagobas are polygamists. Every man has two, three or four wives, according to his means, and all the chiefs own slaves. They enslave the captives whom they take in war, and it is from the slaves that they get their victims for sacrifice. They are nature-worshipers, praying now and then to the volcano Mount Apo, and it is, I believe, to this mountain that they make their sacrifices. The man who furnishes the slave for the purpose is thought to be favored by the god, and therefore is the chief official at the ceremony. The slave is stripped and so tied to the limb of a tree that he or she is forced to stand upright. Then the owner gives the first blow with his barong, a sort of knife, which is as sharp as a razor and as heavy almost as a butcher's cleaver. With this he chops the victim across the neck from behind.



PAPUAN VILLAGE.

Showing peculiar style of steep-roofed houses built by these people, the first story being elevated some distance above the ground.



AMERICAN OUTPOST, NORTHERN LUZON.

The reader need not be alarmed for the safety of the soldier on the left, with a sword-bayonet at his throat. The "boys" are merely posing to please Mr. Dotter, who favors exciting situations in his war views. The cat in the foreground is of the genuine Filipino species, distinguished by its short, crooked tail.

The neck is stretched and he usually cuts the head from the body, whereupon the rest of the tribe rush up, one by one, and give a cut at the dying human. Before the ceremony is finished, the body has become mincemeat and the gods are then supposed to be pleased, or, if angry, appeased. The sacrifices are celebrated at least once a year at the national feast and also at times of sickness or famine, when the gods are presumed to be frowning upon humanity. As a usual thing, but one slave is killed at such a celebration."



AMONG THE SAVAGES OF MINDANAO.

The Spanish missionaries mention twenty-four distinct tribes on the island of Mindanao, each speaking a different dialect, but all strongly marked with Papua ı, Negrito and Malay characteristics.

It is probable that many of the reports regarding these people are overdrawn, just as they are in the case of other tribes; but enough of truth remains to render their history very entertaining. The Bagobas live principally by hunting and fishing, and are very expert in the use of bows and arrows and spears. With a single thrust they drive their spears through the body of a man, while with one sweep of their knives they behead or sever the body of a victim. They have small clearings adjacent to their villages, where they cultivate a little mountain rice, sweet potatoes and a few other vegetables. They also raise some hemp, from which they manufacture certain articles of clothing. All this work is done by the women, the men not deigning to degrade themselves by engaging in manual labor. The women are of good form, almost white in color, and many of them are said to be quite handsome. This, however, depends upon a man's ideas of what a handsome woman ought to be. Their dress is similar to that of the men, except that in lieu of the trousers they wear a hemp or grass cloth skirt reaching from the waist to the knees. The women decorate their ankles with rings and strings of beads adorned with little bells, and also wear similar ornaments above the knees. In place of a turban they crown their heads with a fancy head-dress, decorated with bright feathers. Their hair, which is glossy and luxuriant, hangs in waving masses down almost to the knees.

The Bagobas, like many other savage tribes of the Philippine Islands, elevate their houses high up in the air, on posts, and ascend to them by means of bamboo ladders, which are drawn up at night. This custom affords them security against their enemies and also protection from insects, reptiles and wild animals. It is a modified form of tree-dwelling, and has the additional advantage of affording good ventilation and exemption from the dampness of the ground during the rainy seasons.



IGORROTE TOWN AND PEOPLE.

These people strongly resemble the Papuans in appearance and customs, and some of their villages are built on the Papuan style.

Another tribe, called Mindayas, who live near the east coast of Mindanao, very closely resemble the Mangyans, whom we have previously described. The Mindayas, however, are said to be hill-worshipers, from which it is inferred that they go to the hills to perform their religious rites, as some of the ancient tribes of

Palestine did. Next to the Mangyans, the Mindayas are lower in the scale of savagery than any of the other tribes. They are superior to the Mangyans, however, in the fact that they live in permanent houses, in villages, and have an established form of government presided over by a dato or head chief. They also cultivate small farms and live principally by agriculture. Their houses are built in trees, twenty to forty feet in the air, and are composed of a strong framework of bamboo poles covered with nipa thatch. The floors are made of heavy timbers of hardwood, laid together so closely that it is impossible to shoot an arrow between them. The limbs of the trees are cut off on a general level with bolos, and the frames that support the floors firmly lashed to them, so that even a severe storm will not affect the houses unless the tree is uprooted or the trunk broken off, which does not often occur. Frequently a single tree will contain a cluster, or village, of four or five houses, all of the inhabitants using a single ladder, which is nothing more than a notched pole, and is invariably drawn up at night. Little children climb this pole-ladder with the instinct of monkeys.



SCENE ON THE ISLAND OF CORREGIDOR, IN MANILA BAY.
Showing also a party of Igorrote warriors, armed with spears, squatting on the ground.

The semi-civilized Visayans, who are Christians, and constitute the ruling class of Mindanao and other islands between that and Luzon, have adopted the savage custom of tree-dwelling in a modified form—that is to say, they elevate their houses on posts several yards above the ground, and enter them by means of ladders or movable steps. Davao, the principal town of southern Mindanao, is thus described by Mr. Frank G. Carpenter, who recently spent some time there:

"I wish you could take a walk with me through the town of Davoa. It is more like a botanical garden than a United States village. Imagine thousands of tall palms waving their fanlike leaves in the air above a collection of thatched cottages built along the wide, level streets. Let some of the palms have great bunches of green and yellow cocoanuts hanging to them and others be loaded with the round green and yellow nuts of the betel. Let there be bananas here and there; beds of nipa—great fernlike bunches of leaves, each fifteen feet long and a yard wide, sprouting up from the ground. Put in cotton trees from twenty to thirty feet high, their leafless branches standing out at right angles to their white trunks, and great bolls of white wool hanging to them. Let there be flowers of strange shapes and colors. Hang an orchid here and there upon a dead branch, and under all put a turf as thick and as green as that of the bluegrass of Kentucky, and you have some idea of Davao, which has but a few weeks been occupied by our troops. You must add, however, the houses—cottages more picturesque than any you find in the mountains of Switzerland. Some, in fact, look like Swiss chalets, except that they are built upon high poles, and you must mount stairs to reach the first floor. Some have walls of a basket-work of woven bamboo. Others have walls of boards, and not a few have walls of gray thatch composed of grass or nipa. The roofs of all the houses are of the nipa palm, sewed to a framework of bamboo poles in such a way that it comes out over the walls with wide-extending eaves. There is not a glass window, a chimney, nor a bit of plaster in the whole town. The windows are mere holes in the walls, with shutters which can be raised or slid back, and the floors of most of the houses are of strips of bamboo, in some cases so far apart that you have to be careful not to catch your toes in the cracks while walking over them in your bare feet.



DOMESTICATED NEGRITOS OF LUZON.

"The houses are all some distance back from the street, fenced off by pickets driven into the ground. The pickets have been put in green, and it is an evidence of the richness of the soil that the most of them are sprouting out green branches and leaves. There are no gardens about the houses, no beds of flowers, nothing but grass and trees of various kinds.

"Speaking of the children, they swarm. The crop of humanity is bigger than any other, every family having from six to a dozen. The inhabitants of the town are Visayans or Christians, and their children are exceedingly bright. Although the troops have been here only a few days, the little ones have already learned to say 'Good morning,' 'Good evening' and 'Good day.' They hardly understand the precise meaning of the words, and they will frequently give the three citations of the words at once. They also say 'Americano mucho bueno,' and seem very much pleased to have the soldiers here."

Major Liggett, the officer in command of the post, opened a school for the native children soon after his arrival, and started in with nearly two hundred naked and half-civilized little Visayans. Three teachers are employed, and the intention is to teach the children the rudiments of the English language. Like those of Cuba and Porto Rico, they are eager to learn, and advance rapidly in their studies.

What will become of the savage tribes only the future can determine. They are but little advanced beyond what they were when Magellan discovered the archipelago, nearly four hundred years ago; but the civilizing influences already set in motion by the Americans, and their stimulating effect on the Tagalogs and Visayans, will no doubt lead to a rapid improvement in the condition of the others. There are many tribes of these people in the Southern Philippines who have not been named in this article, but they are so similar to those already described that any effort to relate additional facts concerning them would be merely a repetition of what has been said. Some of their peculiar customs, however, are noted in chapters relating to that subject.

One of the most remarkable features that has developed in connection with the islands that have come under American influence, is the earnest desire of the people, and particularly of the children, to acquire knowledge. It was so in Cuba and Porto Rico, and we see the same manifestation in the Philippine Islands. Little naked or half-clad savages crowd into the sweltering schoolrooms and pursue their studies with an eager persistence that is truly wonderful. In Hawaii we found a population already educated even above our own high standard, for there are scarcely any of the natives of those islands who cannot read and write; and yet even there we perceive the same earnestness of desire to advance to the higher planes of knowledge. In all the islands that had been under Spanish influence, dense ignorance among the masses was the rule, except only in the case of the Tagalogs and Visayans of the Philippines. But it was not the fault of the people, as their present eagerness for knowledge attests.



IN THE WILDS OF CENTRAL MINDANAO.

RESOURCES OF THE PHILIPPINES.

Chapter XXXI.

THERE is no question about the natural wealth of the Philippine Islands. In a commercial sense, they are probably worth more than any other region of the same size in the world; and their riches are practically undeveloped. In spite of the average density of population, which is about three times greater than that of the United States, there are vast districts of wild lands, wholly unoccupied and nominally owned by the monastic orders or the Government. Arrangements will doubtless be made to bring these tracts within the operations of our pre-emption laws, either under an American colonial system or a native republic, fostered and protected by American influence; so that in either case pre-emptors would be secure in their holdings. The people at present congregate in villages and cultivate small patches of ground around their houses, or little farms adjoining the towns. The land is so extraordinarily fertile that a very small plat will produce enough to support a large family, and as the insanity of greed has not yet affected these people, they are satisfied with the simple necessaries of their modest life. These conditions explain the density of population in the midst of such extensive wastes of primeval forests. It is stated as a fact that a family can live comfortably in the Philippines on the products of their back yard; live better, in fact, than the family of the average workingman in the United States; and they are not worried about the winter's coal or the "rainy day" of old age, for frosts and drouths are unknown and the mellow earth never fails to bring forth its fruits in season and in prodigal abundance. Those who desire to make homes for themselves in the Philippines can do so without trespassing upon the rights of the people now there, for much the larger part of the area—and the richest portions at that—are still unoccupied.

There is only one railroad in the archipelago, that which extends from Manila to Dagupan, in the island of Luzon. Most of the cross-ties of this road are mahogany. These ties alone would pay for the building and equipment of another road of equal length. The floors of many of the houses of Manila and other smaller towns are composed of mahogany boards, and the natives paddle canoes of mahogany and rosewood. The Hotel Oriente, at Manila, is a three-story building, with broad halls and wide stairways. All the floors and the stairs and balustrades, as well as the great canopied bedsteads and the tables and chairs, are made of mahogany and polished like the surface of a piano. The boards in the floors average from eighteen inches to two feet in width, and from fifteen to twenty feet in length. Correspondents describe tables six feet wide and twelve feet long, the tops being made of a single mahogany board. The pillars, floors and ceilings of the churches are made of mahogany, and the timbers, as well as the entire hulls of many of the boats on the Pasig River are composed of the same precious wood. Mahogany seems to be as plentiful in the Philippines as pine in America; and there are forests of rosewood that will furnish logs from eight to ten feet in diameter.



VIEW IN CAVITE, NEAR MANILA.

Cavite is about fifteen miles south of Manila by the road, but only seven or eight in a direct line, and it was near this town that Dewey's battle with the Spanish ships took place.

It is estimated that there are more than fifty varieties of hardwoods of high commercial value in these islands, some of which are colored like birdseye maple and take as fine a polish as rosewood. There are others of a rich coffee or chocolate hue, some red in color, and others that resemble black walnut, but all susceptible of the finest polish.

These statements are fully borne out by Government statistics, which form the basis of this article. The hallucinations of an Oriental dream could not surpass the plain facts regarding the prolific natural wealth of the Philippine Islands, which is confined not alone to the timbers, but abounds equally in the products of the soil and the exhaustless deposits of rich minerals.

One of our correspondents asserts that there is but one steam saw mill in the entire archipelago, and that one a mere "thirty-

cent" affair; and while his statement seems extravagant, it hits very near the truth. Practically all the lumber used in the islands is sawed by hand, or hewn out with axes. One of the primitive "saw mills" of the country is photographed in this work, and Mr. Carpenter thus describes others that he saw on the banks of the Pasig River, at Manila:

"I visited one of the biggest saw mills of the Philippines to-day. It is owned by a Chinaman, and Chinese laborers were turning the great logs into boards. The Pasig River, on which the mill stands, was lined with logs. Other saw mills above and below were busily working, and the scratch, scratch of the saw as it cut through the hard wood could be everywhere heard. Each saw mill has scores of men employed, and the scenes in all of them were far different from anything you will find in the United States. In the first place, the logs had been barked in the forests, some having been straightened by chipping. All were of the heaviest of hardwood, and all had a grain and color which would have made them exceedingly valuable could they have been sold in our country. The most wonderful thing about the mill was its absolute lack of machinery. It was an immense building, covering almost an acre, and consisting of merely a roof and the poles which upheld it. The floor was the earth and there were no walls at the sides.

"The logs were placed upon trestles about as high up from the ground as your waist, and at each log four half-naked Chinese were sawing away. With a pencil they marked off the width of a board from the top of the log, and then at each end began to pull crosscut saws across it. The log lay horizontally on the trestles, and the handles of the saws were so arranged at right angles with the blades that by pulling them back and forth the men could saw a strip of board off the log. The two pairs of men were sawing toward each other, beginning at the opposite ends of the log and carefully watching the lines till they met in the center. They then made a second mark and went on to saw off the next board. Such work requires careful watching to saw straight, and a long time to cut a single board, but it is in this way that all the lumber used in this city of 350,000 people is made. The planing is also done by hand and so are all classes of wood-making operations."



A MANGYAN HOUSE.

These people wander in the woods like animals, building temporary shelters wherever night overtakes them, and sleeping on the ground, frequently in a sitting posture. They are found only in the southern islands of the archipelago.

There are fortunes of incalculable magnitude awaiting lumber dealers and saw mill operators in the Philippine Islands. The market is close at hand in the local demand, in China and India; and the timbers, which are worth almost their weight in gold, can be shipped in cheap sailing vessels to any part of the world with immense profit. Strange as it may seem, many of the most extensive and valuable forests lie near the seacoast, where the cost of transportation to ships would be but a trifle. These anomalous conditions are explained in the statement that either the Spanish government or the monastic orders claimed all these forests, and exacted such hard conditions and imposed such heavy taxes on contractors that no one could afford to engage in the lumber business. We speak now of the forests of Luzon. On the southern islands, such as Panay, Samar, Negros, Leyte, and especially Mindanao, where the most extensive forests and the richest timbers exist, their development has been hindered by the presence of large numbers of fierce savages and the inhospitable climate, a combination that



MONTESES OF NEGROS ISLAND.

Prof. Worcester, in describing some of these people, says: "Our host was clad in a clout, and our hostess in a piece of cloth reaching from her waist to her knees, while the younger members of the family were innocent of any clothing whatever." They carry their lances wherever they go, and show some traces of Papuan blood in their appearance and ornamentation.

rendered it difficult to obtain suitable labor; and, in addition, the same government exactions existed there as in Luzon.

There are so many different varieties of valuable hardwoods in the Philippines that it would require a volume to describe them all. Pine of the finest quality is as plentiful as it is in the Carolinas. There is also a fine, soft cedar wood cut from logs thirty to forty feet in length and sometimes as much as three feet in diameter. Another wood, so hard that it can be driven through any common timber, and on this account frequently used in place of nails, is called bullet wood. Acle wood is almost impervious to fire, and the oranga, which comes in logs seventy-five feet long and two feet in diameter, withstands the attacks of sea-worms and ants, and is therefore used largely in shipbuilding and for piles and wharfs.

A considerable trade in sapan wood has been carried on for years, principally through Chinese dealers. It is found in most of the islands, but is a small, unattractive tree, and is valued chiefly for its coloring matter. The wood is very hard, heavy, crooked and full of knots, but it is susceptible of a very high polish. The portion that enters into commerce is the heart of the branches, from which a dye is taken, known in trade as "false crimson," to distinguish it from the more permanent cochineal dye.

So far as the native is concerned, bamboo is the most valuable wood that grows in the islands. It is indispensable to the Filipinos. Nearly all the native houses are built of bamboo, and thatched with the leaves of the nipa palm or congon grass. The floors are composed of split bamboo, with the smooth side turned upward. It is always clean and takes on a beautiful polish when rubbed over a few times with plantain leaves. There is hardly any use to which this wood cannot be applied. In a village church near Manila, there is an organ made of bamboo which has an excellent tone. It is used for rafts, furniture of all kinds, scaffolding, carts, baskets, spoons, sledges, fish traps, water pipes, hats, dry and liquid measures and receptacles, cups, fencing, canoe fittings, carrying-poles, pitchforks, chairs, beds, and a thousand other things among the common necessities of Filipino life. It floats like cork, and burns readily with a brilliant flame and a loud, crackling noise. Ropes made of bamboo are immensely strong, and bamboo salad of an excellent flavor is made of the young shoots cut as soon as they sprout from the root. It grows in thick clusters in the woods and on the banks of streams, and is one of the most picturesque and useful adornments which nature has bestowed upon these favored islands. Some of the most attractive native houses are constructed throughout of bamboo, even the roofs being composed of long strips of this wood split in halves and laid with the alternate convex and concave sides upward, like tiling. In the framework no joiner's skill is needed, the angles being formed by cutting a notch on the inner side with a knife and bending the piece into a perfect square.

The nipa palm, which, next to the bamboo, is so useful to the natives, grows in mangrove swamps and marshy lands. It has the appearance of a gigantic fern, and thrives best in lands that are covered by the sea at high tide. The sap is extracted by incisions made in the fruit-bearing stalk, and is used for distilling a liquor known as nipa wine. The leaves, which are very long, and from three to five inches wide, are of immense value for thatched roofs, being in universal use for that purpose in all the regions where this tree flourishes. In other sections, a tall jungle grass, called *cogon*, is substituted. As the nipa palm grows only in low, marshy places, the grass thatch is much more frequently seen.



INTERIOR OF HOUSE DESTROYED BY AN EARTHQUAKE.

The simple bamboo houses usually erected by the natives are safer in an earthquake than those composed of heavy timbers or brick and mortar, and this is one of the principal reasons why bamboo is so generally used for building purposes.

The areca palm is another tree valuable for the nut which it produces. This nut, when split into slices about an eighth of an inch thick, constitutes the chewing betel so popular all over the archipelago. The tree is one of the most beautiful of the palm species. The nuts cluster on stalks under the tuft of leaves at the top of the tall and slender stems, and it is said that one tree will

produce from two hundred to eight hundred nuts annually. They are enveloped in a fibrous shell, like the cocoanut, and have a market in Europe, where they are used in the manufacture of a favorite dentrifice.

In the Philippines, as well as in the West Indies, the cocoanut tree is one of the most valuable products. The fruit is exported to China, and the copra to European markets, while the oil and wine are largely consumed at home. A cocoanut farm will afford an independence for any family that may be so fortunate as to own one.

Some tap the tree by making an incision in the flowering (or fruit-bearing) stalk, under which a bamboo vessel, called a bombon, is hung to receive the sap. This liquid, known as "tuba," is a favorite beverage among the natives. As many as four stalks of the same trunk can be so drained simultaneously without injury to the tree. In the bottom of the bombon is placed about as much as a dessertspoonful of pulverized tongo bark, to give a stronger taste and bright color to the tuba. The incision—renewed each time the bombon is replaced—is made with a very sharp knife, to which a keen edge is given by rubbing it on wood covered with a paste of ashes and oil. The sap-drawing of a stalk continues incessantly for about two months, when the stalk ceases to yield and dries up. The bombons containing the liquid are removed, empty ones being put in their place every twelve hours, about sunrise and sunset, and the seller hastens round to his clients with the morning and evening draught, concluding his trade at the market-place or other known centers of sale. If the tuba is allowed to ferment, it is not so palatable, and becomes an intoxicating drink. From the fermented juice the distillers manufacture a spirituous liquor, known locally as cocoa wine. The trees set apart for tuba extraction do not produce nuts, as the fruit-forming elements are taken away.



A TREE-HOUSE IN THE PHILIPPINES.

Various tribes, especially in the southern portion of the archipelago, build their houses in trees; and in some instances there are villages of three to five houses in a single tree.

The man who gets down the tuba has to climb the first tree, on the trunk of which notches are cut to place his toes in. From under the tuft of leaves, two bamboos are fastened, leading to the next nearest tree, and so on around the group, which is thus connected. The bottom bamboo serves as a bridge and the top one as a hand-rail. Occasionally a man falls from the top of a trunk seventy or eighty feet high, and breaks his neck. The occupation of tuba drawing is one of the most dangerous.



TINGUIANE TREE-DWELLERS.

The Tinguianes occupy these houses as a means of protection against their enemies, and when attacked they heave down stones on the heads of the besiegers.

When the tree is allowed to produce fruit, instead of yielding tuba, the nuts are collected about every four months. They are brought down by a sickle-shaped knife lashed onto a long pole, or by climbing the tree with the knife in hand. When they are collected for oil extraction, they are carted on a kind of sleigh, unless there be a river or creek providing a waterway, in which latter case they are tied together, stalk to stalk, and floated in a compact mass, like a raft, upon which the man in charge stands.

The water, or milk, found inside a cocoanut is very refreshing to the traveler, and has the advantage over fresh water, that it serves to quench the thirst of a person who is perspiring, or whose blood is highly heated, without doing him any harm.

Well-to-do owners of cocoanut plantations usually farm out to the poorer people the right to extract the tuba, allotting to each family a certain number of trees. Others allow the trees to bear fruit, and although the returns are, theoretically, not so good, it pays the owner about the same, as he is less exposed to robbery, being able to more closely watch his own interests. At seven years' growth, the cocoanut tree seldom fails to yield an unvarying crop of a score of large nuts monthly.

One of the most remarkable growths of these islands is the bejuco, or bush-rope. It

belongs to the calamus family, and is commonly found in lengths, say, up to one hundred feet, with a maximum diameter of one to one and a quarter inches. It is of enormous length and pliancy. The thickest bejuco is used for raft cables for crossing rivers, stays for bamboo suspension bridges, and a few other purposes. Its uses are more numerous when of a smaller diameter, as, when split longitudinally, it takes the place of rope for lashing anything together, being immensely strong. Indeed, it is just as useful here and in China as rope is in Europe. When so employed, it must always be bent with the shiny skin outside, otherwise it will infallibly snap. It also serves for furniture and bedstead-making. Among the natives, split bejuco-rattan supplies the want of nails or bolts. Every joint in the native's hut, his canoe, his fence, his cart, etc., is lashed together with this material. If any woodwork breaks, he binds it together with split rattan, with which he makes fast everything. Hemp bales, sugar bags, parcels of all kinds, are tied up with the split rattan, of which hats are also made. The ring through a buffalo's nose is made of whole rattan, to which is often attached a split strap for a guiding rein. If a carriage were to break down in the street (whether in Manila or the provinces), or anything, in short, give way, this same material would be sought for. Therefore, the demand for this article is large and constant for many purposes far too numerous to mention.

There is one variety of wood of a very bright emerald green, and another of a rich yellow, both of which retain their colors on being polished. Another, called "narra," said to be the prettiest of all, and much used in fine furniture, varies in color from light straw to deep red. It is strong and hard, and takes a high polish. Another well-known hardwood is called "molave." It is very heavy, of dark brown color, and makes a fine finish for interiors. It is not affected by sea-worms, white ants, or the climate, and is consequently invaluable for buildings or vessels exposed to any of these influences. This wood is practically everlasting, and is deservedly called by the natives "queen of the woods." The interior of the Jesuit church at Manila is finished with molave, where it is said the carvings are by master hands and of surpassing beauty.

The same fruits and spices grow in the Philippine Islands that have already been so fully described in connection with Cuba and Porto Rico; and whatever might be said about them here would be nothing more than repetition.

"I wish," says a correspondent, "I could show you the rich valley which extends all along both sides of the railroad from Manila to the Gulf of Lingayen. It is a vast flat rice field from thirty to fifty miles wide and more than one hundred miles long. Here and there is a little patch of corn, and above Calumpit some few plantations of pale green sugar cane, but the rest is all rice, rice, rice. There are few fences. I saw none except some about the cane fields. You can look over miles of level fields, now gray with the harvested rice, but green where the vegetation is sprouting up through the cut-off stalks. The valley is spotted with groves and clumps of tall bamboos, great bunches of green feathers, and stalks fifty feet tall, and branches which quiver with every passing breeze. You see but few houses. They are in most cases hid by the bamboos, which shade them. The people do not live on their farms, but in the villages and towns scattered along the roads, just as do the farmers of France and Germany. Many of them walk several miles to their work every day. I am told that the roads are nearly everywhere lined with houses and that some little towns consist of a single street several miles in length.

"You must first imagine the beautiful valley made up of a great patch-work of these little silver-gray patches sewed together with wide strips of green and embroidered with wild flowers. You must add magnificent mountains as blue as the Blue Ridge or the Alleghenies, rising and falling in rugged volcanic beauty away off at the right and the left, and through the valley these tall tufts of



BOTANICAL GARDENS, MANILA.

These gardens formerly contained many rare plants, and the grounds were well kept, but of late years they have been neglected and have fallen into decay.

bamboo green. Upon this as a background the Filipinos stand, or rather stoop, more picturesque than even their surroundings. There are hundreds of women dressed in queer clothes, in which bright red often forms the principal color. They have great round hats like bread-bowls turned upside down, short jackets which always seem to be just about to fall off from their shoulders, baglike skirts which are often tucked up so that half a leg shows, and bare feet. The men wear their shirts outside their thin cotton trousers and many of them have on great hats like the women. There are also children of all ages, some dressed much like their parents and a few with almost no clothing at all. See that boy over there! He has a white shirt, the tail of which just touches his hips, with a black belt around his waist. The rest of his body is as bare as when he was born."



TEMPORARY STREET BARRICADE, AT MANILA.

Rice is the national cereal, and, in conjunction with bananas and pork, constitutes the staff of life in the Philippine Islands. It is a laborious crop, but doubtless supplies a larger amount of food to a given area than any other grain. Like everything else in the Philippines, the manner of threshing and hulling rice is peculiar. Having but little machinery, nearly everything is done by hand. In threshing rice, a man and a woman, or two women, facing each other, hold fast to a bamboo pole fixed just above their heads, and jump up and down on the straw until the grain is threshed out. The operation is peculiar. Imagine a large scope of open farming land with hundreds of men and women jumping up and down in this manner. One not accustomed to such scenes would imagine he had come into a land of lunatics. This is the final threshing, by means of which all the grain is separated from the straw. The hulling is done by pounding the grains with mauls or mallets in a mortar made by hollowing out the end of a piece of hardwood, just as our grandfathers used to pound hominy. The winnowing is done by tossing the rice in the air with a tray or other vessel, the chaff being blown away by the wind. This pounding of rice goes on all over the country, and has occasionally been mistaken for the firing of musketry. In this connection Mr. Carpenter tells the following amusing story at the expense of General Wheeler:

"Speaking of threshing rice reminds me of an incident which created quite an excitement in General Wheeler's brigade some weeks ago. The pounding of the pestle in the rice mortar makes a boom, boom, boom, which in its irregularity sounds like the firing of musketry.

"The insurrectos were supposed to be very close to General Wheeler one day, when Captain E. V. Smith, of the General's staff, thought he heard firing. It seemed to be about two miles off, and it came in irregular shots—boom! boom! boomety! boom! He was standing by General Wheeler at the time and asked: 'General, do your hear that?'

"'Yes, sir,' replied the General, 'it sounds to me as though they were firing over at Bacolar. I think we had better go to the 'lookout' and find whether anything can be seen.' The lookout was a tall tree, in which a man was stationed with a pair of glasses to scan the country and guard against surprise. Upon being asked as to whether he saw anything, the sentinel replied that he did not, but that he was certain there was firing about two miles off.

"Upon this the General and his staff started with the regiment in that direction. As they came nearer the sound they were able to locate it, and they found that the shots came not from muskets, but from the pounding of rice. There were a half dozen women and one man at work, and that was all. Since then the incident has been known in Wheeler's brigade as 'the battle of the rice pounders.'"

Not only do all tropical fruits flourish, but also the cereals and plants of the temperate zones, especially wheat, barley, corn and potatoes. Corn grows as well in large areas of the Philippines as it does in the United States, but at present it is produced only for home consumption.

The best tobacco grows in the north of Luzon, in the province of Isabella, and the south of Cagayan, the most northern province of that island, in the valley of the Rio Grande de Cagayan. The northern provinces of Luzon,



BURIAL PLATFORM.

Some of the Southern Philippine tribes dispose of their dead in the manner represented in the [illegible]. The flesh is quickly consumed by the ants and other insects that swarm in myriads, leaving only the dry bones

from the Gulf of Lingayen, in the west, to the Pacific, are separated from Manila by a range of high mountains, the Caraballo, over which there is, with the exception of a path and the telegraph, no road whatever, much less a railway. The tobacco, therefore, is sent on covered boats, called "barangaijanes," down the Rio Grande to Aparri, and there shipped by steamer to Manila. A flat-bottomed steamboat also runs from Ilagan, when the stage of water allows it; otherwise she only goes as far as Tuguegarao. In this way the transport from the most southern tobacco center, Echague, which, as the crow flies, is only about one hundred and fifty miles, often takes quite three weeks.

Tobacco has also been planted on the west coast of the northern part of Luzon, and also on the Visayas Islands. This, however, is of inferior quality and is mostly exported to Spain. In Manila it is not used, unless perhaps by the Chinese factories for the manufacture of inferior cigarettes.

An important and world-famed article is Manila hemp, or abaco, a product of the *musa textilis*. It is remarkable that, although there are the most varied species of the *musa* flourishing all over the tropics, and in warm climates generally, the *musa textilis* appears to thrive to the best advantage only in the Philippines. Attempts to grow the plants in other places have been uniformly unsuccessful. Like its better-known relative, the edible banana, the stem of the plant is formed by the leaf-stalk, in the center of which again is the blossom-stem. The finest growth is obtained in the volcanic and rainy districts of the Philippines, especially in the Camarines Sur, Albay, Samar, Leyte, Marinduque, Zebu, and in some of the small neighboring islands, as well as on the South Negros and Mindanao.

The valuable hemp fiber is found in the petioles, from which it is taken before the plant has borne fruit, as otherwise the fibers lose in elasticity and luster. In two or three years the plant is generally so far matured that it can be cut down, the leaves removed, the green epidermis stripped from the stem, and the bast strips either torn off lengthwise or the petioles separated singly, and the inner membrane with the pulpy portion of the plant, as well as possible, removed. The bast strips thus obtained are then drawn under a knife in order to scrape away any pulp that may have remained on them. The product, after having been dried in the sun, is then ready for shipment. This process, though simple, involves a great loss of fiber which might be avoided by the use of more efficient stripping machines. It is difficult to accustom the native to anything nov[illegible] but when once progress has gained a general footing, headw[illegible]ill soon be made in particular paths also. Manila hemp ha[illegible] far been equaled by none, much less excelled.

In the hemp-growing districts this product is to be seen everywhere. It is brought in from the plantations in buffalo carts and on the backs of men, and spread out in every available place to dry, even along the streets of the towns. According to careful estimates, it is supposed that not more than a tenth part of the available territory for hemp-growing has been touched, and the fact that the Manila variety cannot be successfully produced elsewhere gives these islands a monoply of this very remunerative crop. The plant is quite different from that which we are accustomed to seeing in the United States. It belongs to the banana family, and a hemp field in the Philippines looks almost precisely like a banana plantation. The plant grows to a height of twenty or twenty-five feet, with broad, spreading leaves wrapped round and round the central stalk. The pendent leaves are a foot wide and grow to a length of ten feet or more; but wrapped closely round the stalk, until at the base it will be nearly a foot thick, is layer upon layer of thin, soft leaves, which constitute the hemp. The stalk is crisp, tender and juicy, and the hemp gatherers cut it with their bolos and barongs, the same knives they use for cutting off heads. The plants are set about six or eight feet apart, and make a shade so dense that it is like the dusk of evening at midday. A hemp field is a wilderness, without roads or signboards, and one may easily become bewildered and lost in its gloomy recesses.

Hemp thrives best on a hillside, where it can get plenty of moisture, but where there is no standing water to drown it out.



THE ESCOLTA, MANILA.

This is one of the principal streets of the city, and this view is characteristic of what may be seen there daily.

In clearing the land a few trees are left to shade the plants, which are usually obtained from other plantations in the vicinity. They grow rapidly, but are not ready to use until the third year after transplanting. Then the crop is perpetual. The plants bloom the year round and the farmer never ceases cutting his crop. The only cultivation required is to ke down the weeds, and now and then set out fr suckers to take the place of those that occasion ly perish.

Coffee has not been highly successful in the Philippine Islands, for lack of proper attention. The climate and soil, especially in the elevated mountainous regions, are both well adapted to the production of the berry, and with a stable government to protect investors, this will in a few years become one of the great industries of the archipelago. It is said that the coffee trees of Java, which have heretofore produced the best product known, have been seriously affected by the blight during the past few years, and the same is true of the coffee-producing regions of the Northern Philippines. Fifteen years ago nearly 20,000,000 pounds of coffee were exported from Manila annually, while during the past two or three years the amount has dwindled to a mere nothing—less than a quarter of a million pounds. Of course some part of this tremendous loss is chargeable to the disturbed conditions of war, but it is due mainly to the blight; and the blight came largely from carelessness and lack of cultivation. When the coffee plantations were neglected, they grew up in thick underbrush and cogon grass, and these united in producing disease among the trees. Before the blight came most of the Philippine coffee was grown in the immediate vicinity of Manila and to the south, in the region most seriously affected by the war; so that the reasons for the falling off in the production, as set out above, seem perfectly clear. There were many large plantations in Cavite Province and around Laguna de Bay, but now these regions are almost barren of coffee trees. The trees were planted at the rate of about 1,728 per acre, which crowded them so that they were neither fruitful nor healthy; and the conditions were not improved when the underbrush and grass were permitted to spring up and choke the growth of the plants. The amount produced, even in the best years, did not average over one thousand pounds per acre, but even this paid very well, at the rate of twelve cents per pound usually received by the planters. With proper cultivation, three times this amount could be realized, and at that rate no other industry would surpass that of coffee-raising. Foreman says that some ten or twelve years ago, with very inferior cultivation, the planters received usually about $180 per acre for their crops, but he was unable to ascertain, even approximately, the cost of production. The owners of the plantations at that time usually let them out for one-half the crop, and of course, at that rate, without any expense except their investment and taxes, they had a remarkably good thing. Luzon coffee once ranked very high in the world's markets, being graded among the finest varieties produced; and there is no reason why its ancient fame should not return again.



ONE OF THE CITY GATES AT MANILA.

Recently a species known as Liberian coffee has been introduced, which it is claimed is not subject to blight. So far the experiments have been very satisfactory; but enough has already been learned to show that the best of trees will not remain healthy and productive without proper cultivation. They must have room to grow, and the health-giving properties of the soil should not be absorbed by weeds and grass.



WATER CARRIERS AND FRUIT VENDERS, MANILA.

The Philippines lie in the great coffee belt of the world, and it is absurd to say that the berry cannot be successfully grown there. The Southern Philippines and the Sulu Islands are as well adapted to this industry as Luzon, and we expect to see the day when that region will be one of the great coffee-producing sections, vying with or very likely surpassing Java in that respect. At present there is only one plantation in the Sulu Archipelago, embracing seventy acres and about 35,000 trees. It is located near Jolo and is owned by a family of Germans named Schuck, who have intermarried with the natives. One of the brothers, Mr. Charles Schuck, is the government interpreter, and his picture is given in a group of notables on page 768. Here the berries ripen all the year round, so that the ripe fruit and the white blossoms are always seen together on the trees, and the harvest never ceases. In Luzon, however, there is but one crop annually.

The coffee industry has been so fully treated in the departments relating to Cuba, Porto Rico and Hawaii, that it would weary the reader to repeat the same information here. The climate and conditions in all of these islands are very similar, and it is probable that they will at no distant date produce nearly all the coffee consumed in the United States, which it is said averages more than eleven pounds per annum for each man, woman and child.

Sugar cane grows luxuriantly in the Philippine Islands, and the quality is as fine as can be produced in any part of the world. The best quality of sugar is made from the violet-colored cane that grows in the central parts of Negros Island. There are but few sugar plantations in the islands, and these are by no means extensive; yet the people consume vast quantities of sweets, and the home market is large.

Gold is found in a number of localities in the archipelago, from Northern Luzon to Central Mindanao. In most cases the gold is detrital, and found either in existing watercourses or in stream deposits now deserted by the current. These last are called "alluviones" by the Spaniards. It is said that in Mindanao some of the gravels are in an elevated position and adapted to hydraulic mining. There are no data at hand which indicate decisively the value of any of the placers. They are washed by natives largely with cocoanut shells for pans, though the batea is also in use.

In the province of Abra, at the northern end of Luzon, there are placers, and the gravel of the river Abra is auriferous. In Lapanto there are gold quartz veins, as well as gravels. Gold is obtained in this province close to the copper mines. In Benguet the gravels of the river Agno carry gold. There is also gold in the province of Bontoc and in Nueva Icija. The most important of the auriferous provinces is Camarines Norte. Here the townships of Mambulao, Paracale and Labo are especially well known as gold-producing localities. At Paracale there are parallel quartz veins in granite, one of which is twenty feet in width and contains a chute in which the ore is said to assay thirty-eight ounces of gold per ton. One may suspect that this assay hardly represented an average sample. Besides the localities mentioned, many others of this province have been worked by the natives.



CERVANTES SQUARE, NEW MANILA.

In Manila, as in the towns of Porto Rico, the well-to-do classes occupy the upper stories of the houses, while the working classes live on the ground floor.

The islands of Mindoro, Catanduanes, Sibuyan, Samar, Panay, Zebu and Bohol are reported to contain gold, but no exact data are accessible.

At the south end of the small island of Panaon, which is just to the south of Leyte, there are gold quartz veins, one of which has been worked to some extent. It is six feet in thickness, and has yielded from $6 to $7 per ton.

In the island of Mindanao there are two known gold-bearing districts. One of these is the province of Surigao, where Placer and other townships show gravels and veins. The second district is in the province of Misamis. Near the settlement of Imponan and on the gulf of Macajalar there are said to be many square kilometers of gravel carrying large quantities of gold with which

is associated platinum. The product of this district was estimated some years since at one hundred and fifty ounces per month, all extracted by natives with bateas or cocoanut-shell dishes. At $20 per ounce this would make the output worth $3,000 per month, which, of course, could be vastly increased by modern processes.



SPANISH-MESTIZO GIRL, MANILA.

One of the daily papers of Manila recently published a communication from a correspondent who had just returned from the Zimbales region, in the island of Luzon, in which he said:

"I saw a long rosary of gold in the hands of one of the natives. It was made up of nuggets of virgin gold, the smallest of which was as big as a pea. Holes had been pierced through the nuggets and they were strung on a silk cord. The gold was of a light yellow color and had evidently come from the surface of the ground. Its owner had purchased the nuggets of a Negrito, but he could not learn where they had come from."

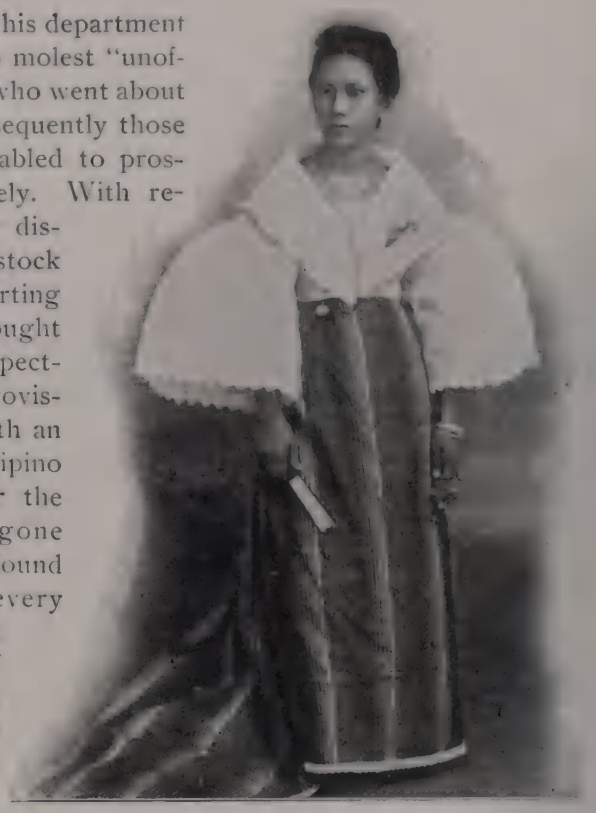
Several months after Messrs. Sargent and Wilcox had made their trip into the interior, a party of soldiers, composed of old gold miners, passed up the Pasig River and into the Monte Blanco region. Here, in the vicinity of San Juan, they found the wild interior tribes engaged in alluvial gold mining, and in spite of their crude facilities, they succeeded in obtaining considerable quantities of gold. At places the prospectors secured very satisfactory results, but, as in all former cases, they were closely watched by the natives, and finally were compelled to return to Manila. A month or so later the Filipino outbreak came on, and for the time all thoughts of gold mining were dispelled. While our troops lay before Caloocan, a town four miles from Manila, the soldiers at times washed gold from the little streams there, and at many places on the advance to Malolos good gold leads were found in the volcanic formations. At many places among the mountains similar deposits have been located.

Some months since a syndicate was organized in one of our Western Territories to prospect for gold in the Philippine Islands, and one of their number, a mining expert named Hunter, was sent to the islands to see what he could learn. On his return, after a thorough exploration of the known mineral districts, he reported that almost every commercial metal existed in paying quantities, except zinc. Coal, gold, copper, lead, iron, silver, marble, kaolin, sulphur, mercury and platinum have been discovered. In nearly every creek and in the bed of every stream examined by him gold was found in the sand and gravel. The deposit in the island of Mindoro is alluvial, and the natives wash the dirt and gravel in cocoanut shells, washing a little out at a time, merely enough for their meager use. The undergrowth is dense and the natives are too lazy to clear the ground, and it is only when a tree has been blown over by the wind that they make the effort to gather the gold. Mr. Hunter also found quartz veins on both the islands of Mindoro and Palawan. It was only slightly prospected by him, but the quartz is of a decomposed nature, honeycombed quartz, and could be easily crushed. The returns from it were marvelous in riches, running many thousand dollars to the ton. In the province of Cagayan, in the island of Luzon, gold was found in paying quantities. The estimation of Mr. Hunter is that the alluvial deposits are almost equal to the deposits in Australia, and that the quartz is richer than anything discovered in late years.



CHINO-MESTIZO GIRL, MANILA.

During the fall of 1898, a Mr. Edward Rebstock, of St. Louis, accompanied by an Englishman named Cochran, made an extensive exploration in Central Luzon in quest of gold. This was before the commencement of hostilities with the natives, and Aguinaldo had given orders to his department commanders not to molest "unoffending Europeans who went about unarmed," and consequently those gentlemen were enabled to prospect quite extensively. With regard to what they discovered, Mr. Rebstock says: "Before starting for the hills, we bought a camping and prospecting outfit, took provisions along, and, with an officer and two Filipino soldiers, started for the hills. We were gone three days and found gold in nearly every stream. I pegged off a placer claim of twenty acres, from which I may some day reap a rich harvest.



AN EDUCATED TAGALOG GIRL, MANILA.

"We started up the hills and after going some distance the Filipino officer declared that we could not go any further, as the Igorrotes would surely kill us on sight, if we went near them. It was about noon when we halted and went into camp with our minds pretty well made up to start back to town the next morning.

"As we sat over our meal my English friend and I decided to go up the river alongside which we were camping, and at least see that much more of the country. One of the Filipino soldiers agreed to go with us, the rest remaining behind in camp.

"We hadn't progressed more than a couple of miles, when we came upon six of the Igorrotes against whom we had been warned by our Filipino comrades. One of them was a woman with a baby. They looked harmless enough, and not at all like the savage man-eating gentry we had been led to believe them. They were getting ready for their meal, which consisted of roasted fish and roots. I tried to make friends with the baby and offered it an American dime. The gift pleased the mother so well that her husband invited us to partake of their dinner; so we sat down and ate roasted fish and roots with them.

"My first meeting with the Igorrotes was so pleasant that it shattered every expectation of coming across cannibals in our prospecting trips. We got back to camp before dark and in the morning



NEGRITO HEAD MEN.

The high hat and cane are emblems of authority, and are greatly prized by the natives, who regard clothes as unimportant.

went direct to Penaranda and thence back to Manila. There I recorded the claim I had staked off in the hills of Luzon at the American Consulate. As there are no American mining laws in Manila, I am not quite sure whether it will hold good or not."

Mr. Rebstock subsequently made an exploration into the gold fields of Mindanao, and he says that he found gold everywhere, but had no means of ascertaining its richness. He became fully satisfied, however, that the mines were as rich or richer than those in Luzon. But by this time the President's proclamation of December 21st, 1898, had been issued, and the conflict with the natives was precipitated, so that for the time being there was an end to all peaceful enterprises in the islands.

Previous to this, several of our army officers had visited the central and northern portions of Luzon and found among the savage mountain tribes gold nuggets of extraordinary size and value, and also quills filled with gold dust and coarse grains of the precious metal. Many of the savages wore rude rings made of pure gold which they had picked up in the beds of streams. All these evidences leave no room to doubt that the yellow metal exists in large quantities and that the gold-bearing regions of the islands cover a considerable portion of the archipelago.



A COUNTRY HOUSE IN LUZON.

The steep roof and other characteristics show the Papuan style of architecture, which has been borrowed in this instance with good effect.

Coal exists in various provinces of the island of Luzon (Abra, Camarines, Batan, Sorsogon). The finest beds thus far discovered appear to be in the small island of Batan, lying to the east of the southern portion of Luzon, in latitude 13° 19′. These seams vary from 2 feet 6 inches to 14 feet 8 inches in thickness. Coal has also been found in most of the southern islands of the group, such as Samar, Mindoro, Masbate, Panay, Negros, Zebu, Mindanao, and, in fact, the entire group; but it appears to be a highly carbonized quality of lignite, though it is said by Government chemists to be equal to the Japanese coal and that of Washington State, but not so good as the Welsh or Pennsylvania coals.

Silver and lead ores have been found in various places. A lead mine has been partly developed near the town of Zebu, on the island of the same name. The most important deposit of argentiferous galena is said to be at Torrijos, on the small island of Marinduque. A metric ton, or 1,000 kilograms, is said to contain 96 grams of silver, 6 grams of gold, and 565.5 kilograms of lead. In Camarines, a province of Luzon, lead ores occur, but are worked only for the gold they contain.

There have been reports of discoveries of quicksilver in Panay and Leyte, but they failed of verification. Accidental losses of this metal by prospectors and surveyors sometimes lead to reports of the discovery of deposits.

There is iron ore in abundance in Luzon, Carabello, Zebu, Panay, and doubtless in other islands. In Luzon it is found in the provinces of Laguna, Pampanga and Camarines Norte, but principally in Bulacan. The finest deposits are in the last-named province, near a small settlement named Camachin, which lies in latitude 15° 7′ and longitude 124° 47′ east of Madrid. A small industry exists here, wrought iron being produced in a sort of bloomery and manufactured into plowshares. It would appear that charcoal pig iron might be produced to some advantage in this region. The lignites of the archipelago are probably unsuitable for iron blast furnaces.

Copper ores are reported from a great number of localities in the Philippines. They are said to occur in the following islands: Luzon (provinces of Lepanto, Benguet and Camarines), Mindoro, Capul, Masbate, Panay (province of Antique), and Mindanao (province of Surigao). Many of these occurrences are probably unimportant. The great island of Mindanao, being practically unexplored, is full of possibilities, but as yet no important copper deposit is known to exist there. An attempt was made to work the deposit in Masbate, but no success seems to have been obtained. On the other hand, Northern Luzon contains a copper region which is unquestionably valuable. The best known portion of this region lies about Mount Data, a peak given as 2,500 meters in height, lying in latitude 16° 53′, longitude 120° 58′ east of Greenwich, or 124° 38′ east of Madrid. The range of which Data forms one peak trends due north to Cape Lacay-Lacay and



BATTALION OF 20th U. S. INFANTRY.
The men are bringing in their dead from the battlefield—a too familiar scene in the Philippines.

forms a boundary for all the provinces infringing upon it. Data itself lies in the province of Lepanto. In this range copper ore has been smelted by the natives from time immemorial, and before Magellan discovered the Philippines. The process is a complicated one, based on the same principles as the method of smelting sulphosalts of this metal in Europe and America. It consists in alternate partial roasting and reductions to "matte," and eventually to block copper. It is generally believed that this process must have been introduced from China or Japan. It is practiced only by one peculiar tribe of natives, the Igorrotes, who are remarkable in many ways.

Vague reports and the routes by which copper smelted by the natives comes to market, indicate that there are copper mines in various portions of the Cordillera Central, but the only deposits which have been examined with any care are those at Mancanyan (about five miles west of Mount Data), and two or three other localities within a few miles of that place. The deposits of Mancanyan are described as veins of rich ore reaching seven meters in width and arranged in groups. Mean assays are said to show over sixteen per cent of copper, mainly as tetrahedrite and allied ores. The gangue is quartz. The country rock is described as a large quartzite lens embedded in a great mass of trachyte. An attempt has been made by white men to work these deposits, but with no considerable success. The failure does not seem to have been due to the quality or quantity of ore found.

Sulphur deposits abound about active and extinct volcanoes in the Philippines. In Luzon the principal sulphur deposits are in Daclan, in the province of Benguet, and at Colasi, in Camarines. The finest deposit in the archipelago is said to be on the little island of Biliran, which lies to the northwest of Leyte.

Marble of fine quality occurs on the small island of Romblon (latitude 12° 37′). It is much employed in churches in Manila for baptismal fonts and other purposes. Marbles are also quarried at Montalban, in the province of Manila, and at Binangonan, in the province of Marong.

With rich deposits of all the precious and most useful minerals; in the immediate vicinity of exhaustless fields of coal almost equal in quality to the best in existence; with immense forests of



THE GARROTE AND ITS VICTIM.
During the Spanish era the garrote was the instrument used for executing criminals. The body of the victim was frequently allowed to remain for some time on the scaffold, as shown in this photograph, a gruesome reminder to other offenders.

the most valuable woods; with a soil as rich as any in the world and adapted to the production of everything useful or necessary to man and beast, and with a climate of perpetual summer, it would seem that the future of the Philippines ought to be extraordinarily bright. Although these islands have been inhabited for centuries, and their present average population is denser than that of our own country, yet the larger portion of their area is still an unoccupied wilderness, with as great fascination and reward for the prospector and the pioneer as the region west of the Mississippi River possessed half a century ago. If these vast areas of natural wealth can be reserved for the people—and by the people we mean our own race in conjunction with the natives—instead of being set aside and parceled out for the aggrandizement of consolidated greed, they may prove to be a blessing to civilization.

Hitherto the pearl fisheries of the Sulu Islands have constituted their most attractive source of wealth. Large incomes have been derived both from the pearls and the shells, and improved



GENERAL CHARLES KING AND STAFF, MANILA.

methods of fishing will add greatly to the product. It is said that the Sultan of Sulu has a pillowcase full of pearls, which for safety he hides under the bed of state in his audience-room. Whether this be true or not no white man knows, but it has been one of the laws of the Moros for centuries that all big pearls go as tribute to the Sultan, as well as one-fourth of all the finds made by his subjects. So the Sultan's pearl revenue has in the past been a very substantial one, and there is every reason to believe that during his reign he has owned enough pearls to fill several old pillowslips if he so desired.

Neither experts nor laymen, nor even the Moros themselves, are familiar with the extent of the pearl shell banks along the hundreds or more of small islands of the southern portion of the Philippines. That they are scattered over a large territory is testified to by the natives, who sell small quantities of shells and many pearls to Borneo and Chinese traders. That some banks are very extensive has been well determined by the rich Chinese merchant, Captain Tiana, of Jolo, who has for eight years held the exclusive concession from the Sultan to fish for pearls by means of diving suits in the Sulu Archipelago.

The sovereignty of the islands was ostensibly Spain's; the real sovereign was the Sultan. To make pearl fishing possible for foreigners or Spanish subjects, it would have required a double concession and boats armed with Gatling guns. Spain would not give concessions to foreigners who had the daring to fish, because she feared to lose a good thing she could not herself develop. She dared not work them herself or give concessions to Spanish subjects, as that would have provoked a war with the Sultan, who claimed the exclusive right to farm out the expanse of ocean where the rare shells lay.

The Sultan proposed to keep the revenues from such valuable holdings in his own hands and among his own subjects, whom he could squeeze with impunity. So he never recognized Spain's rights to the waters, and has granted but a single privilege—to the Chinaman Tiana, who, for $100 a month, is allowed to dive for pearls in deep water. The Sultan has incited his own people, whom Spain could never control by force of arms until after 1882, to repel all invaders of the pearl territory.

What is needed to develop these valuable fisheries is assurance of protection to investors, and modern machinery with which to do the work. The system now in vogue, of procuring the pearls by divers, is not only slow and uncertain, but very detrimental to the health and dangerous to the lives of the men.

The chief feature of value in the pearl fisheries is the shells, which are gathered by the ton from the bed of the ocean. They bring for the poorest variety $700 per ton, with the added profit of all the pearls that may be found, some of which are worth hundreds of dollars each. When General Bates made the famous treaty with the Sultan, the latter offered him a present of a pearl valued at $5,000, but being a public officer, he could not accept the gift. The Sultan was very much surprised at the refusal, because



TIMBER CARTS, CENTRAL LUZON.

Showing primitive method of conveying timber from the forests to the market, or to the nearest harbor, where it is shipped to foreign countries.

it was so unlike what he had been accustomed to in his dealings with the Spaniards.

The pearl divers are usually native Moros or Tagalogs. The latter generally wear diving suits, but the Moros plunge into the water naked and dive down to the astonishing depth of fifty or seventy-five feet, where they frequently remain as long as five minutes, finally coming to the surface exhausted and sometimes insensible. The men stand upon the gunwales of the boats, ready for the dive. Attached to one wrist is a corded basket for the shells, while tightly grasped in the other hand is a barong or kris for defense against sharks and the dreaded devil-fish, both of which haunt the precincts of the pearl fisheries. At the signal the men leap up and plunge feet first into the water, where they are hid for a moment by the waves and bubbles; but as these subside their black figures become visible far below the boats, now swimming rapidly, head down, toward the bottom of the sea. Soon they disappear again from sight, hidden by the depth of the water, and then the anxious watch for their reappearance begins. One minute is gone; it seems five. Two minutes are past, and your heart throbs with the intensity of your excitement, as you conjure up mental pictures of desperate struggles with unknown monsters in those dark and silent depths. The watching Moros grin at your excitement, for your anxiety amuses them, and finally, when the suspense has become almost unbearable, they point with extended fingers toward a dark object rising slowly through the water. It is a man, not coming up rapidly, as you would expect, but swimming hard, as if it were a difficult task to gain fresh air once more. The men reach out and help him into the boat, where he lies panting for breath and his eyeballs starting from their sockets by the crushing weight of the water. Before making the plunge, the ears and nostrils are plugged tight with cotton or other substance, to prevent the breaking of the eardrums and to keep the water out of the lungs. The sufferings endured by these men are almost indescribable, and the wages paid them—usually $30 per month—are wholly inadequate to the amount and character of the work they perform. In addition to the dangers of the occupation itself, it is no uncommon thing for them to be attacked by sharks or squids. A recent instance is related of a Tagalog diver who, having gone down in very deep water, touched bottom immediately in front of an immense devil-fish. The reptile rushed at him with open mouth, seizing his thigh and perforating his diving suit, thus destroying the life-giving current of air that was being pumped to him from above. "Oh, yes," said the diver who related the incident, "he went dead." Another man, a friend of this one, had his air tube broken in a fight with a shark, at a depth of 120 feet. A thrust from the deadly barong ended the life of the sea monster, but as his body floated to the surface it was followed by the blackened corpse of the man. "I had bad trouble once," said the Tagalog from whom these incidents were obtained. "I never had bad trouble with rock-fish but once. He grab my head in his mouth, but no can bite hard for strong helmet; and pretty soon I fix him with my barong." Such adventures are by no means rare among the pearl divers of the Sulu Islands.



AMERICAN MORTAR BATTERY, AT CALOOCAN, LUZON.

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GOVERNOR-GENERAL'S PALACE AT SAN MIGUEL, P. I.

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THE MOROS OF SULU

Chapter XXII.

[illegible] the most peculiar and picturesque savage that [illegible] has yet [illegible] to deal with. He is totally [illegible] have stood under [illegible] that Moros [illegible] and speediest [illegible]

strange segment [illegible] this [illegible] playing pirate on the [illegible] they decided to have as little [illegible] of the case would admit, [illegible] that principle. General Arolas was the [illegible] succeeded in establishing anything like [illegible] and that was nothing more than a Spanish [illegible] acknowledged supreme ruler [illegible] all the domestic [illegible] [illegible] to Spain only in [illegible] The [illegible] the Sultan floated side [illegible] the yellow crimson



This is the common type of saw-mill that prevails [illegible]

[illegible] the Sulu Archipelago and [illegible] large portion of the [illegible] and he is there yet. He was a pirate and a [illegible] is a [illegible] and a pirate now. The Spaniards [illegible] "Moro," because his skin was dark and he [illegible] [illegible] is a Moor how did he get [illegible] however, in question. The [illegible] now [illegible] United States, he occupies a number [illegible] flag waves [illegible] guess where he came from [illegible] with the Moros [illegible] Philippine Islands and [illegible] that when they found a

[illegible]

THE MOROS OF SULU.

Chapter XXXII.

THE Moro is the most peculiar and picturesque savage that Uncle Sam has yet come in contact with. He is totally unlike the other peoples and tribes who have stood under the folds of the flag of the stars. He is neither Malay nor Papuan, though he probably has some of the worst and wickedest strains of the blood of these two sanguinary races in his veins, acquired by long residence in their vicinity and by selecting occasional extra wives from among their women.

The Moro is a stranger in a strange land. Four hundred years ago the Spaniards found him inhabiting the northern part of Borneo, the Sulu Archipelago and a large portion of the island of Mindanao; and he is there yet. He was a pirate and a murderer then—he is a murderer and a pirate now. The Spaniards called him "Moor," or "Moro," because his skin was dark and he worshiped the God of Islam. But if he is a Moor, how did he get to Borneo? It is not our business to answer this question. The Moro is now a prospective citizen of the United States, he occupies a number of small islands over which the American flag waves, and we propose to paint him as he is and let others guess where he came from.

The Spaniards had had some experience with the Moors before they discovered America, or the Philippine Islands, and that experience was so unsatisfactory that when they found a strange segment of this people propagating their religion and playing pirate on the southern islands of the Philippine group, they decided to have as little to do with them as the circumstances of the case would admit; and they have religiously adhered to that principle. General Arolas was the only Spaniard who ever succeeded in establishing anything like authority over the Moros, and that was nothing more than a Spanish suzerainty. The Sultan remained supreme ruler in all the domestic affairs of the archipelago, deferring to Spain only in matters relating to other nations. The flag of the Sultan floated side by side with the yellow emblem of Castile, and Spain paid him $200 per month in order that he might keep himself in the "splendor and dignity which should attend one of his distinguished and exalted rank." This was the pompous Spanish way of expressing the treaty agreement, and the high-sounding phrase pleased the Sultan. When the United States, for some inscrutable reason, agreed to give Spain a twenty-million-dollar plaster for the wounds we had inflicted upon her pride in the recent embarrassment, the transaction did not convey ownership and sovereignty to and over the Sulu Islands—it merely transferred such privileges as Spain had acquired there to us. This includes the right to pay the Sultan's salary, which has been increased to $250 per month in gold; and also to pay $75 per month



A FILIPINO SAW-MILL.

This is the common type of saw-mill that prevails throughout the archipelago, and is emblematic of similar institutions that prevailed in our own country west of the Ohio River one hundred years ago.

to each of his three chief "advisers," $60 each to three secondary "advisers," $50 per month to his royal highness' secretary, $40 to the "keeper of the royal harem," and $15 to the assistant keeper. Under this arrangement, the American taxpayer has the satisfaction of knowing that the Sultan's harem has been added to the list of our public institutions, and the office-seeker has a new inducement. We do not own the Sulu Islands, neither do we govern the Moros. Our position is anomalous, and our action in this matter might lead outsiders to suppose that we were anxious to get something that would give us trouble. "According to the terms of the treaty, the United States guarantee protection to the government of the Sultan as it now exists. The United States agree to the preservation of existing social conditions, with the provision that every person held in bondage or ownership under grant of the Sultan, or by individual purchase, shall be entitled to his liberty upon payment of $20 in American money to the Crown." The quoted sentences are from a statement, or explanation, of the treaty, published by Secretary Root, of the War Department. The "social conditions" referred to are polygamy and slavery. But where is the "crown," and who wears it? The Sultan says he is an "American citizen," and citizens of this country do not wear "crowns." Therefore, to whom shall the slave pay his $20 when he desires to "purchase his freedom?" There are so many curious questions connected with this Sulu transaction that one is apt to have his brain turned if he undertakes to solve them.

When Gen. Bates visited the Sultan for the purpose of making a treaty with him, he endeavored to impress his savage highness with the power and wealth of our nation, by describing the vast extent of our country and its exhaustless resources. The Sultan listened patiently until the General was through, when he said:



GROUP OF DOMESTICATED MANGYANS.

"If this be true, why do you come here to take my little islands?"

It is of historical record that Gen. Bates did not answer the question, and many millions of Americans are repeating the Sultan's interrogation to themselves—and remaining unanswered. Gen. Bates notified the Sultan that if any Americans should be killed by Juramentados, he would execute not only the murderers, but also the priest who swore the oath and everybody who had anything to do with the crime. This declaration seemed to impress "his majesty," and he immediately issued a proclamation telling his people that "they must not kill Americans, because they are like a bunch of matches, if you touch one the whole bunch will go off." "Besides," he added, "why should Mohammedans kill Americans—they are not Christians, they are Presbyterians!" It is asserted as a fact that these Moslem pirates do not regard us as Christians, and this is given as the principal reason for the immunity of our people in going among them unarmed. It is a part of their faith to kill Christians, which they regard as a sure passport to heaven; but our religion is so different from the Spanish article, with which they hitherto have been familiar, that they do not recognize it as emanating from the same source. A correspondent at Jolo, the principal Moro town, says:

"When the 23d Regiment went into Jolo, the Catholic cathedral was taken as a barracks, under stress of military necessity. This was a most startling proceeding to the Moros, and a terrible blow to intending Juramentados. The Moros asked themselves whether a people who slept with their hants on, and who marched with guns into the house that had been the sacred place of the Spaniards, who were Christians, could themselves be Christians. It could not be.

"Moreover, on the first day of the week, when the other Christians had marched in long processions to the holy place and their priests had chanted and waved little lamps of brass, these Americans were wont to come out to the meadow outside the city wall and throw a ball at each other and hit it with a heavy stick and knock it a great distance, and then shout so that the



NEGRITOS OF THE SOUTHERN PHILIPPINES.
This is one of the primitive races of the islands, and they are found in all parts of the archipelago.

echo thereof could be heard half way to Maybun. What would it profit a man if he shaved even his head and his eyebrows and slew these people? If these strange Americans were not Christians, then would Mohammed drive the Juramentados away in wrath when they should come before him and claim entrance to his heaven. The Moros practically have ended their investigations by deciding that the Americans are not Christians."

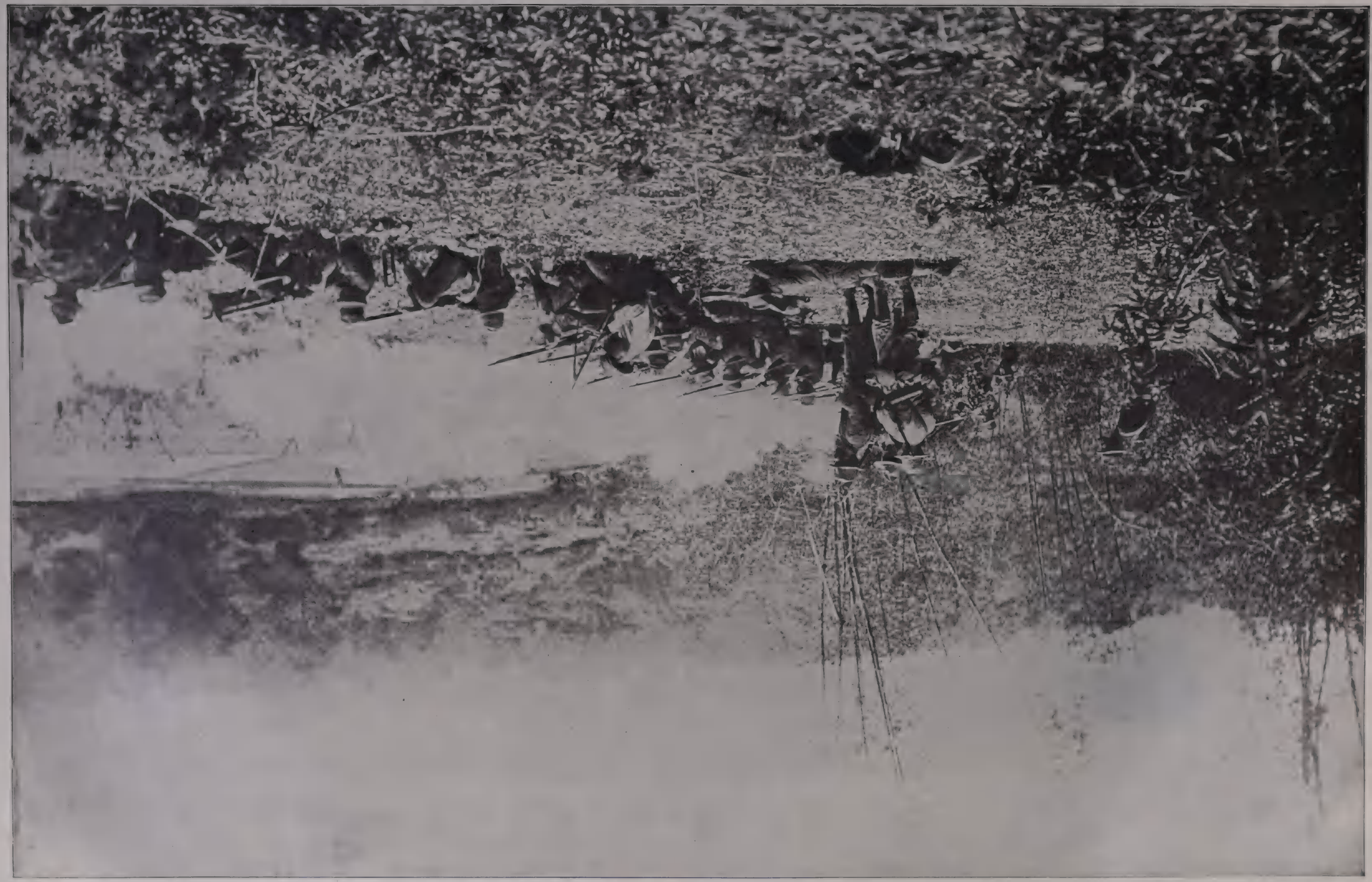
Are they right or wrong? If we are not Christians, what are we?

The Sulu Sultanate embraces between 140 and 150 islands and islets, of which about 90 are uninhabited. Sulu is the largest of the group, and also the seat of the capital. This island is about 34 miles long by 12 in width. The Islam population of the Sulu Archipelago is estimated at about 100,000 persons, and the Mohammedans of Mindanao, who also recognize the authority of the Sultan, are supposed to number about 150,000. Some authorities place the number of Mohammedan citizens, or "subjects," whichever we may choose to call them, at



A DATO OF THE MOROS.

ON THE FIRING LINE.



This photograph represents a battle in progress near Pasig, Island of Luzon. Our men are firing across the rice fields in their front at the Filipinos concealed in the woods beyond. A few moments later they charged across the fields and drove the enemy from their position.



THE SULTANA AND HER WOMEN.

a much larger figure; but there is very little accuracy in any of these estimates. They may number half a million or more. At any rate, they are numerous enough to cause a good deal of worry, and under no circumstances can they ever be amalgamated with our people, because their religion forbids it. They must either be driven away, exterminated, or remain as they are.

The Sultanate is an hereditary monarchy under the Salic law, which excludes women from the throne. His Highness is a Mussulman by faith, acknowledging the supreme ecclesiastical authority of the Sultan of Turkey, and being under the religious obligation of all Mussulmans, of having to make a pilgrimage to Mecca. In order that he may do so, one of his ministers, of whom there are three, is named as regent to act as ruler in the event of his absence. The other members of the Sultan's cabinet are the minister of war and the minister of justice and master of the ceremonies. The Sultan is supreme in his authority over the lives and property of his subjects, but is advised in matters of state by a council of elders. Under him, but not fully acknowledging his authority, are a number of petty chiefs, called datos, who collect tribute in his name, and pay over to the royal treasury such portion of revenue as remains after satisfying their own wants. Slavery is one of the fixed institutions of the archipelago. It exists by birth and by conquest, prisoners of war, insolvent debtors, and unfortunates seized by piratical expeditions, being held in bondage. The institution is likewise recognized by the Koran, and thus becomes one of the tenets of the Moslem religion.



MORO CHIEFS.
Showing their usual costume and cane, or staff of authority.

The Moros are undoubtedly of Arabian extraction. They resemble the Arabs more than any other race, and have retained many of the customs of that people. The differences that now exist are due to intermarriage with savage tribes and the pagan superstitions which they have engrafted on their original faith. They imagine themselves orthodox Mohammedans, but they are in fact nothing more than superstitious and bloody-minded savages. They believe that the planets are the light of God, set in the heavens to guide and illuminate the earth. They deny the assertion that there are other worlds in the universe, but they believe that there are spiritual beings who inhabit the air above and the earth beneath our feet. Like all other Mohammedans, they worship one God, whom they call "Toohan," who is endowed with all wisdom and power, and is omnipresent. They believe that animals have spirits, but that they differ from the souls of men, and vanish into



A PAPAUN WARRIOR.
Showing decorated war-club, amulets, etc.

air at death. They believe in the immortality of the soul, which they contend enters into the body at birth through the crown of the head, and departs at death in the same manner, a place being left between the bones of the skull for this purpose. During life the soul animates every part of the body, as shown by the fact that all the members are equally sensitive. The conditions after death differ according to the teachings of various "panditas," or priests; some contending that the soul goes directly to the place of God, while others argue that it sleeps under the earth until the judgment day. All agree, however, that the souls of the wicked eventually go to hell, or a place of torment, where each is punished according to his deeds on earth, until his sins have been atoned for, when he rises to the state of bliss. Each individual is punished according to the character of his wickedness; tattlers suffer severe pains in the mouth; those who have been cruel, jealous or treacherous, have pains in the heart, while murderers and thieves receive their punishment in their hands. The Moro hell has no fire. There is no material to replenish the flames, and these people of the tropics do not regard heat as

being painful. Some of the priests teach that atonement for sin is made here on earth, in the form of disappointment, sorrow, suffering, etc. The purified soul assumes the same form and appearance that the body had on earth, except that it is glorified, like diamonds or gold. There are other variations from these general doctrines, the same as with Christians, but the foregoing constitute the essential principles of the Moro religion. They believe in the Old Testament characters, who are known as "Ibrahim," "No," "Adam," "Mosa," "Ismail," "Daud," "Sulaiman," "Yakub," "Alse," etc. The last is supposed to be Samson. They possess the outlines of the stories of creation, of Adam and Eve and the Garden of Eden, the flood, etc. The latter is unique, and is thus related by Prof. Worcester:

"When the forty days and nights of rain came, No and his family got into a box. One pair of each sort of bird and beast also came in. Men who were busy with their ordinary occupations, and did not enter the box, were overtaken by the flood. Those who ran to the mountains became monkeys; those who ran to the water, fish. The Chinaman changed to a hornbill. A woman who was eating the fruit of a seaweed, and would not stop, was changed into a fish called *dugong*, and her limbs can still be seen under its skin."

The Moros have a very decided aversion to pork, and under no circumstances will they touch the flesh of the hog. The reason for this was explained to Prof. Worcester by one of their prominent men, in the following language:

"Jesus Christ, called by the Moros, Isa, was a man like ourselves, but great and good, and very powerful. He was not a son of God. The Moros hate and kill the Christians, because they teach that men could punish and kill the son of God.

"Mohamoud had a grandson and a granddaughter, of whom he was very fond. As he was king of the world, Christ came to his house to visit him. Mohamoud, jealous of him, told him to prove his power by 'divining' what he had in a certain room, where, in fact, were his grandchildren. Christ replied that he had no wish to prove his power, and would not 'divine' (divinar). Mohamoud then vowed that if he did not answer correctly, he should pay for it with his life. Christ responded, 'You have two animals in there, different from anything else in the world.' Mohamoud replied, 'No, you are wrong and I will now kill you.' Christ said, 'Look first, and see for yourself.' Mohamoud opened the door, and out rushed two hogs, into which Isa had changed his grandchildren."

The Moros believe that men were originally a race of giants, and in proof of this they assert that Eve's tomb was fifty yards long. They do not, however, clinch their argument by exhibiting the tomb, as some of the Palestine churches do the grave of Adam, over which Mark Twain wept. Mark neglected to state how tall Adam was, but leaves the inference that he was of the average height; in which event our first parents cut a sorry figure when they walked arm-in-arm in the garden, Eve fifty yards high and Adam six feet. The Moros contend that it is the wickedness of the race which has reduced the stature of the body, and that by the time the world comes to an end men will not be more than one yard high. The mind, however, has kept on growing, and will continue to expand until the end of time.

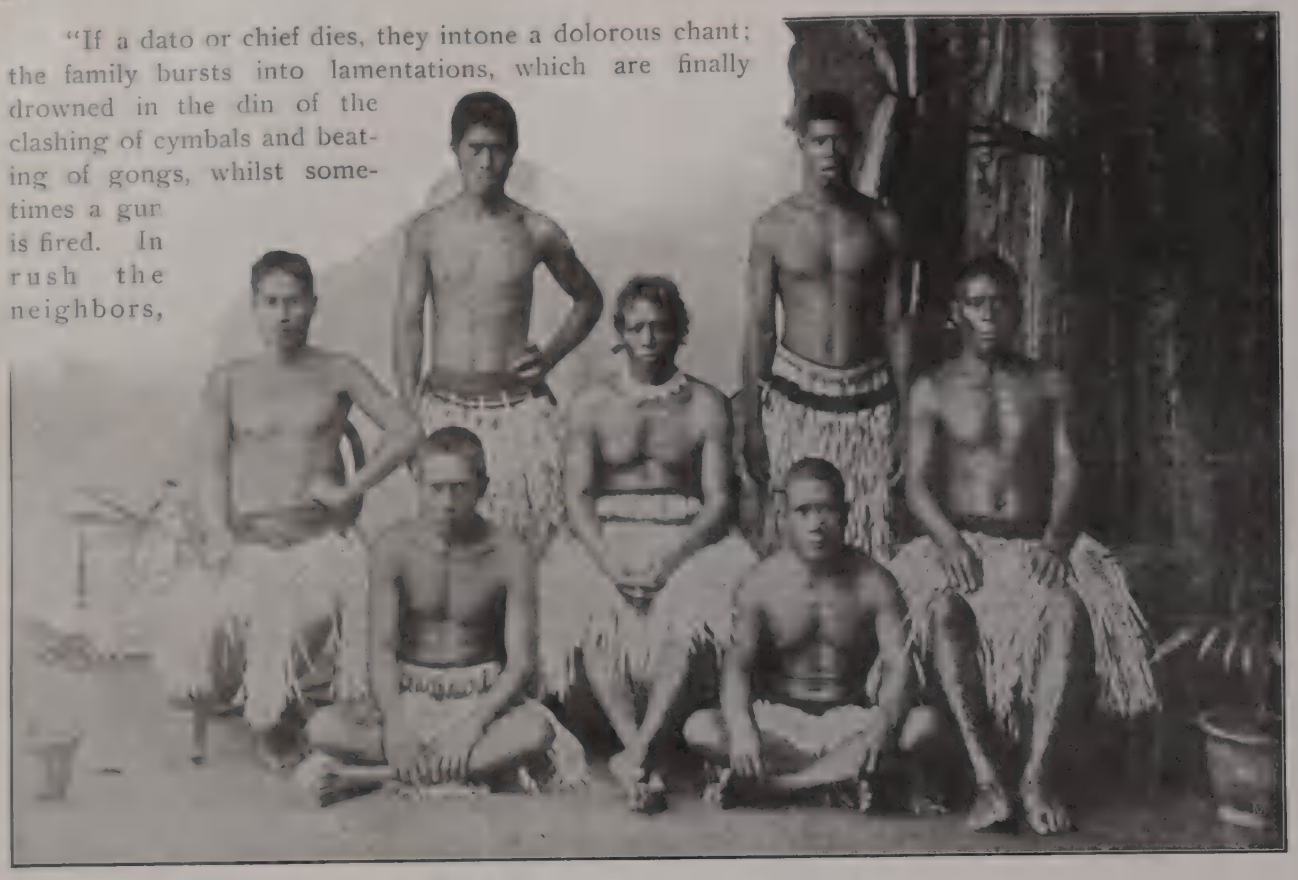


SULTAN OF MINDANAO AND HIS PRINCIPAL DATOS, WITH SLAVES.

Some of the costumes are composed of silk and are richly embroidered. It is very difficult to photograph these people, as their religion prohibits the making of images; but they do not regard the Americans as Christians, and are accordingly more deferential to our people than they were to the Spaniards.

Each Friday is dedicated to public worship, and the faithful are called to the temple by the beating of a box or hollow piece of wood. All recite the Aman in a plaintive, intoning voice, in honor of the great Prophet; a slight gesticulation is then made while the pundita reads a passage from the Mustah. No young women are to be seen in the temple during these performances.

The title of "pundita" means priest, and is the common word for that office throughout our Moslem possessions. The pundita exercises almost supreme power in his district, not in a warlike sense, like the dato, but in all social and religious matters he is the head of the people. He performs all the functions of a priest, receives the vow of the Juramentados, and expounds the mysteries and glories of that better world whither they will go without delay if they die with their hands imbrued in Christian blood. The pundita is also the surgeon and doctor of the community. He is the learned man who knows all things, and sways the minds of his followers. Their funeral ceremonies are thus described by Foreman:



GROUP OF MONTESES, OR MOUNTAIN PEOPLE.

The term "mountain people" is applied generally to a number of curious tribes inhabiting some of the southern islands, who differ materially in dress and customs, but entertain similar beliefs.

"If a dato or chief dies, they intone a dolorous chant; the family bursts into lamentations, which are finally drowned in the din of the clashing of cymbals and beating of gongs, whilst sometimes a gun is fired. In rush the neighbors, and join in the shouting, until all settle down quietly to a feast. The body is then sprinkled with salt and camphor, and dressed in white, with the kris attached to the waist. There is little ceremony about placing the body in the coffin and burying it. The mortuary is marked by a wooden tablet—sometimes by a stone, on which is placed an inscription in Arabic. A slip of board, or bamboo, is placed around the spot, and a piece of wood, carved like the bows of a canoe, is stuck in the earth; in front of this is placed a cocoanut shell full of water."

The Moro is a born fighter, and he chafes under any sort of restraint. He is not by any means a lazy person, but he loathes the degradation of work and expects all his physical wants to be supplied by his wives and slaves. His time is devoted to affairs of state, to the care of his arms, and to murder. In battle he is the bravest of the brave; death is merely the gate to Paradise, and consequently the orthodox Moro feels no dread of it. When engaged in a fight, he makes hideous faces and grimaces to frighten his opponent, and keeps his legs in constant motion by leaping and prancing about. This is done to confuse the aim of his adversary and to prevent a blow from behind or below his shield from disabling him.

Cruelty and contempt of human life seem to be the chief peculiarities of the Moro character. It is said that they will cut off the head or sever the body of a slave merely to try the edge of a new barong. The killing of Christians is a religious duty. The more Christians a Moro kills, the better are his prospects for a prominent place in the kingdom of the future; and if he is fortunate enough to die in the act of slaughtering the enemies of the true religion, he is immediately transported to the seventh Mohammedan heaven. When a Juramentado is killed, his relatives have a celebration, and they insist that as night approaches they can see him riding by on a white horse, on his way to the abode of the blessed. But they do not confine their killing to Christians. The smell of blood infatuates them, and they slay for the mere brutal love of slaughter. Mr. Carpenter, writing from Parang-Parang, Mindanao, says:

"The Moros have been noted throughout the centuries as pirates and cutthroats, and the Spaniards have for 300 years attempted to quell them in vain. For this purpose they had garrisons here and at Pollok, but though nominally at peace, a secret warfare went on, and within the past eight years, I am told, 300 Spaniards were killed at this fort alone. The soldiers did not dare to go into the interior, and the Moros were not allowed to come into the fort. Still, now and then a Spanish soldier would be found dead. Often it would be a sentry who had been carved to pieces at his post with one of the terrible knives that the Moros use, and again it might be by a Juramentado, or Mohammedan fanatic, who had started out vowing to kill Christians until he should be killed himself. According to his religion, every Christian he killed would advance him a step up toward the top platform of the Mohammedan heaven, and his victims would be compelled to serve him there as slaves.

"The warcry of these people is 'El Moro! El Moro!' A few days ago our soldiers heard this cry and saw the Moros drawing their knives and unslinging their guns. Every one was ready to fight on the instant. There was a pushing and slashing, and Dato Baqui and his son came near being killed by one of the fanatics. The story illustrates the savagery of the people. The fanatic, who was just like any one of a thousand men whom I have walked among to-day, became angry at his wife. He assaulted her with his barong, a knife as sharp as a razor and as heavy as a butcher's cleaver, and literally chopped her to pieces. He then began on his second wife, cutting a deep gash in her shoulder and sending her to the floor. He then left his house and ran down the main street, striking at every man he met. He attacked Dato Baqui, who was standing on a corner, and who saved his life only by ducking his head. As it was, the knife went deep into the neck of one of the slaves who was standing behind, and a second blow killed another of his attendants. In the meantime, other Moros were shooting and throwing lances at the murderer. They failed to hit him and he turned and ran. He might, indeed, have escaped for a time had he not met an old Moro in his path. He could not resist stopping to kill him. With one blow of his knife he cut the old man's head in two, cleaving it from crown to chin. Before he could withdraw his knife the dato's warriors were upon him. A dozen campilans, krises and barongs were chopping up his body, and he was actually cut into mincemeat before he could utter a cry or a groan. The man in this case seems to have killed for the pure love of killing. Such cases are not uncommon, and I hear daily stories of men who have, as they call it here, 'run amok' and gone on killing all they could, expecting to be killed themselves. Such things seem



VISAYANS OF MINDANAO.

These people resemble the Tagalogs, and, like them, are Christians and partly civilized.

incredible, but they are a part of the civilization here—a civilization so curious that I can hardly hope to make you see it as it is. It has all the elements of an opera bouffe show, and at the same time of the most terrible tragedies."

A Juramentado is an American citizen of Mohammedan faith, who takes a solemn oath before a pandita that he will die killing Christians. But he announces his purpose in advance and thus affords his intended victims an opportunity to prepare for the inevitable. He is like a rattlesnake in that he gives warning before he strikes. He informs his people before he goes into this state. He has his eyebrows shaved, takes a bath and puts on his best clothes, usually dressed in white. He then goes to a priest and takes an oath before him that he will die killing the ungodly. Having thus arranged his worldly affairs, he arms himself with one of those terrible bolos or krises, and starts out, killing every Christian he meets until he is himself killed. As he goes on through his path of death, he often disregards the religious character of his victims, and kills every one he meets, being insane in his endeavor to add another and still another to his mortuary list.

Mr. Carpenter relates this incident regarding the Juramentados:

"Their theory is that the Mohammedan who kills a Christian is sure to go to heaven, and the more he kills the higher will be his place upon the steps of the throne. Until recently, when men had taken this oath, the datos claimed they could not control them, or at least that they were not responsible for their acts, but of late they have been ordering such men to be killed on sight. They had a lesson from General Arolas, who was in command of the Spaniards some time ago. Some of the warriors of the dato Cottabato had killed a number of Spaniards, and when the dato was called to account he replied that he could not restrain his men, for they were Juramentados. As an answer, General Arolas sent a gunboat and shelled the dato's town, slaughtering 400 people. When the dato complained, the Spanish general coolly replied: 'Can't help it; my men are Juramentados.'"



GROUP OF AMERICAN OFFICERS IN THE SOUTHERN PHILIPPINES.

General Arolas is one of the most admirable characters that Spain ever produced. He has always been an outspoken republican in his principles, and declares that if he were not a Spaniard he would be an American. He was one of the leaders in the revolutionary movement of Spain, which established a temporary republic there; and when his party triumphed he threw the throne out of a palace window with his own hands, to show the quality of his respect for the imbeciles who had occupied it.

After the restoration of the monarchy, he was made governor of the Sulu Islands, because he was regarded as a dangerous man to be retained at home. He soon whipped the Moros into submission and established the only form of authority in the archipelago that Spain had ever been able to maintain there. To a party of travelers who had called on him for passports, he said: "If you meet armed Moros outside of the town, order them to lay down their weapons and retire; if they do not instantly obey, shoot them." He adhered strictly to this system in his treatment of the fanatics, and it worked like a charm. Arolas was the only Spaniard that the Moros ever feared or respected. They called him "Papa," and his word was law. During his term as governor he established a guard-house called the "lanceria," outside the city walls, and all Moros were required to deposit their arms there before coming into the town. If a man attempted to pass the dead-line without first disarming, he was shot down without parley or challenge. A sergeant and four soldiers, with loaded muskets and fixed bayonets, were constantly on guard at the "lanceria," but in spite of these precautions a Juramentado one day succeeded in fighting his way through the guards and fell dead fifty feet inside of the gate, after having received several shots and been run through the body with a bayonet. But this was the only incident of the kind that occurred during Arolas' administration. Previous to that time Juramentados had made their way into Jolo and beheaded Spaniards as they sat in front of the cafés, or at their homes or places of business. On one occasion a Moro who had

frequently passed in and out and was well known to the soldiers as a peaceably disposed native, entered the town, leaving his barong in the "lanceria" as usual. A little later he returned and claimed his weapon, and when



MORO PRAHU OR PIRATICAL BOAT.

This boat is constructed of bamboo, lashed together in the form of basket-work. It is strong and buoyant, and in former times was dreaded on all the coasts of the Philippine Islands.

it was returned to him he passed a package of cigarettes around to the guards as an evidence of his friendly disposition. Several of the men set their guns down to light their cigarettes, when instantly the Moro drew his barong from its wooden scabbard and with a single motion cut off the head of the soldier nearest to him. So frightful was the stroke that the severed member rolled several yards away as it fell to the ground, and before the other guards could recover from their astonishment, two more had received fatal injuries, while a fourth was so carved and cut up as to be a cripple for life. All this happened in a moment's time, but before the fanatic could inflict any further injuries the sergeant blew his head off. The indifference of these people to death is their most remarkable characteristic. Travelers declare that they have seen a Moro stretch his body on a mat while in perfect health, without any symptom of disease whatever, and there wait patiently for the end, convinced that it was near, refusing all nourishment and dying without any apparent suffering. His relatives say of him, "He feels he is going to die," and the imaginary patient dies, his mind possessed by some illusion, some superstitious idea, some invisible wound through which life escapes. When to this absolute indifference to death is united Mussulman fanaticism, which gives to the believer a glimpse of the gates of a paradise where the abnormally excited senses revel in endless and numberless enjoyments, a longing for extinction takes hold of him, and throws him like a wild beast on his enemies; he stabs them and gladly invites their daggers in return. The Juramentado kills for the sake of killing and being killed, and so winning, in exchange for a life of suffering and privation, the voluptuous existence promised by Mahomet to his followers.

The laws of Sulu make the bankrupt debtor the slave of his creditor, and his family are enslaved also. To free them there is only one course, the sacrifice of his life. Reduced to this extremity, he does not hesitate—he takes the formidable oath. From that time forward he is enrolled in the ranks of the Juramentados, and has nothing to do but await the hour when the will of a superior shall let him loose upon the Christians. Meanwhile the punditas subject him to a system of enthusiastic excitement that turns him into a wild beast of the most formidable kind. They madden his already disordered brain, they make still more supple his oily limbs until they have the strength of steel and the nervous force of the tiger or panther. They sing to him their rhythmic, impassioned chants, which show to his entranced vision the radiant smiles of intoxicating houris. In the shadow of the lofty forests, broken by the gleam of the moonlight, they invoke the burning and sensual images of the eternally young and beautiful companions who are calling him, opening their arms to receive him. Thus prepared, the Juramentado is ready for everything. Nothing can stop him, nothing can make him recoil. He will accomplish prodigies of valor. Though stricken ten times, he will remain on his feet, will strike back, borne along by a buoyancy that is irresistible, until the moment when death seizes him. He will creep with his companions into the city that has been assigned to him. He knows that he will never leave it, but he knows also that he will not die alone, and he has but one aim—to butcher as many Christians as he can.

An eminent scientist, Doctor Montano, sent on a mission to the Philippines by the French government, describes the entry of eleven Juramentados into Tianggi. Divided into three or four bands, they managed to get through the gates of the town, bending under loads of fodder for cattle, which they pretended to have for sale and in which they had hidden their krises. Quick as lightning they stabbed the guards. Then, in their frenzied course, they struck all whom they met.

Hearing the cry of "Los Juramentados!" the soldiers seized their arms. The Juramentados rushed on them fearlessly, their krises clutched in their hands. The bullets fell like hail among them. They bent, crept, glided and struck. One of them, whose breast was pierced through and through by a bullet, rose and flung himself on the troops. He was then transfixed by a bayonet; he remained erect vainly trying to reach his enemy, who held him impaled on the weapon. Another soldier had to run up and blow the man's brains out before he would let go his prey. When the last of the Juramentados had fallen and the corpses were picked up from the street, which consternation had rendered empty, it



MORO WOMEN AND CHILDREN.

was found that these eleven men had, with their krises, hacked fifteen soldiers to pieces, not to reckon the wounded.

"And what wounds!" exclaims Doctor Montano; "the head of one corpse is cut off as clean as if it had been done with the sharpest razor; another soldier was almost cut in two! The first of the wounded to come under my hand was a soldier of the 3d Regiment, who was mounting guard at the gate through which some of the assassins entered; his left arm was fractured in three places; his shoulder and breast were literally cut up like mince-meat; amputation appeared to be the only chance for him, but in that lacerated flesh there was no longer a spot from which could be cut a shred."

The following incidents regarding the Juramentados are related by Foreman, who, having lived among the Moros for many months, enjoyed excellent opportunities for studying their characteristics:

"In 1884 a Mussulman was found on a desolate isle lying off the Antique coast (Panay Island), and of course had no document of identity, so he was arrested and confined in the jail of San José de Buenavista. From prison he was eventually taken to the residence of the Spanish governor, Don Manuel Castellon, a very humane gentleman and a personal friend of mine. There he worked some little time with the other domestics. In Don Manuel's study there was a collection of native arms which took the fancy of the Mussulman; one morning he seized a kris and lance, and, bounding into the breakfast room, capered about, gesticulated, and brandished the lance in the air, much to the amusement of the governor and his guests. But in an instant the fellow (hitherto a mystery, but undoubtedly a Juramentado) hurled the lance with great force towards the public prosecutor, and the missile, after severing his watch chain, lodged in the side of the table. The governor and the public prosecutor at once closed with the would-be assassin, whilst the governor's wife, with great presence of mind, thrust a table-knife into the culprit's body between the shoulder blade and the collar bone. The man fell as if dead, and, when all supposed that he was so, he suddenly jumped up. No one had thought of taking the kris out of his grasp, and he rushed around the apartment, severely cut two of the servants, but was ultimately dispatched by the bayonets of the guards, who arrived on hearing the scuffle. The governor showed me his wounds, which were slight, but his life was saved by the valor of his wife, Dona Justa.

"It has often been remarked by old residents, that if free license were granted to the domesticated natives, their barbarous instincts would recur to them in all vigor. Here was an instance. The body was carried off by an excited populace, who tied a rope to it, beat it, and dragged it through the town to a few miles up the coast, where it was thrown on the seashore. The priests did not interfere; like the Egyptian mummies cast on the Stygian shores, the culprit was unworthy of sepulture—besides, who would pay the fees?

"During my first visit to Sulu, in 1881, I was dining with the governor, when the conversation ran on the details of an expedition which was to be sent out in a day or so to Maybun, to carry dispatches received from the governor-general for the Sultan, and to transact business anent the protectorate. The governor seemed rather surprised when I expressed my wish to join the party, for the journey is not unattended with risk for one's life. (I may here mention, that only a few days before I arrived, a young officer was sent on some mission a short distance outside the town of Sulu, accompanied by a patrol of two guards. He was met by armed Moslems, and sent back with one of his hands cut off. I remember also the news reaching us, that several military officers were sitting outside a café in Sulu Town, when a number of Juramentados came behind them and cut their throats.)"



NATIVE LITTER-BEARERS.

The people are employed in various capacities by our army, and they soon learn to adopt our customs in the wearing of our soldiers' castoff clothing, and in other respects, especially the art of swearing with great proficiency.

Capt. Louis Dodge, of the United States Army, who has been stationed for some time at Jolo, on the island of Sulu, writes these interesting particulars regarding the Juramentados and the customs of the Moros generally:

"If we have accomplished nothing else, we have at least added something to the diplomatic experiences of our country—we have received a genuine sultan. Perhaps, however, before speaking of

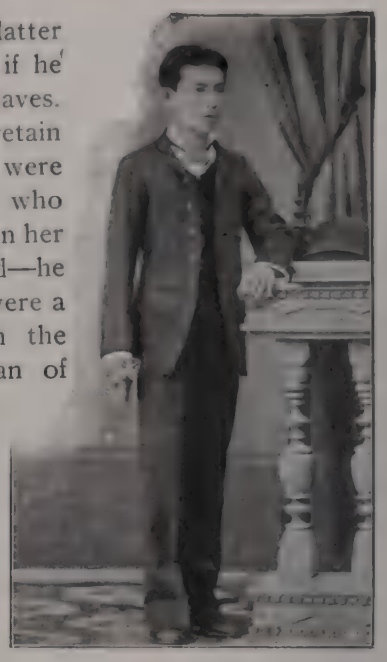


A MESTIZO MERCHANT OF MANILA.

the Sultan, it may be in order to set down a few facts in regard to his people. This distinguished person—to speak from a local standpoint—has absolute authority over all the natives on the island, and, with the assistance of numerous chiefs, enforces his code of laws so thoroughly that an American is made to wonder. He has a people whose men do not know the taste of intoxicating liquor, and whose women are absolutely virtuous. And yet, to all appearances, they have the simplicity of children, and the ignorance almost, of the beasts of the field. What a commentary upon the civilization of other lands!

"This condition is brought about, doubtless, by the unbending laws. Especially rigid are these in their bearing upon the relationship between men and women. If a man so much as place his hand upon the person of any woman other than his mother, wife or sister, he is put to death. If any woman is found to be wanting in virtue, she too pays the forfeit of her life. But this condition is made less stringent by the flexibility of the marriage laws. A man goes to the parents or guardian of the woman of his choice and asks for her. If the request is granted, he takes the woman away with him, and the mere act of their going away together establishes the marriage tie. If the yoke they have taken upon them at any time become irksome—to the man—he may take the woman back to her parents or guardian, and by renouncing his claim upon her the knot that bound them is untied. This law would seem to operate more in favor of the man than the woman, for if the latter be dissatisfied with her bargain, there is provided no place to which she may take her unsatisfactory lord and be rid of him. If there are any children, the law gives to the mother the boys and to the father the daughters. 'Because,' as an old native explains, 'the daughters may find safety with the father, and the boys may better protect the mother.'

"If a man fails to pay the debt which he may owe his neighbor, he forfeits to the latter his person and his wife and children, if he has any, and all may be sold as slaves. However, those who become slaves retain many of the rights with which they were blessed as freemen. Should a man who owns a female slave put his hand upon her—in the literal meaning of the word—he is put to death as surely as if she were a person of high condition. Within the recent history of the islands a man of great influence among the people owned, as slaves, a married man and wife. He took liberties with the women, and the man, seeing the act, instantly killed him. The Sultan, it might be added, declared his approval of what the man had done.



YOUNG TAGALOG DENTIST, MANILA.

"These laws, although they seem crude to an American, possess the merit of being 'as fair for one as they are for another,' and that is perhaps the best test for any nation's laws. They do not emanate from the people, but from the Sultan, and do not, I believe, exist in printed form. Even manuscript copies, if there are any, probably remain in the hands of the Sultan, as the people cannot read. They have no schools or places of learning of any sort, and all that the children are taught—the traditions of their race—they receive at the hands of their mothers.

"In their religion, perhaps, these people differ most widely from any of the other peoples with whom the American troops have come in contact. The Mohammedan faith is doubtless a suitable one to associate with the lands of the Arabian Nights—Turkey and Arabia and others, where the people love fantastic poetry. But when grafted upon a people who are too stupid for dreams and who accept their faith as seriously as Cotton Mather did his, it becomes a benighting influence to the people themselves and a menace to those of other faiths who visit the islands. Upon passing observation it would seem that the people have no religion at all, for one may travel over half the island without seeing a public place of worship, and the profusion of rosaries, scapulars and charms which characterized the people of the northern islands is wanting here. Yet we lost but little time in coming in contact with the fact that there is a religion here of a very gruesome type.

"Shortly after our arrival word was sent by a chief in a neighboring village to the Americans that one or more fanatics were thought to be within the city walls, and we were warned to be on the lookout for them. They were what the Spaniards have termed Juramentados—a term

THE WHARF AT ILOILO.

Previous to the American occupation this place had fallen into decay, but it is now one of the most businesslike cities of the archipelago, second only to Manila in this respect.

which may be rendered in English as "run-a-mucks"—and the practice which characterized them was the facing of certain death in order to kill one or more Christians.

"No doubt our sentries were more than usually alert for a day or so, but nothing occurred. I have found in a Spanish volume which treats of the island of Jolo, the following description of these fanatics, who are by no means a myth. The authority states that the Juramentado is generally one who has contracted debts, and whose family has been sold into slavery. I translate a paragraph literally:

"'He can sometimes buy the liberty of his family, at the price of his own life, for the largest number of Christians whom he can slay. If the debtor accepts his proposition, he becomes from that time a Juramentado, knowing perfectly well that if he manages to introduce himself in the midst of a Spanish population, all hope of escape is at an end. Death is therefore sure for Juramentados, though it is never the case that any repents his rash promise after he yields to the influence of certain rites performed by expert priests. Alone in the deserted forest, the moon adding her rays to the weird and fantastic scene, they commence their exercises, which consist of fasting, reciting their prayers over the graves of dead Juramentados, and speaking of the bliss and happiness that is to be theirs in the heaven of Mohammed. When they arrive at a sufficient state of exaltation, but never before, they are sent into a Spanish city. As this is a performance which involves a great many ceremonies, it can never be kept absolutely secret, no matter how much it would be to their interest to do so, and thus it is that the governor of Jolo receives notice of a probable attack of Juramentados, but they can never inform him of the exact time the attack may be expected, because the Juramentados themselves do not know the exact time when they will be sent.'"

The experience of the Americans with these people has not yet been so ominous as that of the Spaniards, because, in the first place, they do not regard us as Christians; and, secondly, they have seen enough of our soldiers to know that we are dangerous fighters, and consequently they both fear and respect us. It is impossible for them to believe that any people can be Christians who are so radically different from the Spaniards. A case of Juramentadoism, which occurred on the island of Basilan during the summer of 1900, is thus described:

The fanatic in this case was the servant of a man named Yaqui, who was being used to some extent by the Americans as an interpreter. One day, when some of our soldiers called at Yaqui's house, all of the servants, with the exception of this fanatic, stood up and did them honor. The fanatic sat sullenly in one corner and would not obey his master's call. As a result, when the Americans left, he was given a scolding and a whipping. He at once resolved to kill his master and then go to the garrison and kill as many soldiers as he could.

He went to the priest and took the oath of the Juramentado. He had washed himself and shaved his eyebrows and was about to start forth, when the dato who had heard of his taking the oath, ordered his warriors to kill him. They did this at once, cutting his head from his shoulders and leaving his body lying on the ground for the boys and men to try their knives upon. After the man was killed, the dato reported his death to the American commander, saying that the Spaniards required him to report to them whenever they killed a Juramentado.



AMERICAN SOLDIERS IN THE PHILIPPINES.
Portion of the 20th Infantry at rest while on the march near Pasig, Luzon.

We are indebted to Captain Dodge for these additional particulars regarding the Moros:

"To illustrate some of the qualities of these people, I may set down the following: On a recent afternoon I went outside the wall with three companions, and together we ascended a gentle slope, a mile away, covered with beautiful waving grass and a young cocoanut grove. We had with us a guitar and a bottle of cognac with which to combat the tedium of a long afternoon. At the sound of the guitar and singing, the natives began to emerge from the hollows and groves about us. There were old men and women and children of every age. They approac d silently and cautiously, as rabbits will come into a dooryard arden at



MORO LAKE HOUSE.

These houses are built on poles driven into shallow places in lakes and along the seashore, and are so constructed for convenience as well as defense against attack.

dusk. We paid no attention and they assembled about us, squatting down in the attitude of frogs, looking at us with mingled timidity and wonder. To set their fears at rest, we nodded to them and offered them our bottle. They shook their heads silently, and a child among them literally ran up a cocoanut tree and threw down half a dozen cocoanuts. Descending, he borrowed the hideous scimitar which one of his elders wore at his waist and with this he adroitly chopped the tops off the nuts. Then these natural cups of cold milk were offered to us in a childish spirit of friendliness. Perhaps it was the child's answer to our offer of the bottle. It was saying plainly: 'This is what we drink.'

"Noticing how many eyes were bent in wonder on the guitar, I offered it to some of the nearer ones for inspection. It was evidently what they most desired. Each touched the string cautiously, and then handed it to the next that he might also have that privilege. And presently many of them were looking at each other and laughing hysterically. The picture can hardly be fully realized. Especially were the women wonderful in appearance. They wore the divided skirt (by an excessive exercise of courtesy one may say 'skirt') which our own dress reformers have pleaded for, and in addition there was a very ample cloth of black, unwashed cotton which was thrown across the back like a shawl, descending to the knees, and sewed together in front up to the waist, leaving only the head and chest uncovered. Add to this somber and roomy garment a hat shaped like the top of a Chinese pagoda, with dirty fragments of cloth hanging from the brim, and the picture is complete. These little barefooted women easily suggest the 'weird sisters' of Macbeth; and one finds himself thinking that, if they could have entered the village of Salem in the early days of our history, matters would have been made, not at all figuratively, very 'warm,' as well as exceedingly uncomfortable, for them.

"On another occasion I spent an hour watching the antics of a four-year-old native boy inside the wall. Our band was giving a concert in the plaza, and he was playing near by in the frenzy of joy which characterizes kittens and lambs in the spring sunshine. He wore the uniform common to babies of high and low degree of all lands, when they are first ushered into the world! But he did not give a thought to that. Every muscle and limb of his dusky little body was responding to the music, and he danced and tumbled and twisted with all the desire, if not the skill, of an expert acrobat. Some one gave him two coppers, which he looked at a moment pensively, and then, clinching his tiny fist, he stiffened his legs, danced on his toes a moment, ran away from us by a lateral movement which ended in a 'wagon-wheel,' walked pompously back to us and saluted in a thoroughly military manner, and then as his ear caught the quickened time of the band, he twisted away as if caught by a whirlwind—and all without smiling. It was the ecstatic song of the mockingbird in motion. An old soldier resolved to teach him how to 'turn a somerset,' as he put it. The child rebelled mildly against being the creature of any sort of education, but finally submitted to persuasion, which was more than half physical, to being turned over. After completing the revolution and finding himself on his feet unharmed, he caught his breath and attempted to escape. But his self-appointed trainer seized him and repeated the distasteful lesson. Then I noticed that a change had come over the child. He wandered listlessly away by himself, a pathetic little figure, and seemed suddenly to



MORO WATER VILLAGE ON THE SEACOAST.

Passage is effected from house to house by means of pole-ladders, and also, in some instances, by stilts. These villages are usually constructed near fishing grounds, and are reached from the shore by boats and canoes, or by swimming.

lose interest in the music and his surroundings generally. There was neither a pout nor anger on his features, but just a blank, unreadable expression. Presently he looked thoughtfully at his two coppers, and wound up by tossing one in an absent-minded manner on the ground. Then he walked listlessly two or three steps further on, looking about him disinterestedly, and stopping, dropped the other coin. He seemed on the point of leaving them as something which brought with them more trouble than pleasure, when one of the soldiers gathered them up and placed them in his hand again. He looked at them carefully, as one who would be wholly impartial, and then inverted his hand, letting the coins fall where they would. Here was a caprice which puzzled and irritated the soldier, and, taking up the rejected treasures, he threw them away into a crowd of other children, who pounced upon them with great avidity. But scarcely had they touched the ground when he who had so coldly renounced them set up a cry which literally 'beat the band,' and tears rained from his tiny jaws as if



MODE OF CONVEYING THE DEAD AND WOUNDED FROM THE BATTLEFIELD.

This form of conveyance has been adopted quite generally by our armies in the Philippines, for the purpose indicated. The native ponies are sure-footed, gentle and easy of gait, and are more serviceable in such work than men would be, as they are stronger and move more rapidly.

they were watersheds. He was too young, I thought, to be taught candor and straightforwardness by such heroic methods, and so I gave him an amount equal to that which he had lost. There was nothing at all 'high-strung' in his manner of accepting in this case."

The costume of the Moros, like their religion and social customs, differs radically from all the other natives of the Philippine Islands. They are not naked savages in the sense of this term as it applies to the others, for they wear clothes cut and made according to an invariable style—a style that has been in fashion for centuries. There are, of course, exceptions to the rule; the children are usually naked, and in the wilder regions of the islands adults are often found in comparatively the same condition; but this occurs only among those who live in secluded localities, and under the influence of wild tribes with whom they associate. It is said that in some instances the costume of these piratical warriors is often a ridiculous cape of small iron disks hanging forward from the shoulders and leaving the back uncovered. The head is also often incased in a huge ugly mask, generally representing some animal head in outline. They are fond of personal adornment, and tattooing is carried on extensively. Some of the more influential members of a tribe are often covered from head to foot with grotesque and highly-colored tattooings, while enormous ornaments of iron are worn on different parts of the body. These peculiarities are borrowed from the Papuans and the Negritos, with whom such savage adornments and arms are common, and their employment among certain classes of the Moros has led to much confusion in describing the dress of these people. Several of our illustrations show the wild Moros wearing the extravagant adornments of the Papuans, with tattooed bodies and other accessories; but these peculiarities are not common among this race of people.

Foreman says that the Sulu Islanders, male and female, dress with far greater taste and ascetic originality than the Christian natives. The women are fond of gay colors, the predominant ones being scarlet and green. Their nether bifurcated garment is very baggy; the bodice is extremely tight, and, with equally close-fitting sleeves, exhibits every contour of the bust and arms. They use also a strip of stuff sewn together at the ends, called the *jabul*, which serves to protect the head from the sun's rays. The end of the *jabul* would reach nearly down to the feet, but is usually held retrousse under the arm. They have a passion for jewelry, and wear many finger rings of metal and sometimes of sea-shells, whilst their earrings are gaudy and of large dimensions. The hair is gracefully tied with a coil on top of the head, and their features are more attractive than those of the generality of Philippine Christian women.

The men wear breeches of bright colors, as tight as gymnasts' pantaloons, with a large number of buttons up the sides, a kind of waistcoat buttoning up to the throat, a jacket reaching to the hips, with close sleeves, and a turban. A chief's dress has many

adornments of trinkets, and is quite elegant. They are robust, of medium height, often of superb physical development, of a dusky bronze color, piercing eyes, low forehead, lank hair, which is dressed as a chignon and hanging down the back of the neck. The body is agile, the whole movement is rapid, and they have a wonderful power of holding the breath under water. They are of quick perception, audacious, extremely sober, ready to promise everything and do nothing, vindictive and highly suspicious of a stranger's intentions. They are very long-suffering in adversity, hesitating in attack, and the bravest of the brave in defense. They disdain work as degrading and only a fit occupation for slaves, whilst warfare is, to their minds, an honorable calling. Every male over sixteen years of age has to carry at least one fighting weapon at all times and consider himself enrolled in military service.

They have a certain knowledge of the arts. They manufacture on the anvil very fine kris-daggers, knives, lance-heads, etc. Many of their fighting weapons are inlaid with silver and set in polished hardwood or ivory handles artistically carved.

Their genius for many centuries has been devoted exclusively to affairs of war, and whatever advancement they have shown has been in that direction. Hence it is not surprising that we should see a certain degree of perfection in the manufacture of their arms. But these, on the other hand, are of the patterns that prevailed during the middle ages, improved in shape and the tempering of the steel until they are equal, if not superior, in these respects, to any of the weapons that were carried by the knights of the so-called heroic era.

In warfare they carry shields, and their usual arms on land are the *campilan*, a kind of short, two-handled sword, wide at the tip and narrowing down to the hilt; the *barong* for close combat; the straight *kris* for thrusting, and cutting, and the waved, serpent-like *kris* for thrusting only. They are dexterous in the use of arms and can most skillfully decapitate a foe at a single stroke. At sea they use a sort of assegai, called *bagsacay* or *simbilin*, about half an inch in diameter, with a sharp point. Some can throw as many as four at a time, and make them spread in the flight; they use these for boarding vessels. They make many of their own domestic utensils of metal, also coats of mail of metal wire and buffalo horn, which resist hand weapons, but not bullets.

The Sultan's residence is at Maybun, across the island from Jolo, and within the limits of the capital everything is almost as characteristically Arabic as one would expect to find it in Arabia's chief city. You do not see the prancing steed, nor the picturesque white-mantled Bedouin, but in nearly all other respects you would imagine yourself in the heart of Arabia.



PAPUANS OF THE SOUTHERN PHILIPPINES.

Showing peculiar masks, shields and head-dresses worn by some of these people, customs which have been borrowed also by some of the wilder tribes of the Moros.

A visit of state to the Sultan is thus described by Foreman:

"On our arrival at Maybun, we went first to the bungalow of a Chinaman—the Sultan's brother-in-law—where we refreshed ourselves with our own provisions, and learned the gossip of the place. On inquiry, we were told that the Sultan was sleeping, so we waited at the Chinaman's. I understood this man was a trader, but there were no visible signs of his doing any business. Most of our party slept the *siesta*, and at about four o'clock we called at the Palace. It was a very large building, well constructed, and appeared to be built almost entirely of materials of the country. A great deal of bamboo and wood were used in it, and even the roof was made of split bamboo, although I am told that this was replaced by sheet iron when the present Sultan came to the throne. All around was very pleasantly



TYPES OF SPANISH SOLDIERS IN THE SOUTHERN PHILIPPINES.

The Spanish Army in the Philippines was composed largely of young men, many of them mere boys, who had been drafted into the service. They were glad of the opportunity to return home, as the Philippine service was not to their liking.

decorated with lovely shrubs and plants peculiar to most mid-tropical regions. The entrance to the palace was always open, and we were received by three datos, who saluted us in a formal way, and, without waiting to ask us any questions, invited us, with a wave of the hand, to follow into the throne-room.

"The Sultan was seated on our entering, but when the bearer of the dispatches approached, with the official interpreter by his side, and we following, he rose in his place to greet us.

"His Excellency was dressed in very light trousers, fastened partly up the sides with showy chased gold or gilt buttons; a short Eaton-cut olive green jacket with an infinity of buttons; white socks, ornamented slippers, a red sash around his waist, a kind of turban, and a kris at his side. One could almost have imagined him to be a Spanish bull-fighter with an Oriental finish-off.

"We all bowed low, and the Sultan, surrounded by his Sultanas, put his hands to his temples, and on lowering them he bowed at the same time. We remained standing whilst some among themselves, and were apparently as much interested in our personal appearance as we were in their style, features and attire. They all wore light-colored 'dual garments' of great width, and tight bodices. Their coiffure was carefully finished, but a part of the forehead was hidden by an ungraceful fringe of hair.

"We had so little in common to converse on, and that little had to be said through the interpreter, that we were rather glad when we were asked to take refreshments. It at least served to relieve the awkward feeling of looking at each other in silence. Chocolate and ornamental sweetmeats were brought to us, but what frightful mixture the supposed chocolate was I could not tell. I believe it was made with cocoanut oil, and to avoid a scene consequent on an indisposition, I decided to leave it.

"We were about to take our departure, when the Sultan invited us to remain all night in the palace. The leader of our party caused to be explained to him that we were thankful for his gracious offer, but that, being so numerous, we feared to disturb His



A FILIPINO FUNERAL UNDER AMERICAN AUSPICES.

The Spanish style of depositing corpses temporarily in a vault, and after a few months or years throwing the bones in a common heap, has been discontinued under American influences. But the prejudices of the people were so firmly fixed that in some instances it was necessary to send an armed guard to enforce the rules of the authorities.

papers were handed to him. He looked at them; a few words were said in Spanish, to the effect that the bearer saluted His Excellency in the name of the governor of Sulu. The Sultan passed the documents to the official interpreter, who read or explained them in Sulu language; then a brief conversation ensued, through the interpreter, and the business was really over. After a short pause, the Sultan motioned to us to be seated on floor cushions, and we complied. The cushions, covered with rich silk, were very comfortable. Servants, in fantastic costumes, were constantly in attendance, serving betel-nut to those who cared to chew it.

"One Sultana was fairly pretty, or had been so, but the remainder were heavy, languid and lazy in their movements; and their teeth, dyed black, did not improve their personal appearance. The Sultan made various inquiries, and passed many compliments on us, the governor, governor-general and others, which were conveyed to us through the interpreter. Meanwhile, the Sultanas chatted Excellency by intruding so far on his hospitality. Still the Sultan politely insisted, and whilst the interpretation was being transmitted, I found opportunity to let our chief know that I had a burning anxiety to stay at the palace, for curiosity. In any case, we were a large number to go anywhere, so our leader, in reply to the Sultan, said that he and four Europeans of his suite would take advantage of His Excellency's kindness.

"We withdrew from the Sultan's presence, and walked through the town in company with some functionaries of the royal household. There was nothing very striking in the town; it was like most others. There were some good bungalows of bamboo and thatching. I noticed that men, women and children were smoking tobacco or chewing, and had no visible occupation. Many of the smaller dwellings were built on piles out to the sea. We saw a number of divers preparing to go off to get pearls, mother-of-pearl, etc. They are very expert in this occupation, and

dive as deep as 100 feet. Prior to the plunge they go through a grotesque performance of waving their arms in the air and twisting their bodies, in order, as they say, to frighten away the sharks; then, with a whoop, they leap over the edge of the prahu, and continue to throw their arms and legs about for the purpose mentioned. They often dive for the shark and rip it up with a kris.

"Five of us retired to the palace that night, and were at once conducted to our rooms. There was no door to my room; it was, strictly speaking, an alcove. During the night, at intervals of about every hour, as it seemed to me, a palace servant or guard came to inquire how the señor was sleeping, and if I were comfortable. "Duerme el, señor?" (Does the gentleman sleep?) was apparently the limit of his knowledge of Spanish. I did not clearly understand more than the fact that the man was a nuisance, and I regretted that there was no door with which to shut him out. The next morning we paid our respects to his highness, who furnished us with an escort—more as a compliment than a necessity—and we reached Sulu Town again, after a very enjoyable ride through a superb country."

The place referred to by Foreman as Sulu Town is now called Jolo, and we are permitted to copy the following description of the town from a letter written by Surgeon



TWO BEAUTIFUL TAGALOG SISTERS.

Dressed in the costume of their country, and as well educated and modest as the young ladies of any nation.

McCord of the United States Army, on the 26th of January, 1900:

"I have just returned from Sandaken, Borneo, where I went in company with several other officers, simply for the purpose of breaking the terrible monotony of our lives here, and consequently I am not feeling like writing a lengthy account of my trip. We left on the night of the 21st and arrived at Sandaken the next day. The place is not one of very great interest, as the town is composed chiefly of straw huts; but it is a British military station, and we met a number of gay English officers who are living there, seemingly contented and happy, with their families. We were royally entertained, and everybody voted our visit a success in more ways than one. Since my return I have been very busy, owing to the fact of my having been appointed 'counsel' for a number of prisoners who are being tried by a general court-martial, now in session at this place. I am not a howling success as a lawyer, but my victims seem to think that I am all right, so it does not make much difference. I wish you could have heard my first argument before the court. I fairly took their breath away with my eloquence, but my client got two years and forfeiture of pay and a dishonorable discharge. So much for my ability as a lawyer! I thank my stars that I finished reading Blackstone at the mature age of thirteen and took up medicine instead.



A TAGALOG PARLOR.

Showing interior of parlor or reception room of refined Tagalog family, with the eldest daughter and her harp.

"In a previous letter I told you how to find Jolo on the map. I also told you that it was the capital of the Sulu, or Zulu, Islands, and is located on an island of the same name. These islands—and there are many of them—were under the absolute sovereignty of the Sultan of Sulu before they became a part of the United States. Since General Bates made his treaty with that potentate it seems to be hard to determine just who the real masters are. I am convinced that the Sultan's word is law among the Mohammedans. The town itself is a beautiful place, containing a population of several thousand people, the majority of whom are Chinese and Malays. The chief of police is an Malay ex-pirate. The place was at one time considered extremely sickly, but, fortunately for us, the Spanish Government, many years ago, wishing to punish General



TAGALOG GIRLS OF THE WORKING CLASS.

These girls belong to the class of cigarette and tobacco workers, and are wearing the large basket hats referred to by so many of our writers.

Arolas for some political offense, ordered him here—to die. Arolas, however, refused to die, and instead proceeded to make his place of exile as agreeable and healthful as possible. The wars which were incessantly waged against the Moors furnished him with numerous prisoners, and with their assistance he raised the level of the town out of the swamp, laid out wide streets and beautiful little parks, planted avenues of trees, and surrounded the whole of his little domain with a high wall, sufficiently strong to keep out the savage natives. There is a good anchorage in front of the place, protected by an island, and a fine stone pier reaches out into the bay from the eastern gate. The architectural features of the town are of a distinctly Spanish type, though many of the houses have Moorish balconies overhanging the streets, which in this remote place breathe eloquently of the culture and art of the old Moors of Spain.

"There are few native Moors living in the city proper; the Chinese and Hindoos constitute the greater part of the population and they conduct all the business of the town. The Filipinos who live here are not very energetic or progressive, but they are superior to the Cubans in every respect. The Malay village of Bus-Bus is located within a short distance of the walls, and is inhabited wholly by native Mohammedans; they are all 'true believers,' and are interesting chiefly on account of their ignorance of civilization and their orthodox religious practices. The rich are the lords of everything, owning all the female slaves and having as many wives as the Koran allows them; the poor people are abject slaves, owning nothing, and being subject to the supreme will of the Sultan. Whether or not his power is to be curtailed by our Government, I am unable to say; but I am certain that at the present time his authority is unquestioned outside our walls. This high and mighty animal honored the city with his presence on the 16th. He lives in a village on the other side of the island, about twelve miles from here. He came accompanied by his favorite henchmen and a numerous bodyguard armed with barongs (the tremendous native knife) and spears; a few carried guns of antiquated pattern. The entire regiment stationed here (23d United States Infantry) was lined up outside the southern gate, and as he walked down the line with the commanding officer, the men stood at 'present arms,' an honor paid only to the highest officers in the States. He was then escorted into the city and given the seat of honor in a reviewing stand erected for his benefit. His Majesty then reviewed the troops, but seemed to be bored immensely, as he did nothing but chew betel nuts and make fans during the performance. After this he was taken on board the transport 'Warren,' where he was received by a salute of seventeen guns. If he had been the President of the United States or the ruler of some mighty nation he could not have been treated with greater deference and respect.

"The Sultan would not take a prize in a beauty contest. His body, which is short and fat, was clothed in a suit of light brown cloth, cut in European style; he wore French boots, white shirt and collar; his head was covered with a purple velvet turban, and a kind of apron made of brown silk hung from beneath his waistcoat half way to his knees. His eyes are small, oscillating and snake-like; his lips thick and sensuous, and a sullen, tyrannical expression pervades his whole countenance. I saw him grin once or twice while being introduced to some American ladies on the 'Warren,' and the grin disclosed a row of hideous, blackened, concave fangs. (I must say here that the custom of filing the teeth in front until their surfaces become concave is universal, as the chewing of the betel nut is also.)



VIEW OF THE VOLCANO OF ALBAY, FROM THE VILLAGE AT ITS BASE.

Next to Mauna Loa, on the island of Hawaii, this is perhaps the greatest active volcano in the world. Foreman describes one of its eruptions in which immense columns of red-hot sand of an amazing height were raised and thrown out of its crater, and stood like vast pillars until they gradually sank down under the action of the atmosphere and the rain.

"Zamboanga, on the island of Mindanao, is important on account of its being the headquarters of the military governor of the Department of Mindanao and Jolo. The town is interesting chiefly on account of its ancient castle of San Fabian, one of the finest specimens of medieval engineering I have seen in the Philippines. The city was a place of great commercial importance some years ago, and contained a population of 21,000 souls. The Spaniards sacked the city before they abandoned it, and subsequently it was ransacked by the Moors and Malay pirates, so that at the present time there are only a few people left and still fewer houses. Excepting the barracks and the ruined castle, there is little else remaining, and one could hardly imagine a more God-forsaken spot in which to live."

The custom of grinding the front teeth until they are concave is universal, as stated by Dr. McCord. The grinding is done by means of a round stone or rat-tail file, and the teeth are cut until

they curve outward. The greater the curve, the more elegant the style, and the hideous effect is heightened by the betel nut stain which renders the teeth almost perfectly black.

Stretching for more than a mile along the seashore, shaded by tall cocoanut trees, and separated from Zamboanga only by a small stream, there is a picturesque village of Moros presided over by Dato Mandi. The houses are each about eighteen to twenty feet square and built in the usual style, of bamboo frame and thatched roof and sides. They stand on posts several feet above the ground, so that a person of ordinary height can walk under them without stooping. This village is thickly populated with little brown-skinned men, women and children, the former dressed in the usual gaudy Moro costume, while the children, to use the expression of one of our soldiers, are clothed only in smiles. Each man and boy over fifteen years of age wears a barong or kris in a wooden sheath at his belt, always ready to kill when the opportunity is presented. During life they are never without their ugly and dangerous knives, and at death these implements are buried with them, buckled around their waists. Occasionally the men dispense with their tight breeches, loose jackets and turbans, and appear dressed only in a breech-cloth, but never without the knife. Some of the men wear straw hats shaped like helmets, ending in a cone at the top, which is ornamented with a covering of tin that glistens like steel in the sun.



ALBAY VOLCANO, EMBRACING VIEW OF THE HOT SPRINGS NEAR ITS BASE.

These people are Arabs, mixed with Malays and Papuans, and they are as fierce as they look. In some respects they resemble our North American Indians, with their high cheek-bones, chocolate-colored skins, and piercing, black eyes. As a rule they have large, thick, broad noses, like the Papuans; but in some instances they show the eagle-like, aquiline nose of the pure Arab. Very few of them have the African flat nose, although this is a marked feature of the Sultan, as will be observed in his photograph elsewhere. His elder brother, on the other hand, has the Arabian nose, somewhat modified by Papuan blood.

Very few of their houses have separate apartments for women. All live and sleep together in a single room, the floor of bamboo poles being covered at night with sleeping-rugs. They have no chairs or furniture of any kind, except a few empty boxes, and during the day the women drowse away the time sitting on the bare floor chewing betel nut. Usually a small armory of barongs and krises hangs against the wall, ready for use in case of need.

Dato Mandi informed Mr. Carpenter that he regarded himself as an American citizen, and desired that a message should be sent to the American people, stating that he was their best friend among the Moro chiefs, and that he would fight for us if occasion offered. All of which is very comforting to the American people—for now we know that we have a friend in the Orient. Dato Mandi carries a flame kris a yard long, and is very expert at carving his enemies.



MOUNT ALBAY AND THE RICH VALLEY AT ITS BASE.

This valley is one of the richest in the world, and is composed principally of volcanic matter thrown out of the crater of the mountain.

SUGAR FACTORY ON THE ISLAND OF NEGROS.

This scene represents one of the most important industries of the islands, and the methods of carrying on the work. The domesticated buffaloes, as shown in the photograph, constitute the principal beasts of burden, and they are also used as saddle animals, and for driving in carriages and riding-carts.

He promises to visit the United States at an early date, and bring his kris with him, on which occasion it is to be hoped that his excellency Mandi is the Moro will not "run amuck." But Dato not the only great man among chiefs. There are others. An American lady who accompanied General Bates' expedition at the time the treaty with the Sultan was made, describes, in a very entertaining manner, some of the peculiar people she met; and an observant American lady would see thing's about a Sultan's establishment that a man might overlook. She says: "One of the most powerful chiefs on the island, named Dato Calvi, was on board with his suite; we sat on the after bridge most of the time, and as we looked down on the deck below, I could hardly realize that I was not in a balcony seat of a New York playhouse, watching a comic opera. No Italian bandits or other stage heroes who exult in the triumph of the costumer's art, ever presented a more picturesque or ferocious appearance than our band of Moros. The physical difference between the Moros and other Filipinos is as great as that of their customs and religion. Their dress is essentially barbaric in its cut and coloring. Instead of the loose white shirt and trousers of the northern islanders, the Moros wear close-fitting suits of gaudy cotton or silk, the quality and ornamentation depending on the means and rank of the individual. No Moro stirs abroad without a barong or kris thrust into his sash. These knives are beautifully made, and their edges are ground as keen as a razor. The Moro sometimes uses them for general utility, as the Cuban uses the machete, but they are often employed for a more sinister purpose. A barong, deftly handled, makes short work of the life of a human being, and the Moros are skilled in this sort of carving.



YOUNG TAGALOG GIRL DRESSED IN PINA WAIST AND EMBROIDERED SILK SKIRT.

NATIVE TAGALOG PRIEST.

The Dato Calvi had expressed so much friendliness for our government that General Bates thought he would have a favorable influence on the Sultan. But it was impossible, both for reasons of state and for safety, for him to travel without a sufficient number of followers to uphold his dignity. The dato himself was a young fellow and quite a dude, according to Moro standards. He was a man that would be singled out anywhere as used to command; he strutted across the deck in a manner inimitable, his turban of raw silk tied with a style and strong individuality and his clothes showing a certain harmony of taste —they consisted of but two pieces. The dato was followed everywhere by his betel-nut carrier, who kept him constantly supplied with a good 'chew;' his other retainers were men-at-arms, and dressed only less gorgeous than the dato himself. They were shown all the civilized wonders in the way of guns on board, and were specially interested in the rapid-fire gun which was set going, to satisfy their curiosity, with a string of cartridges. A meal was served them, which was so distasteful to them that one of the suite was called in to cook some rice for his lord in the proper style."



TAGALOG GIRL, SHOWING USUAL STYLE OF WEARING THE HAIR.

On arriving at Maybun, the party were directed to call first on the dowager Sultana, and our correspondent describes the event in the following style: "While we were looking this way and that, trying to find a building sufficiently magnificent to be the abode of one so exalted in rank, we were halted before a small house, the central one of a group of huts, distinguished only from those that surrounded it by the fact that it was constructed of rough planks, while the others were of bamboo and nipa. We were ushered inside and invited to sit down. It was the residence of the Sultana Inchi Jamela, the mother of the present Sultan.

"The room into which we crowded was not more than fifteen feet long and ten broad. A table covered by a cloth was in the middle, and a number of bent wood chairs were grouped about it, an especially large one being provided for the general. At one end was a sort of couch, or divan, built of boards, over which was thrown a covering of purple satin, and three of us sat on this. By the time we had all crowded in and found seats, the people who had followed us on the tug arrived. There was a general moving about to make more room, extra chairs were brought in from some interior region, and, to our surprise, we found ourselves all accommodated, though wedged in so tight that it was impossible for one to move without disturbing the whole room full. At the end of the table, opposite General Bates, were two datos, and the Sultan's younger brother. Outside the door and the one window was the population of Maybun. It was a promiscuous mixture of young and old, patrician and plebeian, all equally overcome by intense curiosity. The emotions



WEALTHY YOUNG TAGALOG LADY AND HER MAID.

which their faces so ingeniously expressed may be seen playing over the countenance of a young American when he attends his first circus.

"An attendant placed a glass bowl filled with water on the table, one of the datos leaned over and spit into it a monthful of betel nut juice. To our horror, this was merely a preliminary for refreshments, for more retainers appeared with trays on which were chocolate in glasses and plates of peculiar-looking cakes. I shall never forget the varying expressions which flitted over the faces of our little band and which finally settled down to a resignation animated solely by patriotism. These people were evidently setting their best before us, and as they were of a race most sensitive where their hospitality was concerned, we looked at each other, inwardly muttering a prayer—and drank. It is impossible to describe without being able to compare. I know of no drink of civilization with which I could compare this Moro beverage and convey any idea of its disgusting flavor.



WASHDAY IN THE PHILIPPINES.

The washing is done out of doors, in the creeks, rivers and pools of fresh water near the sea, as shown in the illustration. The women sometimes stand waist-deep in the water while doing the washing, their little children meanwhile paddling around in the shallow places.

"The Sultana's appearance is not unprepossessing; she was clad in a gown of black brocade silk, not cut after the latest fashion, and wore a scarf of light figured material over her shoulders, and some gauzy stuff, like jusi, on her head, so that her head was covered. Her stature is short and her face is that of a woman of sixty, though it is hard to judge Oriental women by our standards. Her complexion is lighter than that of the average Moro, and her small eyes show intelligence and cunning. We now discovered that the purple couch upon which we had been so carelessly sitting was the royal throne! When the Sultana entered, we rose and stood until we had been introduced to her and she had seated herself. On her right hand was a white cotton glove of civilized manufacture, which to our amusement, she had put on wrong, so that the buttons were on top. It was thus that she armed herself against contact with the Christian dogs. The space in the room was so limited that the maids of honor, of whom there were two, were obliged to go outside by a back way and climb in at the window. When the maids had successfully accomplished this feat (declining by a scornful sniff the proffered assistance of one of our officers), the exchange of civilities between her royal highness and General Bates commenced. The Sultana hoped the general was well; the general hoped the Sultana was the same; the Sultana was honored by this visit, etc. The general finally expressed his wish to wait upon the Sultan. The old lady begged that he would remember her son's extreme youth, and added that the best thing that he could do would be to give him a little advice. A tender parting now took place between us on the one side and the old dowager on the other.

"The palace of the Sultan is about ten minutes' walk from the village. Harlem boasts of shanties of more elegant construction, though possibly of less room, for there is more available land in Sulu than in Greater New York. A square board house with a galvanized iron roof over part of it, and an extension at one side which contained the harem, a wall of stones about the whole—this was the residence of the Sultan of Sulu!

"We entered the gates and passed by three soldiers in khaki uniforms and red fezes, who presented arms. These were three of five soldiers that the Sultan had brought back with him from his visit to Mecca, and they were evidently Arabians. Their ordnance consisted of five rifles, four of which were of different makes. The entrance to the house was through a small lean-to shed at one side, which led into a room as bare as a barn chamber. The living apartments were above. A broad flight of rough board stairs, with a strip of carpet down the middle, led to the upper region. We ascended and found ourselves in a large darkened apartment, in the august presence of Lari Paduka Maha Sari Manalana, Sultan Hadji Muhamed Jamalul Kiram.

"The Sultan was seated in a chair with a high back, in one corner of the room, which had no communication with the outside air. Other seats were arranged before him in a circle, and directly in front of him was a high tabourette with a marble top. The Sultan's vestments were gorgeous—a frock coat of yellow watered silk, a black vest with a gold chain festooned across, a white undershirt of muslin, flowing skirts and trousers of white gauze, and patent leather pumps. A high fez of some colored material served as an understudy for a snow-white turban, which was wound about it. Later on, feeling oppressed by the heat of this dress, he took it off and disclosed a small, white fez beneath, which he wore during the rest of the conference.

"The room was evidently the royal dining room. A large table was in the middle and this was set with a varied collection of ancient castors and vases, such as would be especially admired and treasured in some backwoods district at home. Two sides of the room were open, but translucent straw screens kept out the glare. Behind us, standing in the doorway and crowding into every corner and recess of the room, were the Moro retainers, armed to the teeth. Taking into consideration the American feminine element, it was one of the strangest assemblies that had ever been gathered together in the Philippines, or perhaps anywhere.

"A bed which stood in one corner of the room had quite a sumptuous appearance, and I was afterward told that it was underneath this article of furniture that the Sultan kept his treasure-hoards, being a miserly person. The Sultan is a young man, with a dark pock-marked face and a very slender mustache. His heavy features did not express much character, and when he spoke his voice was soft and rather plaintive. It was not difficult to accept the fact that mamma ruled the roost. Captain Smiley produced a typewritten copy of the articles and the Moro secretary one written in Arabic, and the conference commenced. Wine was poured from bottles into little blue glasses the size of a thimble, and these were passed around. Those who had the temerity to taste of it after the two doses of chocolate, reported that the flavor was that of water seasoned with rusty nails.



A SPANISH MESTIZA.

The father of this young lady is a Spaniard and her mother a Tagalog, or native woman, all descendants of these two races being called Mestizos. Some of the women of this class are said to be very beautiful, though an American would probably object to the irregularity of their features.



NATIVE "INDIAN" GIRL.

The Spaniards call all natives Indians, but this girl has no affinity with the Indian race. She is, on the contrary, a full-blooded Malay Tagalog, and well educated and refined in her manners.

"The result of the conference is now a matter of official record. Over the discussion of one of the articles the Sultan lingered all the time that we were there; it provided that he should always fly the American flag. Several years ago the Sultan took a journey to Mecca. This was the event of his life. On his voyage, contrary to his agreement with the Spaniards, he flew his own flag. Nothing had happened to him. He felt that it would be incompatible with his royal dignity, after making the journey once in this independent fashion, to appear again with the American flag hoisted above him.

"'Only once in many years,' said the interpreter, 'he makes a journey like this, and while he is willing to fly the American flag at all other times, he would like to fly his own flag then. If he did it once in safety, why not do it again?'

"This was the burden of all their talk for several hours, while we sat silently learning something of a people whose every idea was strange to us, and yet for whom we were to be forever responsible before God and the world. I wondered how this little two-penny Sultan, with an exaggerated idea of his own importance, would feel and act if he had an idea of the vastness and power of the great country whose emissary was so patiently dealing with him in his squalid capital of Maybun. There had been nothing in his narrow existence by which

comparisons could be made, but England is a great word in the East, and some one had told him that we were greater even than that, so he knew that he must yield all that we asked; there was something infinitely pathetic in the way in which he clung to the last shadow of his sovereignty, and in dealing with him General Bates was uniformly kind and courteous."

Mrs. Anna Northead Benjamin is the lady who wrote the foregoing account of this momentous historical event, and the American people will thank her for the picturesque manner in which she paints its various features. It is the best description of the incident that has yet appeared, and after reading it no one will fail to appreciate the honor of our alliance with his high and mighty excellency, Lari Paduka Maha Sari Manalana, Sultan Hadji Muhamed Jamalul Kiram!—whose royal state we support with a salary of $250 per month.

The Moro children who gathered to witness the show imagined that the white ladies had painted their faces, so they added to the hilarity of the occasion by dusting their little black countenances with rice flour, in order that they might do honor to the great and beautiful ladies who had come from over the sea to pay their respects to the mighty Sultan! It was a grand occasion, long to be remembered.

Everything connected with our new citizens is grotesque, and the expansion of their ideas regarding America is limitless. A correspondent who visited Dato Joka Nina, whose village sleeps on the sea beach near Jolo, thus describes his experiences and sensations:

"The dato, or chief, rents the land to his retainers. He gets the biggest pearls from the diveries opposite his land—*i. e.*, is supposed to get them. The Sultan gets rent from the datos; except in the case of Joka Nina, the dato of Patikolo, this dato having got up a scrap four years ago and licked the spots out of the Sultan. This Joka Nina I had the pleasure of visiting. He is a fine-looking man; a lithe, blithe savage, indeed. 'Look out for him,' says Shuck to me, 'he is a first-rate man. If he is going to kill you, he'll say so.' With this pleasant and assuring description, I adjourned with an allegretto beat of heart along the shore from Jolo, five miles, and came to where the dato lived. Under the great tree of Patikolo, the countryfolk held market day. The dato's house is built out over the waters. He received me kindly in his bare feet, and placed for edification before us ten kinds of sweetmeats and some excellent coffee. The dato was glad, he said, to have the Americans near him. He thought they would make good servants and traders. Yes, thought I, but shades of Jefferson and the true American Washington, the countrymen of Lincoln serving a half-naked savage! The thought wrung laughter.

"The dato had a fine little boy. He wanted me to take a picture of him. I did so; then his excellency wanted the picture. I explained that I would put it on paper at Manila. He said: 'Why not now?' I looked; on the wall were twenty-five Reming-



NATIVE VILLAGE ON THE ISLAND OF CORREGIDOR, IN MANILA BAY.

This island is mountainous, with a delightful climate and a wealth of attractive scenery. The Government has established a health station here, and it will doubtless soon become a fashionable resort.

ton rifles and one Mauser carbine. Well, I said it was such an important thing, it took time. This relieved the situation, and we continued both of us to retain our heads on our shoulders."

This Dato Joka Nina is a character in his way. He is supreme lord of his district, and since his successful rumpus with the Sultan, no one dares to dispute his sway. Having whipped the Sultan, it is only natural that he should regard the Americans as his servants, especially since we pay the Sultan's salary. The dato's method of administering justice among his own people is thus described by an American officer at Jolo:

"A few weeks before we arrived in Jolo, Dato Joka Nina had occasion to execute one of his followers. The man had been intrusted with money belonging to the dato. The first time he came to his chief and said:

"'Oh, great and benevolent dato, I have gambled away thy money! Forgive me.'



A FILIPINO CARPENTER AT WORK.

"'Very well,' said the dato. 'See that it does not happen again.'

"Once more the retainer came, saying:

"'Oh, great and benevolent dato, again have I gambled away thy money, and again I beg thee in thy great mercy to forgive me!'

"'This is the second time I have forgiven thee,' said Joka Nina, 'but the third time, I warn thee, thou shalt die.'

"Yet again the unfortunate man returned without the money he had collected for the dato.

"'Oh, dato,' he cried, throwing himself at the feet of his chief, 'I have sinned again and taken thy money! Mercy! Mercy!'

"'Cut him down,' said the dato to one of his men-at-arms. The man offered no resistance and was cut to pieces with one of the great knives of the natives."

The Americans stationed at Jolo have endeavored to make the new order of things agreeable to the natives, and they have met with flattering success. Sometimes the Moros are invited to the receptions that are given by the officers to visitors or to the officers of the warships in the harbor. The Moros bring their native instruments, which are chiefly collections of old iron kettles and tomtoms played by women, and to the accompaniment of the monotonous wailings of the native band, the Moro warriors give sword and spear dances. They are not irresponsive to the social attentions shown them by the Americans. The datos residing near Jolo frequently give lawn parties on their estates, where they have bull-fights, horse-races and other divertisements.

Dato Calvi, whom General Bates had taken down to Maybun on the cruiser "Charleston," repaid the compliment by inviting all the Americans out to a party at his house, at which there would be bull-fights, rooster-fights and horse-racing. The Moro bull-fight differs radically from the Spanish variety, in the fact that the combat is between two of these animals, instead of a matador and a bull. Calvi lives two miles from Jolo, near the water, and his guests went out in the "Charleston's" launch and in the army tug from Jolo. The boats could not get close to the shore, on account of the coral reefs, and the visitors went as near as they could in small boats and then jumped overboard and waded. There was a walk of half a mile through jungles and across muddy creeks, and then the open glade was reached where Calvi had arranged to entertain his friends. He is one of the most important of all the Sulu chiefs, and is very popular with his people. In order to please them, he had a small bamboo amphitheater built around the glade on his estate, and gives bull-fights and horse-races almost every week.

Calvi himself, in red tights and blue jacket, greeted his visitors, and then announced the beginning of the games. Two caraboa bulls were brought out by their owners, who held them by means of long ropes fastened around the horns. The animals were brought close together and then their angry passions were aroused by the master of ceremonies and his assistant, who endeavored to start the fight by twisting their tails. Of course each bull got the idea that it was the other, and not a Moro, that was twisting his caudal appendage, and began to lower his head and paw the ground and bellow his rage, while the Moros whooped and yelled.

Finally the beasts made a lunge at each other, and as they parted one had a long crimson streak down his side. They met again and locked horns and stood a moment. Then a particularly hard yank at their tails made them leap to one side, and one rushed straight into the yelling mob and made for the grandstand, where the American visitors were seated. The Moros yelled and ran in every direction and the Americans hastily clambered up to the top seat in the amphitheater or crawled under it. The bull charged past, pursued by his enemy, and both disappeared, crashing madly through the jungle, and followed by their owners.



A TAGALOG MATRON.



A CHINESE PEDDLER BARGAINING WITH TAGALOG WOMEN.

Chinese merchants and peddlers do a large part of the retail trade of the islands. They are shrewd traders, but usually meet their match in dealing with the native women.



INTERIOR OF NATIVE KITCHEN.

Showing preparation of a meal, in the labor of which both men and women share equally.

Several attempts were made in this line of "entertainment," but with no other success than to disgust the visitors with the brutality of the exhibition.

Major O. J. Sweet, of the 23d U. S. Infantry, was among the first of our officers to participate in the civil government of the Moros. Some of his reflections are interesting, and we give them in his own language:

"Our first view of the Island, obtained from the bay, was exceedingly attractive in the early morning. The little mountains were covered with green and enveloped in a white mist, which the first rays of the sun were driving away. As usual with all the islands of the Philippines, a fringe of tropical trees and foliage surrounded the beach. The little city, with its walls and battlements of stone, forms the foreground of the landscape, and is in marked contrast with the native village of Bus-Bus, a half a mile further down the bay.

agreeable occupation. The spreading branches of these palms are very thick and protect equally from the sun and rain. The oddity of the passers-by and the loungers about the street corners form an interesting feature of the promenade. For one who has spent his life in an American or European city, the change to the primitive streets of this Sulu town is most refreshing.

"The Moros are the fiercest and most barbarous race of any that inhabit the Philippines. Held together by religious fanaticism alone, they display less fear of death and hold the taking of human life more lightly than any race in the southern islands. The natives inside the city of Jolo are, for the most part, unarmed. The native police and attendants of the Sultan, or visiting datos, are the only Moros allowed to bring their arms within the city walls. All others must leave their weapons in places provided for the purpose when they pass through the gates. The Moros go armed because it has come down to them as a tradition from their fathers,



NATIVE RAFTS OF BAMBOO ON THE PASIG RIVER.

The natives have two very commendable qualities, cleanliness and domestic reciprocity. The labor, as well as the pleasures of the family, are shared equally by all its members; and it is their custom to bathe and wash their clothes every day, the men doing their share of the latter unless otherwise engaged.

"Native villages in Jolo, along the coast, are of nipa huts built over the water. This arrangement is convenient, as it saves the inhabitants the labor of cleaning up the refuse. The tides carry it into the ocean. Although close to Jolo, Bus-Bus is somewhat isolated, owing to the bad class of inhabitants who live in the village. Though small in size, it is the headquarters for the island smugglers and the birthplace of many plots and depredations among the islanders.

"The waters of the bay of Jolo are wonderfully clear and beautiful. Even at a depth of several fathoms it is possible for one to see the coral and sea anemones which cover the bottom. The animal life in the water can also be easily seen, and the whole presents such an ideal sea grotto that one would hardly be surprised to see mermaids disporting in the depths.

"Once inside the city walls, strolling upon the wide, white, sand-covered streets, under even rows of tall shade trees, is an

that a man's importance in the world depends upon the nature of his armament. The favorite weapons of this peculiar people are the barong and the kris. The former has a blade from ten to eighteen inches in length, and its width is from two and a half inches to nearly half a foot. The kris may be straight or with an edge of scalloped curves. The curved portion of the blade sometimes extends to the point, but in other instances not more than a few inches from the hilt.

The kris may be of any length and is usually two or three inches wide. All these knives, no matter of what shape, are incased in wooden scabbards, and have a keenness of edge equaling that of a Damascus scimitar. The Moro is rarely seen without one of these murderous knives, or a spear and wooden shield. A few hundred Remington rifles have found their way into Jolo, and it is not an uncommon sight to see a native armed with one of these. The Moros begin to carry weapons at an early age, and mere boys

may be seen going about with barongs, one blow of which would sever a man's head from his body. The natives, even in their homes and at their meals, carry their knives in their sashes.

"On one occasion, after a visit of the Sultan and his suite to Jolo, I asked His Majesty why his people always bore arms when coming among the Americans. I reminded the Sultan that the Americans visited the Moros without carrying arms of any character, and hinted that the action of his people in the matter implied a lack of confidence in the Americans. The Sultan assured me that they did not lack confidence, and after casting about for an excuse, finally said that the weapons were carried only to kill snakes and wild animals, which infested the island. The answer was worthy, in its evasiveness, of a more experienced diplomat than the young ruler.

"The daily guard mount takes place in front of the 'cuartel.' When the brief formula of this part of garrison duty is over, and the guard is marched to its post of duty, four strange figures follow the regular column of fours. This quartet is composed of Moros, who, with three others of their countrymen, form the native police force of the city of Jolo. Their garb is picturesque. They wear tight-fitting jackets, adorned with bright buttons, and an American eagle worked in gay colors on the left breast. Below the American flags, which serve as sashes, they wear white tights. Their heads are surmounted with red fezes.

"Thrust into the sash of each constable is the barong, which is the only weapon they carry. They hold in their hands light bamboo canes, which they flourish, and seem to be very proud of. This police force, with its handful of homely little men, is of inestimable value to the Americans in assisting in the government of the Moros. The natives have a marked respect for a policeman, and his presence is always sure to preserve law and order among them.

"One of the first chiefs we met on the island was Dato Tantung. He is an interesting character, and of more than ordinary importance, as we found out later. The Sultan rules his people in the various islands of the Sulu group through his datos. His supremacy over them is solely by virtue of his prominence among the followers of Mohammed's teachings. Dato Tantung is ruler over about ten small islands, the largest of which is Tawi-Tawi. The principal point under his jurisdiction is Bongao, which is now garrisoned by American troops.



TAGALOG SERVANT GIRL.

The Tagalogs make good house-servants. They are neat, industrious and anxious to please.

"Tantung had come to Jolo to see the General on various political matters, and returned to Tawi-Tawi later with Captain Colman and his command. The dato was dirty; also very ugly. He wore a red fez and a gorgeous sash of many colors, in which was carried the usual barong. His trousers were of blue ticking and looked as though they had not experienced the inside of a washtub for many weeks. A cotton undershirt, once white, and a pair of cheap, red shoes completed his wardrobe. Over his head was thrown a dirty white bath towel. His fingers were covered with rings such as might have been obtained in prize packages.

"The history of this chief reads like a fairy tale. He is not a full-blooded Moro, but came from one of the northern islands. Almost single-handed, with the aid of a carbine, he subdued the islands over which he now rules. The Moros are the bravest of all Pacific natives, and a chief often held prestige because of his fighting abilities and the deeds of valor which he performed. Tantung entered the village of a chief, and, rushing boldly into his shack, challenged him to mortal combat. One of the chief's attendants threw a spear at him as he entered, but the weapon missed its mark.



TAGALOG GIRLS AS WATER-CARRIERS.

The native water-girl or woman is a common figure on the streets of Manila and other Philippine towns. The custom is not popular with Americans, and will doubtless give way to better methods.

This was thought wonderful by the natives, and the chief accepted the fight to the death.

"The entire population of the village assembled in a hollow circle, into which the two combatants entered. The chief was armed with a long lance and a heavy wooden shield, while Tantung carried nothing but his carbine. The chief uttered several war-whoops and made a dash at his enemy, brandishing his spear in a terrible manner. Tantung was ready, however, and sent a bullet through the chief's shield, which pierced his heart and sent him upon his way to the land where all brave Sulus are supposed to go.

"This act of Tantung so astonished the natives that they thought it would be well for them to follow so brave a man, and he was promptly elected chief of the village. He organized an army on plans of his own, and before long had made war upon other villages and islands, and brought them under his control. He is very cruel, and is ignorant of everything which has not come under his very eyes. Next to the Sultan, he is the most powerful native ruler in the Sulu Islands.

"With all their natural ferocity and small value of life, these peculiar people are most simple and childlike in many particulars. Questions asked of the datos by American officers in regard to government frequently forcibly portray this fact. The Crown Prince, brother of the Sultan, was recently shown the heliograph, with which communication had already been established between Jolo and Siasi, thirty miles to the south. When the workings of the instrument were explained to the Prince he was at first incredulous, and then so awed by the wonderful manner of communication between points so far distant from each other, that his actions and remarks were extremely ludicrous. General Bates presented the Sultan's mother with a graphophone. The following is a translation of a letter she sent me, acknowledging the gift:

"'This letter, from your sister, the Sultana Enchi Jemela, to my brothers, the Brigadier General John Bates and Major Sweet, the Governor of Jolo. I beg to inform my brothers that the voice engine you made me a present of has reached me, and I shall look upon it as an heirloom. I am very grateful to you for the brotherly way you are treating me. You have placed me in your heart, and I will also place you in my heart. I beg to send you my best wishes, and may God repay you for your kindness toward me.'

"The Moro is above work. Indeed, why should he not be? All that he needs for his sustenance is furnished him in abundance by Mother Nature. In his island he is put to little inconvenience to furnish himself with the other necessities for living. Now and then a Moro engages to work for some foreigner, but as soon as he has accumulated a peso or two, he leaves employment and returns to his native idleness. Bread-fruit, cocoanuts, bananas and dried fish are the chief staples of a Moro's diet."



AMERICAN OCCUPATION OF PASIG AND BIVOUAC OF TROOPS.

Pasig is located on an island in Laguna de Bay, at the head of Pasig River. It is a place of some importance as a trade center, with a promise of increasing business in the future.

The Americans have made so good an impression on these people that they refer to our soldiers as the "big mild men," and seem to be doing their best to make themselves agreeable. Much of their ferocity of disposition is doubtless due to the treatment they received at the hands of the Spaniards, who seem never to have acquired the faculty of dealing justly, or even sensibly, with savage peoples. Our soldiers go among them habitually unarmed, although the Moros still carry their krises and barongs, as in the days of old; and no serious trouble has yet taken place. A regular market has sprung up between them and our soldiers for Moro arms, to be sent home as curiosities. An American sees an ivory-handled barong that he fancies, motions towards it, and asks "Quanta valu?" which is supposed to be pure Castilian for "What is the value of that?" The owner slaps his hands together and holds up his fingers to show the price. If he slaps his hands three times



MUMMY AND VAULTS IN THE CEMETERY AT SAN ROQUE.
This mummy, which is said to be more than two centuries old, has a merry expression on his face, as if he were delighted at the coming of the Americans.

and holds up five fingers, that means $35. The American says, "No, no; ten;" and he slaps his hands together once. The Moro pokes out the barong and the American takes it, going away with a sad feeling because he did not offer $5.

Sometimes passengers come down on the trips made by the Government transports to the islands. They are ignorant of the wily Moro's habits and have no time to waste, so they buy the weapons without much parleying. The result is that the arrival of a transport causes the Moro spear market to assume bullish tendencies. Barongs that were quoted at $7 a half hour before, suddenly climb up two hundred per cent as soon as it is known that a strange ship is in the harbor. Kris knives that were a drug in the market and were quoted at $2, with few sales, are now worth $10, and the spears the soldiers buy to throw at cats are worth $9 apiece. The market is in an uproar and the excitement is intense.

So much has been said about the Moro knives that a description of the manner in which they are forged will no doubt be interesting. This is supplied by Foreman, in the following language:

"In the rear of this dwelling there was a small forge, and the most effective bellows of primitive make which I have ever seen in any country. It was a double-action apparatus, made entirely of bamboo, except the pistons, which were of feathers. These pistons, working up and down alternately by a bamboo rod in each hand, supplied perfectly a constant draught of air. One man was squatting on a bamboo bench the height of the bellows-rods, whilst the smith crouched on the ground to forge his kris on the anvil."

It is a matter of astonishment that they can forge these keen-edged instruments in such a primitive way, but all who have seen their weapons declare that the blade is equal to the best Damascus steel. The work is done with infinite patience and care, and the metal tempered up to the highest grade.

An American soldier thus describes a public execution with barongs that he witnessed near Jolo:

"After passing through the native village called Bus-Bus—a small place on the bay, where the houses are built on stilts over the water, and reached them by way of numerous bamboo bridges—we were walking along looking for seashells. We saw a large crowd of natives, and, of course, had to investigate. As we saw our own native police, we felt there was no danger. We saw a sight we shall never forget. It was a public execution. They killed eleven with barongs, and everyone got a blow at them, but only one got a chance to hit the prisoners while alive. They chopped them to pieces, kicking the pieces around and calling out in their language, 'No good.' We tried to find out the cause of the execution, and as near as we could make out, they were charged with stealing fish, but the facts were not proven. It is a death penalty to be guilty of theft in this part of the world."

The Sultan of Mindanao is almost as great a man as the Sultan of Sulu, although his government is subject to the latter. There are perhaps 150,000 Moros in the island of Mindanao, and these constitute nearly, if not quite, one-half of our new Mussulman citizenship, who acknowledge the sway of their local Sultan. Quite naturally, he is a very important personage, and we are fortunate in being able to present his photograph, surrounded by his chief datos and slaves. It is very difficult to obtain photographs of these people, for the reason that their religion forbids the making of images, and pictures of them can be secured only by stratagem or as a special favor.

In conference with Col. Webb Hayes and other American officers, His Excellency declared that he was very proud to meet so distinguished an embassy from the United States. He said that he regarded himself as an American citizen, and was anxious to secure our assistance in killing off the "bad Moros" in the adjoining district. It is surprising how naturally the thoughts of these people run to slaughter. Colonel Hayes, however, assured His Eminence that the Americans were a nation who loved peace, and wanted all the Moros, good and bad, to become good American citizens. This line of conversation mollified the sanguinary monarch, and he finally consented that the "bad Moros" might continue to live, at least until he got a chance at them with his barong.



TYPES OF SPANISH SOLDIERS SERVING IN THE PHILIPPINES AT THE TIME OF THE AMERICAN OCCUPATION.

Col. Hayes and Mr. Carpenter subsequently visited the Sultan at his harem, and the correspondent thus describes what they saw:

"His Majesty met us as we landed, and the harem, consisting of perhaps a dozen women, came out of the huts and stood and gazed at us in wonder. I doubt if some of them had ever been so close to a white man before. At the same time the officers of the Sultan's staff and the slaves stood about us with their krises and barongs at their waists. Most of the women were practically naked, with the exception of one strip of cloth which each had tied about her chest under the armpit and which fell to the knees or the ankles. This strip was in the form of a bag open at both ends, and, when on, was fastened by a twist at the breast. Some of the women merely held up the cloth with their hands. Now and then one would give her clothing a twitch, and I several times feared it would slip to the ground.

"The chief wife was a fat old dame who weighed about 300 pounds. She was as broad as she was long, and waddled as she walked. Her neck, face and bust were as yellow as saffron, her fat face was as round as the full moon, and under her thick nose was a pair of blood-stained blue protruding lips. She had black eyes and black hair, the latter combed straight back and tied up in a knot at the crown.

"Beside this woman stood a younger wife, a fifteen-year-old girl, with a wealth of black hair and a face which would have been pretty had it not been for the betel juice at the corners of the lips, and the black teeth. This girl wore a dress of red and gold stripe, and the upper part of her body was clad in a jacket of blue silk. Then there were other wives, more or less dressed in sheets of different colors, and there were slave girls who stood about them ready to obey their slightest command. Behind the old dame, who may be called the Sultana, was a slave holding a betel spittoon of solid silver, and I noticed that Her Majesty now and then stopped looking in order to expectorate. The women all had their lower lips painted a bright carmine, and the nails of their hands were colored red."

The male Moro has plenty of time for sociability, and will sit and lounge about tirelessly, watching the American soldiers at work or play. He is pleased, however, when he has the opportunity to show his skill with the knife, and when his audience is composed of high officials he is particularly proud to dance or fence. On all special occasions, the monotony of garrison life is enlivened by Moro music and sword dances.

Lights are brought out into the open air, when these entertainments happen at night; grass mats are spread on the ground for the dancers. Around about the American officers and the dancers the motley crowd of interested natives gather in a circle, their gay colors, queer clothing, and stolid faces touched dimly by the lights which shine brightly on the dancers. The musicians complete the assembly, and when they strike up, the dancers, stepping on the mats, begin their stealthy, catlike movements, stamping their bare feet, waving their arms, turning their bodies, now suddenly swift, then cautiously slow, careful of their knives, for these are no mere stage properties, but the genuine keen-edged articles.



AMERICAN VOLUNTEERS ON THE ISLAND OF PANAY.

This is one of the principal islands of the group, the city of Iloilo, second to Manila in commercial importance, being its capital.

Through the din of the barbarous music rises an occasional shout. This music is pounded out of various-toned gongs in irregular measure. A row of small gongs is arranged on wooden strips, which are laid ladder-like across two long bamboo poles, so that their ring may be as clear as possible. Two large bass gongs of different tones, suspended from a bamboo tripod, boom out at short, irregular intervals, accompanying the chiming of the smaller gongs.

This weird thumping, banging and booming is usually accompanied by beating with the hands or sticks on the grass mats, or anything else which will give out sound. An instance is related of a Moro woman who, finding an empty tin can in the American camp, begged one of the soldiers to give it to her—for these people will not steal or take the least article that they suppose belongs to any one else. The soldier, of course, granted her request, and on the next appearance of the native band this woman composed a part of it, carrying her precious tin can, which she had

converted into a musical instrument; and it is said that the quality of harmony which she wrung from it was truly remarkable.

In former times the prices for slaves ranged from $3 for the lowest, to as much as $500 for choice specimens, the average being from $10 to $20. But it is hardly probable now, since the agreement with our Government fixing the price of slaves at $20, that any master will accept less than the treaty price, unless there should be an extra supply on the market. We have, therefore, at the end of the century, the unique experience of establishing a price for slaves within the limits of the United States, by special treaty.



GROUP OF VISAYANS.

The Visayans are a Christian tribe, and constitute the ruling class in the southern portions of the archipelago, as the Tagalogs do in Luzon.

Slavery is not confined to the Sulu Archipelago, but it also exists in the island of Mindanao. Even the Visayans of this island buy and own slaves, although Philip II. of Spain issued a decree more than 300 years ago, freeing all slaves in the Philippine Islands over twenty years of age, after five years' additional service, and ordaining that all slave children should be liberated on becoming of age. In spite of this decree, the domesticated natives of Mindanao still own and traffic in human beings, and even the Spaniards were guilty of the same offense until within recent years. It is said that the Christian natives rarely sell slaves, but they buy them, and it is a common practice among these people to purchase children and bring them up to work about their houses. Nearly all of the savage tribes of the southern islands, and doubtless some of those who live in Luzon, kill the men whom they capture in war and enslave the women and children. Other tribes that resort to the brutal practice of human sacrifice—of which there are several—also employ slaves captured in war for that purpose.

Chinese merchants and traders of the Southern Philippines usually own one or more women whom they have purchased for wives. These women, as well as their children, are well treated, for the Chinaman is generally a kind-hearted man in his own family.

The chief slave owners, however, are the Moros. They have the right to own slaves by their religion, and have held them for centuries. In the past they carried on a great business in kidnapping men, women and children, and taking them to Borneo and elsewhere for sale. There are white men still living who have been Moro slaves, having been captured by these people in their wars with the Spaniards. According to Moro laws, the father has the right to sell his children. He can sell his wife, and if he gets into debt he sells himself to pay it. The debts of the fathers entail the slavery of the children, who agree to work for their creditors until the debt is paid.

As a rule, slaves are not badly treated—if we are to admit that slavery in any form is not ill-treatment. There is very little



THE KITCHEN AT ILOILO.

Showing group of American officers and soldiers lined up for mess at the headquarters kitchen in Iloilo.

enforced labor, and the slaves receive the same food and attention as the children of the master. The slave child is brought up much the same as a child of the family. Slaves eat with their masters, and in most cases they do not work without the master works with them. It is considered disgraceful for a man to sell a slave whom he has raised in his family, although the man and his children are subject to sale if the master so desires. He also possesses the unquestioned right of life and death over them, and it is asserted by numerous authors that this right is exercised by the bloody-minded Moros to the extent of chopping a slave to pieces whenever the eccentricity of their desire for blood possesses them.

Under our treaty with the Sultan, which has been the subject of so much discussion, we cannot restrain his people in the treatment of their slaves. Our jurisdiction extends only to cases of dispute and trouble between Moros and Christians, while the Sultan and his datos are to settle all matters relating to the natives themselves.

While the Moros are Mohammedans and fanatics in their belief and practice of the precepts of the Koran, they differ widely in many respects from their Asiatic and Arabian brethren. They do not pray with the fervor and regularity that characterize the orthodox Mussulman, and they are not so exclusive in their customs relating to the harem. The women do not hide their faces like those in Turkey and Arabia. They go upon the streets unveiled, and there are no separate apartments in the houses for the women. But in some other respects the Moros are as strict as the Turks with regard to their women. No man is allowed to touch a woman unless she is a member of his own family. The man who rubs against or lays his hand on a woman outside his family is subject to a fine of $9, and if the woman so touched be married, the fine is $105. The woman who is so insulted must complain at once to the authorities, for if she allows the matter to rest over night the Moro law provides that she must pay half the fine.

According to the Koran every Mohammedan has the right to four wives. He is taught that he should keep that number if he can support them, and that when he goes to heaven a part of his bliss will consist of numerous and beautiful houris. He has also the right to as many concubines and female slaves as he wishes to take, and as a rule the number is only limited by his means. It is said that our fellow-citizen, Dato Utto, has sixty wives, while His Excellency, the Sultan of Sulu, has but thirteen—an unlucky number. The Sultan of Mindanao is not quite certain as to the number of his better halves, but he thinks he has about a dozen. In addition to the precepts of the Koran, their perpetual wars and vendettas have so reduced the proportion of the male population that polygamy is a necessity, if every woman is to have a husband. Each householder, therefore, has two or more wives, according to his ability to care for them, or live under the same roof with them. Only the poorest and most insignificant of the Moro men restrict themselves to but one wife. The husband has the right to whip his wife, if he can, and if she is untrue to him, he can slay her with impunity. Divorces are easily obtained, the only formality required being that the husband shall exclaim three times, "I divorce you! I divorce you! I divorce you!" He is then absolved from the marriage relation, and the woman must return to her parents. It is said that on account of this convenient arrangement some Mussulmans have adopted the habit of marrying a fresh lot of wives just before each annual harvest, and divorcing them as soon as the harvest is over. Divorces may also be obtained by mutual consent, and in spite of their abominable laws and customs degrading women to the level of a brute, some of the more strong-minded of the sex frequently assert themselves and rule the household. This is true of the present dowager Sultana of Sulu, who is the real power behind the throne of the weak Sultan.



A VISAYAN VILLAGE, ISLAND OF PANAY.

These houses belong to the better class, having windows composed of transparent shells, and possessing other conveniences not usually found in native houses.

A Moro wedding is an important affair. When a girl reaches a marriageable age, which is usually about twelve years, she advertises the fact with as much eclat as the average American society belle. She bangs her hair, shaves her eyebrows, and grinds and blackens her teeth, which are polished into the most approved shape of Moro beauty, by grinding them off square at the bottom and cutting them into the form of a hollow groove in front, so that they protrude like fangs or the edge of a scoop-shovel. In addition to the betel nut stain, they use a tooth blacking made by

boiling the milk of the cocoanut and dropping a piece of red-hot iron into it. The iron and the milk form an oxide that has the appearance of black carriage varnish, and a plaster of this compound applied to the teeth will last for several weeks. When it begins to fade, a new coat of paint is put on.

The maiden is now ready for business, and both young and old men begin to cast sheep's eyes at her—for a Moro never gets too old to marry. A prospective husband is soon discovered, when the parents on both sides are notified, and the negotiations begin. Marriage is always a question of price, the girl being valued in proportion to her charms and accomplishments. If she is pretty and can read the Koran, she is regarded as a "special catch," and her price is fixed accordingly. The usual price, however, is about $10 in silver. If ready cash is scarce, they resort to barter, in which event a buffalo worth perhaps $15, or several hundred rice cakes valued at one cent each, are given in lieu of money. A small portion of the purchase price goes to the girl, and the remainder is used in spreading forth the marriage feast; so that the expenses of the occasion are paid by the bridegroom, and this explains the custom. In the beginning, however, the parents of the prospective groom call upon those of the girl, and formally announce to them that their son desires her hand in marriage. A council follows, during which the two families discuss the situation and chew betel nuts, which the party of the groom have brought with them for that purpose. The bride's parents usually require three days to reach a conclusion, when, if everything is satisfactory, arrangements are made for the feast. For this occasion the buffalo is killed, cut into small pieces and stewed. The rice cakes are then spread out, and the friends of the two families begin in the morning and eat until all is consumed. No intoxicating drinks are imbibed, for these are forbidden by the Koran.



IDEAL HOME, ISLAND OF PANAY.
This is a Visayan country house, showing more evidences than usual of thrift and comfort.

The ceremony takes place at the bride's home, and is performed by a pandita. The couple stand while the pandita repeats a long prayer from the Koran over them. At its close the man is asked if he takes this woman for his wife, and he replies yes. Then the question is put to the woman. She does not answer for herself, but her relatives reply in the affirmative. These questions and answers are thrice repeated, and during this time the pandita holds the groom's hand in such a way that his right thumb rests against that of the groom. At the close the groom presses this thumb upon the forehead of the bride. Next he mixes up a chew of betel for her, and, waving it about her head, throws it down in front of her. She pretends not to notice it, but one of her friends picks it up, and later on she chews it in secret.

After the betel-throwing and the thumb-pressing the service is over and the couple are man and wife. When the wedding feast has ended, the family of the groom goes away and the groom stays with the bride. There are some other visits of ceremony, and then the two conclude whether they will stay with the parents or go off to live by themselves.

The bride is not consulted during the preliminary arrangements. She is regarded as the obliged party, and it is taken for granted that she is well pleased at the opportunity to secure a husband. However, if for any reason the girl seriously objects, the affair is sometimes declared off, though this depends on the will of her parents, for they can compel her to marry if they choose. It seems strange that so much ceremony should attend marriage among a polygamous people, where the wife occupies a position similar to that of a slave; but in this, as well as numerous other respects, the Moros are a peculiar race. The marriage ceremony is a decided advantage to the women, for it serves to impress the men with their worth. Even a savage appreciates his possessions in proportion to the difficulty he experiences in obtaining them; and the Moro husband who is required to endure a certain formula of ceremony each time he gets a new wife, is apt to associate her in his memory therewith, and appreciate her all the more. In their domestic economy, the women are supreme, men being regarded merely as necessary inconveniences.



NATIVE PONY CARTS, OR CARROMATAS.



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RETURNING FROM MARKET, NEAR ARECIBO, PORTO RICO.

LIFE AMONG THE FILIPINOS.

Chapter XXXIII.

THIS chapter will treat principally of the social and domestic relations of the civilized and Christian tribes of the archipelago, namely, the Tagalogs and the Visayans, both of whom are called Filipinos by our soldiers and most of our writers, with an indifferent regard for the meaning of the term. The Filipinos themselves object to the name, as it implies a certain degree of reproach; but it has been so long in use as to become a national term, and is employed without comment even by Señor Lala, the distinguished Tagalog author and lecturer. In referring to Filipinos, therefore, it will be understood that we mean Tagalogs on the island of Luzon, and Visayans in the more southern parts of the group.

Native families are usually very large. On this point Gen. Wheeler says: "I took pains to ask many of the men what was the largest number of children in any of the families which they knew. They generally answered eighteen or twenty. When asked the average number, they usually replied, eight, nine or ten." He also states that they are devoted to their children in a very remarkable degree, and that all their family relations seem to be of the most affectionate character. The General mentions an incident of a wounded Filipino woman, who was confined to her bed for several weeks, and during the whole time her baby, a little thing just old enough to toddle around, was constantly by her side, and appeared to absorb her whole attention. "This," he adds, "is a good illustration of the characteristic devotion of Filipino women to their children."

Several women, and possibly a few children, were killed in some of the first battles that took place between our troops and the Filipinos. These were purely accidents of war, and none regretted them more than the American officers, who did all they could to make amends for these lamentable catastrophes. But they aroused the native officers to an extraordinary degree, and they determined, rather than give up anything to the barbarous Americans, to lay waste their country and burn their towns and villages. Accordingly, Gen. Antonio Luna, second in command under Aguinaldo, issued the following proclamation and general order, under date of February 15th, 1899:

"HEADQUARTERS OF THE MILITARY
OPERATIONS AGAINST MANILA.

"I, Antonio Luna, general-in-chief of operations, ordain and command from this date forward:

"First. The following will be executed by shooting, without court-martial:

"A. Spies and those who give news of us to the enemy.

"B. Those who commit robberies and those who violate women.



AMERICAN CAVALRY RETURNING TO MANILA AFTER THE CAPTURE OF PASIG.

The men are mounted on the wiry little native ponies, who have proved themselves to be very effective war-horses.

"Second. All towns which may be abandoned by our forces will be burned down.

"No one deplores war more than I do. I detest it. But we have an inalienable right to defend our soil from falling into the hands of the fresh rulers who desire to appropriate it, slaughtering our men, women and children.

"For this reason we are in duty bound as Filipinos to sacrifice everything for our independence, however great may be the sacrifices which the fatherland requires of us.

"General headquarters at Polo, February 15th, 1800.

"The general-in-chief of operations,

"A. LUNA."

This was an instance of supreme devotion to patriotism based on an erroneous estimate of the character of the invaders. At

Cavite, also, the infuriated natives cut off the head of the the statue of Columbus, because he had discovered a country that could produce so treacherous a race as the Americans. It is, indeed, to be regretted that the supposed necessities of politics should have placed our people—the most generous and noble-hearted in the world, as well as the bravest and most chivalrous—in such a false light before a nation that ought to have had no reason to do otherwise than honor and love us.

"This order," says General Wheeler, referring to the one quoted above, "directing the burning of the towns, rendered the inhabitants homeless, and the allusion to Americans as slaughtering men, women and children, was one of the many methods used by the insurgent leaders to alarm the people and make it easy for them to be driven in advance of the retreating Filipino army." And he thus pathetically describes the deplorable results:



GENERAL WHEATON ON SCOUTING DUTY IN THE PHILIPPINES.
The General is mounted on a native pony, which is hardly large enough to give him the usual dignified presence of an American army officer.

"As our troops advanced northward these unfortunate natives were compelled to continue their retreat, each movement separating them farther and farther from the beloved spot where they had enjoyed the comforts and pleasures of home. This hardship was very great, because the love of family, home and its surroundings is one of the strongest features in the Filipino character.

"Sometimes the most fortunate of these exiles succeeded in securing shelter in houses. Some possessed caraboa carts, with a rounded cover made of a kind of matting, under which entire families would crowd together during the night. The others could procure nothing better than temporary arbors, and many had to be contented with the meager shelter afforded them by the foliage of the trees, which, while shielding them from the heat of the sun, afforded no protection from the rains and heavy dews.

"Many thousands had been living in this way for months, retreating before the backward movement of the insurgents. Privation, suffering, sickness and frequently death had been their portion."

It is unfortunate that the horrors of war do not fall upon those who are guilty of the crime of producing it; but in this instance, as usual, the hardships and the anguish fell to the lot of the innocent and helpless. These people, says General Wheeler, had been made to believe that "Americans were brutal, inhuman robbers, who had come to oppress them, but they found instead kind and generous protectors, full of sympathy for them and ready and anxious to do all possible to relieve their suffering."

"We met thousands of these poor, suffering people," continues General Wheeler. "They seemed to travel in parties of all sizes from five or six up to seventy or eighty. They were generally badly clothed, and the women, especially the elder ones, appeared to be weak and emaciated. Many members of the same party carried bamboo poles with a white flag attached, and frequently a little child was sent in advance with a white handkerchief waving from the top of a pole very much like the reeds used for fishing poles in America.

"The difficulties encountered by these people in working their way homeward were very great. A typical picture of this character is one I recall as I was traveling from Panique, on the railroad, to the pueblo of San Ignacio, in the foothills of the mountains, about seventeen miles to the west. We had met several small parties during the day; it was nearly sundown; we were passing through a stretch of country densely wooded, with high trees and undergrowth on each side of the road, so thick that even a person on foot could with difficulty penetrate it. The foliage was so dense as to always obscure the sun. The road was so wet and boggy that a horse would sink deep into the mire at every step. It was in the middle of a stretch of three miles of this kind of jungle



HOME OF A TAGALOG FAMILY IN THE INTERIOR OF THE ISLAND OF LUZON.
These people are greatly attached to their children, of whom there are sometimes as many as eighteen or twenty in a single family. There are eleven in this group, besides the mother.



PORTION OF AGUINALDO'S ARMY IN THE SUBURBS OF BACOLAR.

These men were well armed and drilled, and if they had been commanded by officers trained in the military service, they would have made excellent soldiers. But they cannot stand before a charge of American volunteers.

that we met a party of about seventy men, women and children. Some of the women were struggling along supported by two men, and none seemed to be able to walk more than a very short distance without stopping to rest. Their carts were almost at a standstill, some of them mired down to the axles. Their progress had been very slow, and I learned from this party that they had been all day traveling two miles, and they were then preparing to stop for the night in the dismal, cheerless locality I have described.

"Some of them showed by their faces and their garments that they had been accustomed to the comforts and very probably the luxuries of life.

"This was the first meeting of most of these people with American soldiers. As usual in such cases, some dozen or more white handkerchiefs or white garments of some kind were being waved in the air. We did all possible to reassure them and assisted them so far as was in our power, for which they seemed very grateful. As I was riding by a woman with a child in her arms, the little thing with a bright, appealing face, stretched out its hands to me, and the mother came up beside my horse, while the child caught me affectionately by the arm.

"The children generally appear to be very bright. Very frequently when we passed them on the roads, little tots, not more than four or five years of age, would call out in a clear, distinct voice, the only English words they knew, 'Good morning, good morning,' and they did not seem to share in the apprehension of their elders, which in all cases was very great until after they had been in actual contact with American soldiers."



SUBURBS OF MANILA.

Showing a portion of the suburbs occupied by the native army before the commencement of hostilities; also earthworks thrown up by them.

The mortal terror of these simple-minded natives, and the loss of the modest homes which were so dear to them, fills one of the saddest pages of our history, and Americans will never cease to regret that our nation was one of the principal actors in the wretched tragedy.

"In most cases," resumes General Wheeler, "all the people fled, so that when we entered the town not a living soul could be found. As we were not expected on this road nor from the direction from which we came, our approach was always a surprise, and the condition of their houses showed that they had no time for the slightest preparation.

"In some of the towns a few very old men or women were left, but they either knelt or crouched down, saying, 'we are only poor old men,' or 'poor old women.' This alarm of the inhabitants was especially manifested when I approached the town of San Miguel de Camiling. It is a well laid out city of about 6,000 inhabitants, with neighboring barrios containing about the same number of people. Before reaching the town and at a point about a mile distant from it, we were compelled to swim our horses across a deep lagoon, which detained the great body of our men.

"I rode to the edge of the city myself, and there saw the great mass of men, women and children crowding through the streets in their efforts to escape.

"In front of one the first houses an old man was kneeling and muttering some words to me, while he held up a handkerchief tied in the shape of a bag and filled with money. No doubt he had been told that we would rob and kill him, and he hoped by giving up his money to save his life. We did all in our power to reassure him and others who were in the same frightened condition, and we succeeded in catching up to a few of the flying people and tried to reassure them also."



STATUE OF COLUMBUS AT CAVITE.

After the publication of the President's message declaring the sovereignty of the United States over the Philippine Islands, the natives cut off the head of Columbus, because he had discovered a country that produced so treacherous a people as the Americans; and the statue so remains to the present time.

The fact that there was no ground for their terror made it no less real to them. They knew what the Spaniards had done in former times, and as we had changed places with the Spaniards in the management of the government, they certainly had plausible reasons for believing that their fears were well grounded.

The most deplorable feature of the whole matter is that it came from a mistaken policy, and the graves of ten thousand Filipinos, with perhaps half as many filled by the best young men of America, victims of war or disease, are the indelible crimson spots of "somebody's mistake."

The Filipinos knew nothing about us, except that they had heard we were Christians; and being acquainted only with the Spanish variety of Christianity, they, in their simplicity, quite naturally supposed that we would

treat them as the Spaniards had done. What that treatment was may be inferred by this extract from a well-known author:

"The light of Christianity fell upon them, but, to them, it was as burning embers, under which their cherished freedom would smolder and decay. The die was cast against their liberties, where the pale face from the Far West trod, backed by the Inquisition."

This was written some years before we had anything to do with the Philippines; but it seems prophetic, at least with reference to the Filipino's estimate of the character of the American people, and the reasonable grounds he had to base that estimate upon. He had not yet learned, as the Sultan of Sulu declared later on, that we were "not Christians, but Presbyterians," and therefore entitled to respect.

We now turn with relief from the horrid spectacles of war to the pleasant consideration of social life among the Tagalogs.

Professor Worcester says that some years ago, on the occasion of his first entrance into Manila Bay, the vessel on which he was a passenger met a particularly disreputable lighter bearing the name of "Jesus" "painted on the side in letters two feet long." This is a good indication of the respect the natives had for the religion taught them by the Spaniards. Though it is probable that in this particular instance the master of the boat supposed that in naming his "disreputable" craft for the Founder of our religion, he was not only doing him particular honor, but at the same time putting himself in position to claim special protection from the evil efforts of pirates and the disastrous irritations of Asiatic storms and monsoons. He doubtless imagined that no Moorish pirate or hurtling monsoon could sink a boat bearing so cherished a name; so that, after all, it may not have been irreverence, but faith in the saving power of his religion, that caused this Filipino sailor to paint the name in letters "two feet long" on the side of his "disreputable" boat.

Perhaps there is nothing more interesting to a stranger than the village feasts or "fiestas" of the Filipinos. These are always of a religious character, and as such are encouraged by the clergy. Many of the ceremonies are largely influenced by old pagan customs, for the Tagalogs are a remarkably superstitious race, always ready to accept any idea that involves the supernatural. Their brand of Christianity therefore seems very peculiar to Americans. Easter is one of their greatest holidays; the whole of the week is given up to religious festivities, and the jollifications that take place on Easter Sunday would shock the staid sense of propriety that prevails throughout the States. On the morning of Easter day there are religious processions, with many gorgeous and striking accessories, headed by bands of music, followed by acolytes bearing crosses, wreaths of flowers and banners with pious inscriptions. Then, in ordinary course, would come the images of saints, with picturesquely-attired friars of various orders bringing up the rear; but the present state of political affairs seriously modifies the ceremonial procedure.

The Filipinos as a race are naturally impressionable by show and display in connection with religious affairs. Furthermore, the Easter festivities have been acceptable to the Tagalogs as taking the place of their old-time pagan ceremonials. In the afternoon of Easter Sunday at Manila there will be cock-fights on an unusually grand scale, in which large numbers of the finest game birds, on



A FILIPINO "POUND PARTY."

These are work-house convicts in Manila, who are required to pound the dirt floors of their prison to give them employment and keep them out of mischief.

breeding which the natives pride themselves so much, will be entered. Considerable sums of money will be lost and won on these combats, without which no celebration of any kind in the Philippines is complete. There will also be throwing of dice and gambling of other sorts, for the Filipinos are inveterate gamesters. The friars have never attempted to interfere with such amusements on holy days; on the contrary, they have taken part in them, raising and owning some of the gamest of chickens.

These customs, of course, relate to the masses. But if you are an "Americano," with a letter of introduction to some wealthy Filipino, you will be entertained in an entirely different manner. In such an event you can imagine yourself courteously invited to dine at the house of this Tagalog gentleman—and a thorough gentleman he will prove himself to be. Upon your arrival, the host places his house and its contents at your disposal, for the Filipino in his home is at his best, and seems unlike the same man when met in the daily business of life. The scene at dinner is a charming one. It is enhanced by pleasant smiles and kindly

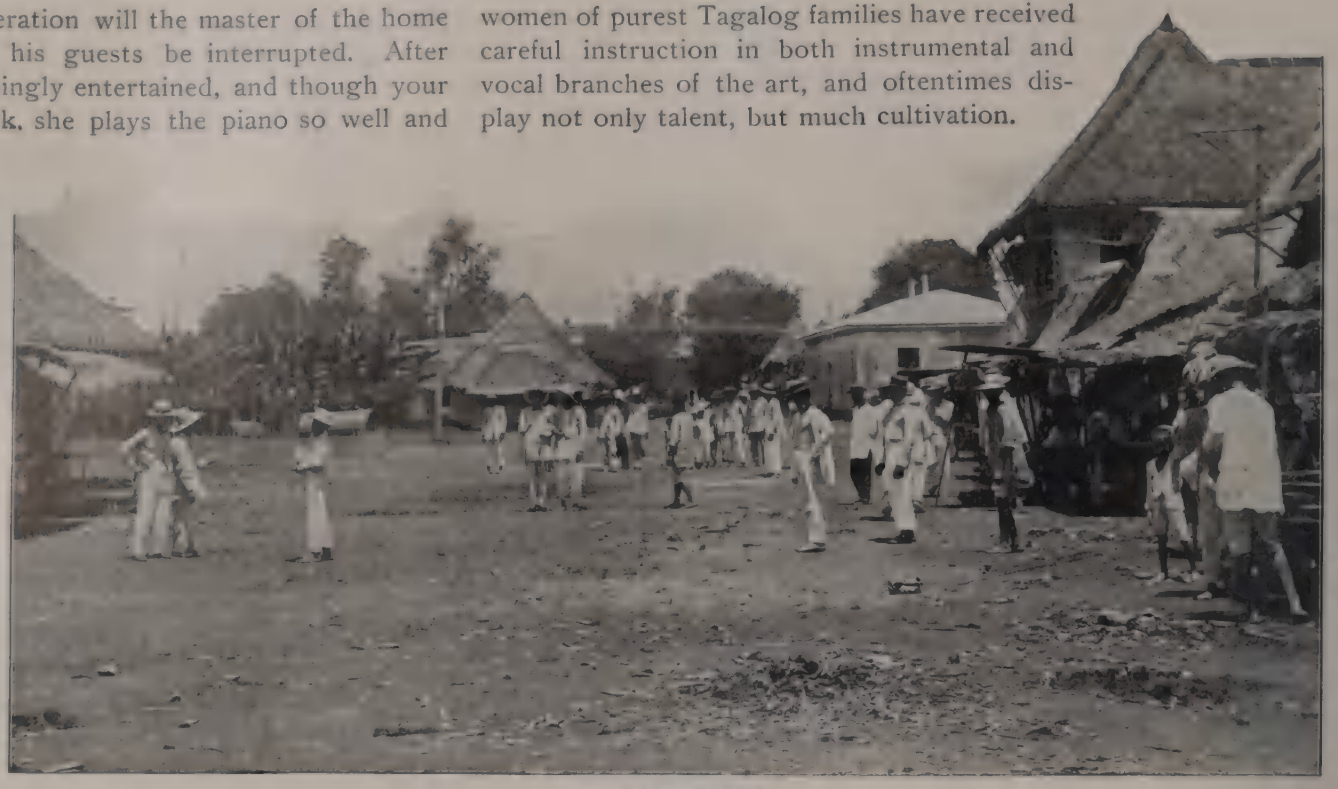
speeches, and under no consideration will the master of the home at this time allow himself or his guests be interrupted. After a good dinner you are charmingly entertained, and though your hostess may be portly and black, she plays the piano so well and is so polite and thoughtful that you forget that she is not handsome. Then, too, you cannot help admiring the readiness with which the young native women respond when asked to sing or dance, and perhaps you wish your sisters at home would behave as gracefully on such occasions. After you have seen the Spanish fandango and other dances prettily performed, the daughters of the house sing for you in both Filipino and English. Their voices are sweet, and the quaint pronunciation adds to the charm.

Just before midnight champagne is served, and at the first stroke of the hour all raise their hands and throw a spray of wine into the air from their glasses. It falls in a shower, and next day you must pay eight cents, "Mexicano," to have a white suit washed.

After a most enjoyable evening you start for home, but have not proceeded far when you hear the sweet music of a stringed instrument and become entranced with the melody. Presently the musician, who is a street beggar, advances with outstretched hand, saying, "Aguinaldo," which means "gift," and from this word derived the name of the widely-known native leader.

You throw him some coins and receive profuse thanks and a low bow. He says, "Mayung a bi, señor," meaning "Good morning, sir," and passes on, the sweet strains of his guitarita dying away in the distance.

Music with the Filipinos holds a high place in their esteem. And it is music such as we know that particularly appeals to them. Naturally inclined to such an accomplishment, many of the young women of purest Tagalog families have received careful instruction in both instrumental and vocal branches of the art, and oftentimes display not only talent, but much cultivation.



VIEW IN SENGALON.
A native town near Manila, where several battles have occurred.

In addition to the band that exists in nearly every town, no matter how insignificant in size, there is almost invariably a small, but capable, orchestra. Though primarily for service in the churches, these orchestras are, nevertheless, available for fiestas or other purely social affairs. One hears much of the Filipino bands as being only players "by ear," but this is an error. The bandsmen, in common with other members of the race, are undoubtedly gifted with a quick ear for simple strains, and, like the southern negro, possess a well-developed faculty for harmony. It is not, however, upon these natural qualifications alone that their musical execution depends. The music of "Up the Street," "Hot Time in the Old Town To-night," together with the score of many high-class orchestral compositions, is for sale by music houses on the crowded Escolta.

That the bands and orchestras play in public entirely without notes is principally due to a marvelous musical memory, and not to their ability to play "by ear." Diligent practice with notes in hand, coupled with a quick perception as to our favorite band selections, made it possible for these native organizations to serenade us with our popular airs almost as soon as they were played by our own bands.



A VILLAGE RESTAURANT.
Owing to the universal hospitality of the people, there are but few hotels in the islands, but there are numerous eating-houses or restaurants, even in the country districts, which furnish good meals for two or three cents.

Occasionally wandering bands of musicians are seen in the smaller towns. Strollers, in the true sense of that word, since they idle their leisure away along the green-fringed, dusty roads that wander in such an aimless manner from village to village. These strolling musicians halt, oftentimes, by streamside or in shady place, seemingly for additional practice of their simple tunes, but in reality stopping out of sheer do-nothingness. This class of

music-makers have, for their usual equipment, naught but sweet, clear-noted flutes, with which to carry the air, and curious double-barreled horns—all of bamboo. Oftentimes desperately ragged, and always barefooted, the little group strikes up strange and weird airs, the time being equally as curious as the melody. Dust beats up in little puffs from beneath their splayed feet, as the players mark the cadence: nimble fingers—sadly dirty, alas!—rise and fall or flutter over the openings in the creamy-white bamboo flutes, and the quick, limpid notes of the favorite march, "Viva Pio del Pilar," dart swiftly toward our ears. Again they play. This time there trickles from out the flute the sweet notes of the song of the pilgrims to the shrine of Antipolo. They are the sounds of dropping water; of a crystal bell struck softly; or the clear, high notes of the scarlet tanager in the cherry trees in far-away America. And the accompaniment of the larger instruments floats the song of the pilgrims along on even and gentle waves of bass and baritone; or sets the hot afternoon throbbing with the deep "oomp, oomp" of the chorus of "Pio del Pilar Convalor Singular."

The native has an inherent passion for music, a fact which stands as a guarantee that there is more good than evil in his composition. With regard to their bands, the players seem to enjoy the harmony as much as the listeners, and they keep at it for hours at a time, or as long as their physical strength holds out. Girls six years of age learn to play the harp almost by instinct, and those who attend the colleges quickly learn the piano. But classical music is very little in vogue among these people, who prefer dance pieces and ballad accompaniments. This is due to their instinctive love of harmony and the absence of musical cultivation of the higher class. It is not an unusual thing to hear three or four bands playing different pieces close together at the same time, and the people seem to enjoy the confusion of the melody. But on the other hand, is not the same condition true of a large part of the so-called "classical" music of the day, much of which is a mere medley of harmonious sounds?

The natives seem to possess the faculty of getting music out of almost any sort of a contrivance. They will take a piece of bamboo and so fashion it as to imitate the strains of any kind of an instrument. Foreman relates that while traveling through a wild region of the island of Luzon, in 1882, he suddenly came into a clearing where a number of people were assembled, the occasion being the baptizing and blessing of a sugar mill which had just been completed. "Before I was near enough," he says, "to be distinguished as an European—for it was nearly sunset—I heard the sound of distant music floating through the air. So strange an occurrence in such a place excited my curiosity immensely; the surrounding scene—the mystic strains of dying melody—might well have entranced a more romantic nature, and I determined to find out what it all meant. I succeeded, and discovered that it was a bamboo orchestra returning from the feast of the 'baptism of the mill.' Each instrument was made of bamboo, and the players were farm laborers."

The singular influence of music over these people is related in the following incident, by one of our soldiers:

"I have in mind one band in particular. The leader was a small man, even among his own undersized people. Though totally blind, he himself had made all of the glistening horns and slender, polished flutes of his players. It was, perhaps, not music of high order that they gave us while we were halted for rest on the banks of the San Fernando, and yet it was not altogether displeasing. And when, as a finale, they sang in our ears the notes of 'The Star-Spangled Banner,' with accompanying soft breathing from the heavier basses, the blind man stood erect, and his tattered hat was dashed to the ground. Soldiers and players alike bared their heads, but none were quicker than the leader. Stage play, perhaps it was, but we thought not: for never was an Englishman more devout in his toast of 'The Queen! God bless her!' than was that Filipino when, the air concluded, he stretched out his arms appealingly, and with choking voice cried, 'It is the song of liberty, Señors, I, too, was once a soldier, and fought for liberty. Holy liberty!'"

The same writer adds: "From their homes we have frequently heard and enjoyed excellent piano music, and on the occasion when General Wheeler and staff were entertained by Señor Ambrosio Bautista, at the latter's home in Panique, after an indescribable meal, we were given a real treat by the daughters of the house.



A ROADSIDE HOUSE.

The natives fled in terror from many of their homes on the approach of the Americans, supposing our troops would kill them as the Spaniards had killed their countrymen; but when they learned of the true character of our people they gladly returned and fraternized freely with our soldiers. The photograph represents one of these deserted homes, the second story of which is built of mahogany.

Schubert's 'Serenade' and 'Non e ver' took us completely by surprise. And when another daughter played Chaminade's 'The Flatterer,' and played it with that fast insistence that it deserves, our surprise was genuine astonishment.

"But it is a Filipino serenade that varies most widely from our preconceived notions concerning such gentle affairs. Here, in these islands, where moonlight nights of gorgeous brilliancy are in abundance; where ylang-ylang and dwarf orange trees bloom nearly the year around, filling the nights with fragrance; where there really seems to be nothing wanting in such seductive aids to softly-breathed music beneath a window, the serenaders deliberately abandon such help and go by day to offer their tributes, delivering them from without the fence. Sunday morning seems to be the preferred day and hour, and only this week we at headquarters were entertained for an hour by an excellent orchestra as it played before the home of the village belle. Some of the numerous brothers of the lady had most evidently been sent scurrying to the neighbors' homes for refreshments, for later we saw a roast pig handed over the back fence to disappear up the rickety back stairs of bamboo. And not to miss the serenade—and the pig—two of the neighboring girls soon followed, by way of the back fence and stairs, what had evidently been intended for their family's Sunday dinner. Serenade and following feasting quite filled the time from church to cock-fight. Cigarettes were burned by bunches, and Tagalog witticisms were evidently plentiful, for much laughter was heard. But all the girls in Luzon could not have kept the gallants and musicians away from the Sunday cock-fight. So, at about two o'clock in the afternoon, with a final lively air, orchestra and caballeros departed, the young women leaning out of the wide windows to wish good fortune to attend them in their afternoon's—sport, they call it."



A DATO, OR MORO CHIEF, ON BOARD AN AMERICAN WARSHIP.

There is a pretty custom connected with the native mode of celebrating Christmas. Crowds of singers, with their instruments, parade the streets, and in every block they find some house open to them, where they have refreshments.

With the Filipinos the days go by in orderly routine, one differing but little from another. Fiestas, holidays, weddings and funerals supply the only occasions for pleasure and excitement. But now that the time is approaching when the people will have a potent voice in their own government, they will probably develop into very earnest and excitable politicians, for this is a part of their nature. They have an intense desire to govern themselves, and will no doubt set a commendable example in this respect when the opportunity arrives.



GROUP OF MOROS.

Showing style of dress and equipment. The young man in the center, with a gun in one hand and a barong in the other, is the Sultan's younger brother.

It is the custom among the better classes to arise early in the morning, on account of the heat, and they immediately take a cup of chocolate or coffee. At eight o'clock they have a light breakfast, consisting of two or three dishes and a dessert. The male members of the family then go to their work, while the women attend to the household duties. From twelve to one is tiffin, when they have a heavy lunch or dinner, embracing soup, fish, meat, coffee and dessert, including rice with curry or sugar. They are very fond of sweets, which they prepare in various inviting ways. From one to five in the afternoon, the entire family enjoys the luxury of the daily siesta, after which they have chocolate and cakes, exchange visits, ride,

drive or engage in other recreations. Dinner comes at eight, and it is an elaborate meal, consisting of meats, fruits and delicacies of various kinds. After dinner they amuse themselves with music, dancing and other diversions until about eleven o'clock, when all the family seek their mats and retire for the night. This mode of life of course applies only to those who are able to afford it. The working people live hard and endure many privations, though, on account of the climate, they do not suffer as the poor do with us. The wages of girls and women who work in the tobacco and cigarette factories average about fifteen cents per day, but this enables them to live with more comfort than five times that amount would in the States. Their fashions do not change, and their clothing is so simple and inexpensive as to hardly enter into an estimate of the cost of living; while a little sweetened rice at morning and night, and a cent's worth of bananas for lunch, satisfy their hunger and leave them enough pocket change to insure a royal time betting on the succeeding Sunday's cock-fight, in which they always take a lively interest. And what more could one desire?



AMERICAN BATTERY READY FOR ACTION NEAR CALOOCAN.

Their natural love of music makes all classes liberal patrons of the opera. Whenever an attraction of this kind comes to Manila they contrive, somehow, to raise the required price of admission, and the theaters are filled with sweltering tiers of ecstatic humanity. Foreign celebrities sometimes visit the city, when the audiences are most enthusiastic, and whole scenes will be encored. In the theater everybody smokes, from the well-bred ladies and gentlemen in full dress to the half-naked gods and goddesses in the gallery loft—for the accommodations are arranged to suit the financial capacity of all classes. Between the acts pretty Mestizo flower girls pass through the audience, selling their exotic wares, and they will throw in a kiss without taking offense, if properly approached. A theater-night in Manila is an occasion of unrestrained gaiety, and the fun-loving Filipinos rarely miss an opportunity to attend a show.

On the streets, in all the principal cities and towns, there are numerous out-door restaurants, several of which are photographed in this work. They furnish "quick lunches" and native drinks for the employes of the tobacco factories and others who desire them, and it is said that for two cents a sumptuous meal can be obtained at one of these institutions. They are very primitive in appearance, and confine their supplies to rice, a little meat, and native fruits and drinks. Most of them also sell candies and sweetmeats.

One of the most picturesque sights on the streets of Manila are the native water-girls, dressed in a thin, white upper garment extending from the shoulders to the waist, where it is met by a colored or plaid scarf wound round the waist and reaching nearly to the feet, the latter being either bare or encased in the usual wood-soled slippers. The water is carried in rude jars, balanced on their heads, which gives them a decidedly Oriental appearance. These girls also sell milk and cocoa, or native drinks, which they carry in the same manner. The liquid, of course, gets the benefit of the broiling sun, and is warm and unsatisfying to an American, who usually prefers to delight his stomach with ice-cold preparations.

An American soldier, who seems to have fallen in love with a pretty Filipina, thus describes her countrywomen:

"They are gentle, loving little creatures, willing and anxious to be loved. Not demonstrative, they show their moods, their love, hate, pleasure or anger by the expression of their usually beautiful eyes. She is usually very pretty, with a graceful, supple figure. Her eyes are large and shaded by long, dark lashes; her hair is black in color, long and glossy, and it is her chief pride. She gives it a great deal of care and attention, frequently anointing it with oil, which probably gives it the peculiar gloss. The young girl usually wears her hair hanging loosely down her back, but the older women build it up in a fanciful knot, often adorned with flowers. Next to her hair, she prides herself on her feet. She does not, except upon dress occasions, wear stockings, but encases them in elaborately embroidered slippers without heels, many of the richer having their slippers embroidered with gold and silver threads and pearls. Very few of the women in the islands are well educated. Some, however, have been taught in convents, but their number is very small. She is very fond of music, and is generally able to play on both the harp and guitar; many on the piano. The guitar is very popular and might be called the national instrument. For the purpose of assisting her in playing she allows the thumb

nail of her right hand to grow long. They are athletically inclined. They can ride and swim with great dexterity. They are also very fond of dancing. One old-time custom now prevails in the Philippines that will undoubtedly pass away with the beginning of the new life. It is an old marriage custom, and obliges the lover to serve in the house of his intended bride's father for several months previous to the ceremony. The marriage feasts usually last for several days. Then the bride, who has often not seen more than fifteen summers, is led away to her husband's home, a house probably built by his own hands."



CEASE FIRING."

A battle is in progress at this point, but a white flag is seen approaching from the position of the native army, and the order to cease firing is given, while the men anxiously await the result.

The same writer gives this amusing account of the ease with which some of the Americans pick up the idiom of the country:

"What seems remarkable to me," he observes, "is the ease with which Americans pick up Spanish, and the confidence they seem to have in their linguistic abilities. Many of them appear to think they are more master of Spanish than it would be possible for any Spaniard to become master of English. Mr. —— has only been in Manila a few months, not more than a half dozen all told, and the ease with which he rattles off Castilian is something amazing, as the following will show: Mr. —— to a jeweler on the Escolta, 'Me watchee muchee brokee, muchee dirtee; me wante watchee fixee; you sabe, see?' Jeweler: 'Yes, I understand; the gentleman over there will fix your watch.'"

The following estimate of the Filipino character is given by Foreman. It applies, of course, to the common, uneducated and half-civilized class, and is not entirely just even to them. But it embraces many peculiarities characteristic of these people, which are not found among any of the other races. It seems impossible even for the most intelligent white people to associate with these Malays and not become prejudiced against them; hence, perhaps, if we desire to be rigidly just, the best thing we can do is to let them alone. Foreman says:

"A friend of mine—a Frenchman—who has lived in the colony about half a century, had a servant with him for nearly forty years. The son came back from a journey, bringing with him a portmanteau containing $1,000. The old servant opened it and extracted therefrom about twenty or thirty dollars. He did not deny it. So my old friend, aged about seventy years, gave his domestic—aged about fifty years, and still called 'boy'—as sound a thrashing as his years would permit, for the want of smartness, he said, in not taking the whole sum.

"When the hitherto faithful servant is remonstrated with for having committed a crime, he not infrequently accounts for the fact by saying, 'Señor, my head was hot.' When caught in the act on his first start in highway robbery or murder, his invariable excuse is, that he is not a scoundrel himself, but that he was 'invited' by a relation or *compadre* to join the company.

"He is fond of gambling, profligate, lavish in his promises, but *lache* in the extreme as to their fulfillment. He will never come frankly and openly forward to make a clean breast of a fault committed, or even a pardonable accident, but will hide it until it is found out. In common with many other non-European races, an act of generosity or a voluntary concession of justice is regarded as a sign of weakness. Hence it is that the experienced European is often compelled to be more harsh than his own nature dictates. In 1887, the director-general of civil administration visited the provinces, and lent his ear to the native complaints, with the intention of remedying certain inconvenient practices prejudicial to the people. The result was that on the first of March, in the following year, a body of head men had the boldness to present themselves at Manila with a manifesto demanding reforms which implied nothing less than a complete revolution in the governmental system, consequently a large number of the parties to the manifesto were imprisoned.



BRINGING IN THE WOUNDED.

A photograph taken in the outskirts of Manila during the progress of one of the battles near that city.

"If one pays a native twenty cents for a service performed, and that be exactly the customary remuneration, he will say nothing, but if a feeling of compassion impels one to pay thirty cents, the recipient will loudly protest that he ought to be paid more. In Luzon, the native is able to say 'Thank you' (*Salamat-po*) in his mother tongue, but in the South (Visayas) there is no way of expressing thanks in native dialect to a donor, and although this may at first sight appear to be an insignificant fact, I think, nevertheless, a great deal may be deduced from it, for the deficiency of the word in the Visayan vernacular denotes a deficiency of the idea which that word should express.

"If the native be in want of a trivial thing, which by plain asking he could readily obtain, he will come with a long tale, often begin by telling a lie, and whilst he invariably scratches his head, he will beat about the bush until he comes to the point, with a supplicating tone and a saintly countenance hiding a mass of falsity. But if he has nothing to gain for himself, his reticence is astonishingly convenient, for he may let your horse die and tell you afterward it was for want of rice paddy, or, just at the very moment you want to use something, he will tell you '*Uala-po*' (There is not any).

"I have known natives whose mothers, according to their account, have died several times, and each time they have tried to beg the loan of the burial expenses.

"Even the best of natives neither appreciate, nor feel grateful for, nor even seem to understand, a spontaneous gift. Apparently, they only comprehend the favor when one yields to their asking. The lowest classes never give to each other, unsolicited, a cent's worth. If an European makes voluntary gratuities to the natives, he is considered a fool—they entertain a contempt for him, which develops into intolerable impertinence. Therefore, to avoid this, if a native wants anything, never offer it voluntarily; if he comes to borrow, lend him a little less than he asks for, after a verbose preamble. If one at once lent, or gave, the full value asked for, the native would continue to invent a host of pressing necessities, until one's patience was exhausted. The saying, 'Give him an inch and he will take an ell,' can truly be applied to the Filipinos. They are void of all feeling of magnanimity, and do not understand chivalry towards the weak or fallen foe.

"A native seldom restores the loan of anything voluntarily. On being remonstrated with for his remissness, after the date of repayment or return of the article has expired, he will coolly reply, 'You did not ask me for it.' A native considers it no degradation to borrow money; it gives him no recurrent feeling of humiliation or poignant distress of mind. Thus, he will often give a costly feast to impress his neighbors with his wealth and maintain his local prestige, whilst on all sides he has debts innumerable. At most, he regards debt as an inconvenience, not as a calamity, and perchance this looseness of morality is the cause of his inability to resist evil in many forms. Were it not for the fear of a fine, no well-to-do native would willingly contribute his legal quota to the expense of the State.



GENERAL LAWTON ON THE ROAD.

This photograph was taken while General Lawton was on the march to the battlefield where he was killed, and it is consequently the last picture ever taken of that gallant officer.

"Before entering another native's house, he is very complimentary, and sometimes three minutes' dialogue is exchanged between the visitor and the native visited before the former passes the threshold. When a native enters a European's house, he generally satisfies his curiosity by looking all around, and often puts his head into a private room, asking permission to do so afterward.

"The lower class of native never comes at first call; among themselves, it is usual to call five or six times, raising the voice each time. If a native is told to tell another to come, he seldom goes to him to deliver the message, but calls him from a distance. The rule of the road for horsemen and canoemen is (among themselves), that he who comes along behind must steer clear—the one in front, on either side, does not make way. When a native steals (and I must say they are fairly honest), he steals only what he wants. One of the rudest acts, according to their social code, is to step over a person asleep on the floor. Sleeping is, with them, a very solemn matter; they are very averse to awakening any one, the idea being that during sleep the soul is absent from the body, and that if slumber be suddenly arrested, the soul might not have time to return. A person knowing the habits of the native, when he calls upon him and is told 'He is asleep,' does not inquire further; the rest is understood—that he may have to wait an indefinite time until the sleeper wakes up—so he may as well depart. To get a servant to rouse you, you have to give him very imperative orders to that effect; then he steals by your side, and calls 'Señor, señor,' repeatedly, and each time louder, until you are half awake; then he returns to the low note, and gradually raises his voice again until you are quite conscious.

"Wherever I have been, in the whole archipelago—near the capital, or five hundred miles from it—I have found mothers



A FIELD TELEGRAPH STATION.

The office is located in the porch of a native house, and shows the appearance of a field telegraph station during the progress of a battle. The orderly who is waiting for the message avails himself of the opportunity to lunch on a cracker.

teaching their offspring to regard the European as a demoniacal being! an evil spirit! or at least an enemy to be feared. If a child cries, it is hushed by the exclamation, 'Castila' (European). If a white man approaches a poor hut or fine native residence, the cry of caution, the watchword for defense, is always heard—Castila, and the children hasten their retreat from the dreaded object.

"The Filipino, like most Orientals, is a good imitator, but, having no initiative genius, he is not efficient in anything. If you give him a model, he will copy it any number of times, but you cannot get him to make two copies so much alike that one is undistinguishable from the other. He has no attachment for any occupation in particular. To-day he will be at the plow; to-morrow a coachman, a collector of accounts, a valet, a sailor, and so on; or he will suddenly renounce social trammels in pursuit of lawless vagabondage. I once traveled with a Colonel Marques, acting governor of Cebu, whose valet was an ex-law student.

"The native is indolent in the extreme, and never tires of sitting still, gazing at nothing in particular. He will do no regular work without an advance—his word cannot be depended upon—he is fertile in exculpatory devices—he is momentarily obedient, but is averse to subjection. He feigns friendship, but has no loyalty—he is calm and silent, but can keep no secret—he is daring on the spur of the moment, but fails in resolution if he reflects—he is wantonly unfeeling toward animals, cruel to a fallen foe, but fond of his children. If familiarity be permitted with a native, there is no limit to his audacity. The Tagalog is docile, but keenly resents an injustice.

"Native superstition and facile credulity are easily imposed upon. A report emitted in jest, or in earnest, travels with alarming rapidity, and the consequences have not infrequently been serious. He rarely sees a joke, and still more rarely makes one. He never reveals anger, but he will, with the most profound calmness, avenge himself, awaiting patiently the opportunity to use his bohie knife with effect. Mutilation of a vanquished enemy is common among these islanders. If he recognizes a fault by his own conscience, he will receive a flogging without resentment or complaint; if he is not so convinced of the misdeed, he will await his chance to vent his rancor.

"He has a profound respect for the elders of his household, and the lash justly administered. He rarely refers to



IN THE FIELD NEAR CALOOCAN.

This photograph represents an entrenchment of a portion of the Kansas troops and the Utah Battery before Caloocan, island of Luzon.

past generations in his lineage, and the lowest class do not know their own ages. Families are very united, and claims for help and protection are admitted, however distant the relationship may be. Sometimes the connection of a 'hanger on' with his host's family will be so remote and doubtful, that he can only be recognized as '*un poco pariente nada mas*' (a sort of kinsman). But the house is open to all.

"The native is a good father and a good husband, unreasonably jealous of his wife, careless of the honor of his daughter, and will take no heed of the indiscretions of his spouse committed before marriage.

"Cases have been known of natives having fled from their burning huts, taking care to save their fighting-cocks, but leaving their wives and children to look after themselves.

"In February, 1885, I was present in the town hall of Mariquina, a village six miles from Manila, when the petty governor was hearing a remarkable case of callousness. A native had handed over the corpse of his late wife to his brother-in-law for interment, his first explanation to be quite false. One who knows the native character, so far as its mysteries are penetrable, would never attempt to get at the truth of a question by a direct inquiry—he would 'beat about the bush' and extract the truth bit by bit. Nor do the natives, rich or poor, of any class in life, and with very few exceptions in the whole population, appear to regard lying as a sin, but rather as a legitimate, though cunning, convenience, which should be resorted to whenever it will serve a purpose. It is my frank opinion that they do not, in their consciences, hold lying to be a fault in any degree. If the liar be discovered and faced, he rarely appears disconcerted--his countenance rather denotes surprise at the discovery or disappointment at his being foiled in the object for which he lied. As this is one of the most remarkable characteristics of the natives of both sexes in all spheres of life, I have repeatedly discussed it with the priests, several of whom have assured me that the habit prevails even in the confessional.

"The domesticated Tagalog natives of the North have made greater progress in civilization and good manners than the Visayas



SOLDIERING IN THE PHILIPPINES.

This photograph is a good representation of the manner in which the floors of the native houses are constructed. Judging by the abundance of pineapples and the fat rooster near at hand, the soldier boys are not suffering from hunger, and the playful monkeys solace them, in some degree, for the loss of their home pets.

and refused to pay any of the expenses. During the investigation, the husband put forward the fantastic plea that his consort had been useful to him in life, but now she was no longer of any service, and he did not think he ought to be compelled to incur any expense over a dead body. He was condemned to pay the costs of the burial, but alleging that he had no money, he had to go to work in the village, husking rice, until the sum was raised. I made him an offer on the spot to buy off his debt, he to pay me by receiving lashes in the town hall at the rate of three cents a stroke, but he would not accept the bargain.

"If a question be suddenly put to a native, he apparently loses his presence of mind, and gives a reply most convenient to himself, to save himself from trouble, punishment or reproach. It is a matter of perfect indifference to him whether the reply be true or not. Then, as the investigation proceeds, he will amend one statement after another, until, finally, he has practically admitted of the South. It is, perhaps, in a measure due to the proximity of the capital, whence Western influence and comely breeding are more easily spread, but not altogether so. Invariably an European wayfarer who takes asylum in the town hall of a Tagalog village—which at the same time serves as a casual ward—is invited by one or the other of the principal residents or head men to lodge at his house. If he stayed there several days, no charge would be made for this accommodation, and to offer payment would give offense. A present of some European article might be made, but it is not at all looked for. Your Tagalog host lends you horses or vehicles to go about the neighborhood, takes you around to the houses of his friends, accompanies you to any feast which may be celebrated at the time of your visit, and lends you his sporting gun, if he has one.

"The whole time he treats you with the deference due to the superiority which he recognizes. He is remarkably inquisitive,

and will ask all sorts of questions about your private affairs, but that is of no consequence—he is not intrusive, he never hints at corresponding favors, and if he be invited to visit you in the capital, or wherever you may reside, he accepts the invitation reluctantly, but seldom pays the visit. If, however, an intimacy should subsequently result from this casual acquaintanceship, then the native is quite likely to be constantly begging your assistance.

"The Visayan native's cold hospitality is much tempered with avarice or the prospect of personal gain—quite a contrast to the Tagalog.



FILIPINO HOUSES.

It is said that these houses are so light that four men, one stationed at each corner, can lift and move them with ease. The expense incurred in building them amounts to but little in a country where bamboo and grass abound, and neither nails nor glass are used.

"On the first visit, he might admit you into his house out of mere curiosity to know all about you—whence you come—why you travel—how much you possess—and where you are going. The basis of his estimation of a visitor is his worldly means; or, if the visitor be engaged in trade, his power to facilitate his host's schemes would bring him a certain measure of civility and complaisance. He is fond of, and seeks, the patronage of Europeans of position. In manners, the Visayo is uncouth and brusque, and more conceited, arrogant, self-reliant, ostentatious and unpolished than his northern neighbor. If remonstrated with for any fault, he is quite disposed to assume an air of impertinent retort or sullen defiance.

"The women are less compliant in the South than in the North, and evince an almost incredible avarice. They are excessively fond of ornament, and at feasts they appear adorned with an amount of gaudy French jewelry, which, compared with their means, has cost them a lot of money to purchase from the swarm of Jew peddlers who invade the villages.

"If an European calls on a well-to-do Visayo, the women of the family saunter off in one direction and another, to hide themselves in other rooms, unless the visitor be well known to the family.

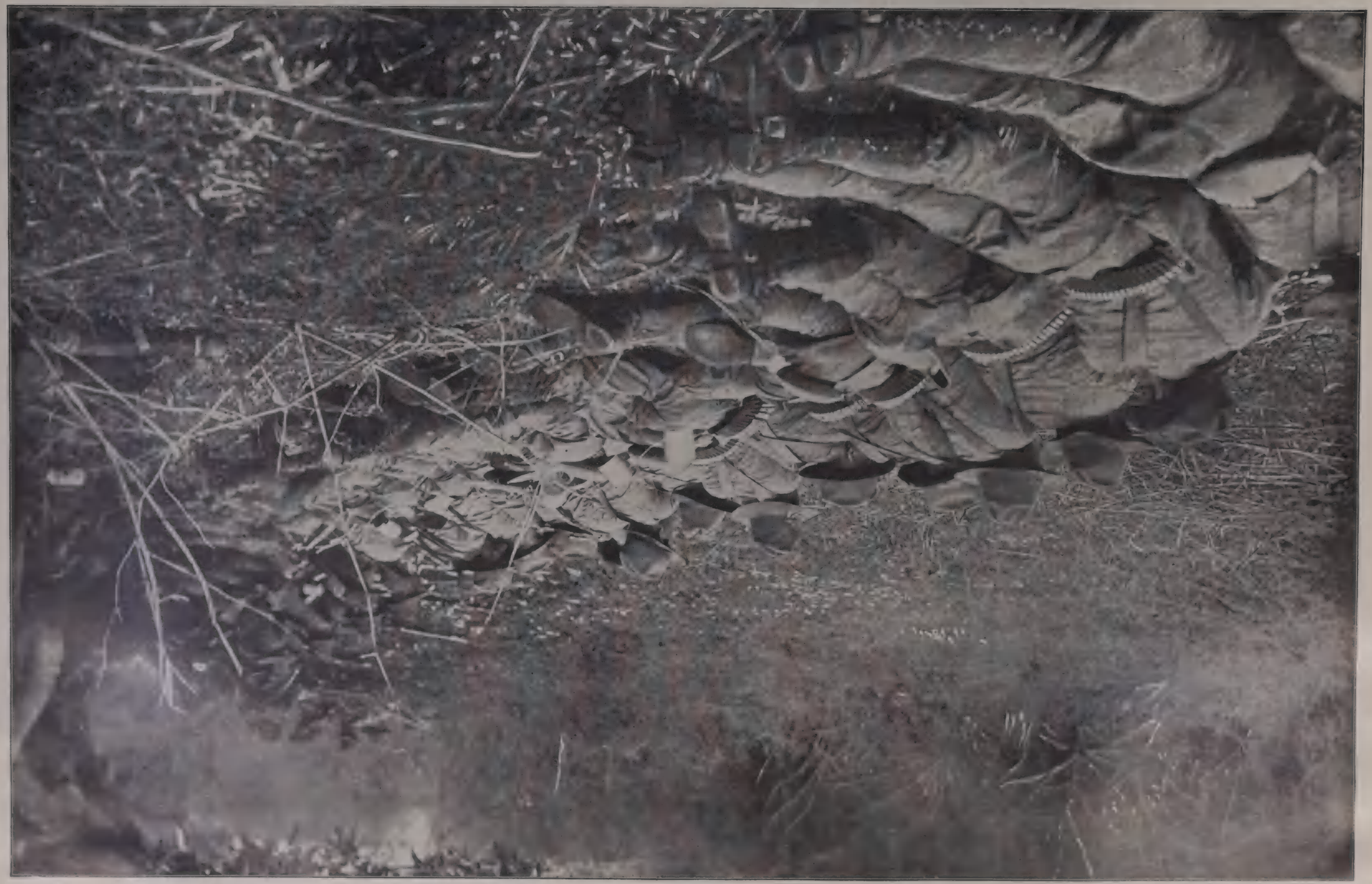
"If met by chance, perhaps they will return a salutation, perhaps not. They seldom indulge in a smile before a stranger; have no conversation; no tuition beyond music and the lives of the saints, and altogether impress the traveler with their insipidity of character, which chimes badly with the air of disdain which they exhibit.

"I stayed for some months in an important Visayan town, in the house of an European who was married to a native woman, and was much edified by observing the visitors who came from the locality. The 'Señora,' who was



WOMEN HULLING RICE.

In mauling the rice, each stroke is given on time, so that the sound produces an agreeable musical rhythm, which, in the country districts, can be heard in all directions, especially after night, as the people prepare their staple food.



PORTION OF THE TWENTY-SECOND INFANTRY IN RESERVE NEAR PASIG.

The photograph was taken during the progress of a battle at Pasig, on Laguna de Bay, and shows a portion of the 22d United States Infantry waiting for orders to advance. The picture is a good representation of how men appear and act immediately before going into battle.



A TAGALOG VILLAGE, ISLAND OF LUZON.

The people live in villages and go out from them every morning to work on their farms. They have no farm houses as we know them in America.

somewhat pretentious in her social aspirations amongst her own class, occasionally came to the table to join us at meals, but more often preferred to eat on the floor of her bedroom, where she could follow her native custom, at ease, of eating with her fingers.

"The women of the North are less reserved, a trifle better educated, and decidedly more courteous and sociable. Their manners are more lively, void of arrogance, cheerful and buoyant in tone. However, all over the islands the women are more niggardly than the men.

"But the Filipino has many excellent qualities which go far to make amends for his shortcomings. He is patient and forbearing in the extreme, remarkably sober, plodding, anxious only about providing for his immediate wants, and seldom feels the 'canker of ambitious thoughts.' In his person and his dwelling he may serve as a pattern of cleanliness to all other races in the tropical East. He has little thought beyond the morrow, and therefore he never racks his brain about events of the far future in the political world, or any other sphere. He indifferently leaves everything to happen as it may, with surprising resignation.

"The Tagalog in particular has a genial, sociable nature. The native, in general, will go without food for many hours at a time without grumbling; and fish, rice, betel nut and tobacco are his chief wants.

"When an European is traveling, he never needs to trouble about where or when his servant gets his food or where he sleeps—he looks after that. When a native travels, he drops in amongst any group of his fellow countrymen whom he finds having their meal on the roadside, and wherever he happens to be at nightfall, there he lies down to sleep. He is never long in a great dilemma. If his hut is about to fall, he makes it fast with bamboo and rattan cane. If a vehicle breaks down, a harness snaps, or his canoe leaks or upsets, he has always his remedy at hand. He bears misfortune of all kinds with the greatest indifference, and without the least apparent emotion. Under the eye of his master he is the most tractable of all beings. He never (like the Chinese) insists upon doing things his own way, but tries to do just as he is told, whether it be right or wrong. A native enters your service as a coachman, and if you wish him to paddle a boat, cook a meal, fix a lock, or do any other kind of labor possible to him, he is quite agreeable. He knows the duties of no occupation with efficiency, and he is perfectly willing to be a 'jack-of-all-trades.' Another good feature is that he rarely, if ever, repudiates



NATIVE BOAT WITH GRASS-MAT CANOPY.

These boats are used for transporting both freight and passengers on the smaller streams of the islands. They are propelled by pushing with bamboo poles, and also by oars or paddles.

a debt, although he may never pay it. So long as he gets his food and fair treatment, and his stipulated wages paid in advance, he is content to act as a general utility man. If not pressed too hard, he will follow his superior like a faithful dog. If treated with kindness, according to European notions, he is lost. Lodging he will find for himself. The native never looks ahead; he is never anxious about the future; but if left to himself, he will do all sorts of imprudent things, from sheer want of reflection on the consequences, when, as he puts it, 'his head is hot' from excitement due to any cause.

"His admiration for bravery and perilous boldness is only equaled by his contempt for cowardice and puerility, and this is really the secret of the native's disdain for the Chinese race. Under good European officers they make excellent soldiers; however, if the leader fell, they would become at once demoralized. There is nothing they delight in more than pillage, destruction and bloodshed, and when once they become masters of the situation in an affray, there is no limit to their greed and savage cruelty.

"Yet, detesting order of any kind, military discipline is repugnant to them, and, as in other countries, all kinds of tricks are resorted to to avoid it. On looking over the deeds of an estate which I had purchased, I saw that two brothers, each named Catalino Raymundo, were the owners at one time of a portion of the land. I thought there must have been some mistake, but, on close inquiry, I found that they were so named to dodge the recruiting officers, who would not readily suppose there were two Catalino Raymundos born of the same parents. As one Catalino Raymundo had served in the army and the other was dead, no further secret was made of the matter, and I was assured that this practice was common among the poorest natives.

"According to the Spanish army regulations, a soldier cannot be on sentinel duty for more than two hours at a time under any circumstances. Cases have been known of a native sentinel having been left at his post for a little over the regulation time, and to have become frantic, under the impression that the two hours had long since expired, and he had been forgotten. In one case the man had to be disarmed by force, but in another instance the sentinel simply refused to give up is rifle and bayonet, and defied all who approached him. Finally, a brigadier went with the colors of the regiment in hand to exhort him to surrender his arms, adding that justice would attend his complaint. The sentinel, however, threatened to kill any one who should draw near, and the brigadier had no other recourse open to him but to order an European soldier to climb up behind the sentry-box with a revolver and blow out the insubordinate native's brains.

"Some years ago a contingent of Philippine troops was sent to assist the French in Tonquin, where they rendered very valuable service. Indeed, some officers are of opinion that they did more to quell the rising of the Tonquinese than the French troops themselves. When in the melée, they throw off their boots, and, barefooted, they rarely falter. Even over mud and swamp, a native is almost as surefooted as a goat on the brink of a quarry. I have frequently been carried for miles in a hammock by four natives and relays through morassy districts too dangerous to travel on horseback. They are adepts at climbing wherever it is possible for a human being to scale a height; like monkeys, they hold as much with their feet as with their hands; they ride any horse bareback and without fear; they are utterly careless about jumping into the sea among the sharks, which sometimes they will occasionally attack with knives, and I never knew a native who could not swim. There are natives who dare dive for a cayman and rip it up. If they meet with an accident they bear it with supreme resignation, simply exclaiming '*desgracia pa*' (it was a misfortune)."



A FILIPINO SUGAR FACTORY.

Showing yard covered with cakes of brown sugar in process of drying. Only the coarser grades of sugar are made by the natives.



THE SPANISH BRIDGE AT MANILA.

This is one of the handsomest and most substantial bridges in Manila, and it would do credit to any city in the world.

The reader will observe, in perusing the foregoing, that much of the evil in the Filipino character is due to the treachery and cruelty of their late Spanish masters. If, during the four centuries of Spanish rule, they had instead been brought into as intimate relations with a nation like the French, the Dutch, or even the English, their natural imitative qualities would have imbibed the characteristics of these nations, and we should now see on these islands a race of people polite and suave like the Japanese, or energetic and progressive like the Dutch Malays of Java or Sumatra, instead of the gloomy and suspicious creature pictured by Foreman. The Filipino is naturally clever and genial in disposition. The cruelty and treachery which he now exhibits are but the reflection of the Spanish character and civilization which he has unconsciously assimilated.

These reflections are borne out by the late General Lawton, who, in a letter written only a short time before his death, said:

"This is a beautiful country, and the people, in my opinion, are not half so bad as they are sometimes pictured. Centuries of bad government and bad treatment have made them suspicious, and it will be some time before we can persuade them that we are not here for the purpose of robbing them and making them slaves. As soon as they are assured of our good will and intentions, and we are enabled to show them by example that we mean only for their good and welfare, I think we will find the Filipinos will be good citizens."

And the Filipinos have imbibed Spanish superstitions. as well as many lamentable distinctions of character. Being naturally prone to superstitious beliefs, they accepted, without doubting, all the fantastic tales which the early missionaries taught them. Miraculous crosses healed the sick, cured the plague and scared away the locusts. Images of saints and holy characters relieved them of all physical sufferings and the evils of fate. To this day they revere many of these objects, which are treasured in their homes as their most precious possessions. A history of the various shrines all over the islands would fill volumes. Among the most celebrated of these is the shrine of the Virgin of Antipolo, "Our Lady of Good Voyage and Peace," which is lodged in the parish church of Antipolo, a village in the district of Morong, island of Luzon. The village has a population of nearly 4,000, who depend chiefly upon pilgrims for their subsistence, the arable land near Antipolo being mountainous and limited in extent. The priests also do a good business by selling cheap prints of saints, rosaries, etc., for which a regular shop has been opened in the convent adjoining the shrine. The image was brought from Acupulco,



PECULIARLY CONSTRUCTED FILIPINO HOUSE.

The roof is thatched with grasses of different colors, and the sides of the house are composed of sliding panels made of oyster shells, which admit the light and temper the heat. The floors and solid portions of the sides are mahogany.

Mexico, in 1626, in the state galleon, by Juan Nino de Tabora, who was appointed governor-general by Philip IV. The remarkable history of this saint is told in a pamphlet published at Manila, from which the following information has been obtained:

"The writer says that the people of Acupulco (Mexico) were loth to part with their Holy Image, but the saintly Virgin being disposed to succour the inhabitants of the Spanish Indies, she herself smoothed all difficulties.

"During the first voyage, in the month of March, 1626, a tempest arose, which was calmed by the Virgin, and all arrived safely at the shores of Manila. The Virgin was then taken in procession to the cathedral, whilst the church bells tolled and the artillery thundered forth salutes of welcome.

"Solemn mass was celebrated, at which all the religious communities, civil authorities, and a multitude of people assisted.

"Six years afterward, Governor-General Tabora died.

"By his will he entrusted the Virgin to the care of the Jesuits, whilst a church was being built, under the direction of Father Juan Salazar, for her special reception. During the erection of this church, the Virgin often descended from the altar and displayed herself amongst the flowery branches of a tree called by the natives Antipolo (*Artocarpus incisa*).

"The tree itself was henceforth regarded as a precious relict by the natives, who, leaf by leaf and branch by branch, were gradually carrying it off. Then Father Salazar decreed that the tree should serve for a pedestal to the Divine Miraculous Image—hence the title, 'Virgin of Antipolo.'

"In 1639 the Chinese rebelled against the Spanish authority.

"In their furious march through the ruins and the blood of their victims, and amidst the wailing of the crowd, they attacked the sanctuary wherein reposed the Virgin. Seizing the Holy Image, they cast it into the flames, and when all around was reduced to ashes, there stood the Virgin of Antipolo, resplendent, with her hair, her lace, her ribbons and adornments intact, and her beautiful body of brass without wound or blemish!

"Passionate at seeing frustrated their designs to destroy the deified protectress of the Christians, a rebel stabbed her in the face, and all the resources of art have ever failed to heal the lasting wound.

"Again the Virgin was enveloped in flames, which hid the appalling sight of her burning entrails. Now the Spanish troops arrived, and fell upon the heretical marauders with great slaughter; then, glancing with trembling anxiety upon the scene of the outrage, behold! with astonishment they descried the Holy Image upon a pile of ashes—unhurt!

"With renewed enthusiasm, the Spanish infantry bore away the Virgin on their shoulders in triumph, and Sebastian Hurtado, the governor-general at the time, had her conveyed to Cavite to be the patroness of the faithful upon the high seas.

"A galleon arrived at Cavite, and, being unable to go into port, the commander anchored off at a distance.

"Then the governor-general, Diego Fajardo, sent the Virgin on board, and, by her help, a passage was found for the vessel to enter.

"Later on, twelve Dutch warships appeared off Mariveles, a point to the north of the entrance to Manila Bay. They had come to attack Cavite, and in their hour of danger the Spaniards appealed to the Virgin, who gave them a complete victory over the Dutchmen, causing them to flee, with their commander mortally wounded. During the affray, the Virgin had been taken away for safety on board the 'San Diego,' commanded by Cepeda. In 1650 this vessel returned, and the pious prelate, José Millan Poblete, thought he perceived clear indications of an eager desire on the part of the Virgin to retire to her sanctuary.

"The people, too, clamored for the saint, attributing the many calamities with which they were afflicted at that period to her absence from their shores. Assailed by enemies, frequently threatened by the Dutch, lamenting the loss of several galleons, and distressed by a serious earthquake, their only hope reposed in the beneficent aid of the Virgin of Antipolo.

"But the galleon 'San Francisco Xavier' feared to make the journey to Mexico without the saintly support, and for the sixth



A MOUNTAIN BROOK IN LUZON.

Showing, also, a rustic native bridge built of bamboo poles, and strong enough to sustain the weight either of men or horses.

time the Virgin crossed the Pacific Ocean. In Acupulco the galleon lay at anchor until March, 1653, when the newly-appointed governor-general, Sabiniano Manrique de Lara, Archbishop Miguel Poblete, Fray Rodrigo Cardenas, bishop-elect of Cayagan, and many other passengers embarked and set sail for Manila. Their sufferings during the voyage were horrible. Almost overcome by a violent storm, the ship became unmanageable. Rain poured in torrents, whilst her decks were washed by the surging waves, and all was on the point of utter destruction. In this plight the Virgin was exhorted, and not in vain, for at her command the sea lessened its fury, the wind calmed, and all the horrors of the voyage ceased. Black and threatening clouds dispersed, and under a beautiful blue sky a fair wind wafted the galleon safely to the port of Cavite.



BATTALION OF THE SECOND OREGON TROOPS.
Returning to Manila after the Battle of Paco.

"These circumstances gained for the saint the title of 'Virgin of Good Voyage and Peace;' and the sailors who acknowledged that their lives were saved by her sublime intercession—followed by ecclesiastical dignitaries and military chiefs—carried the image to her retreat in Antipolo (September 8th, 1653), where it was intended she should permanently remain. However, deprived of the succour of the saint, misfortune again overtook the galleons. Three of them were lost, and the writer of the brochure supposes that perchance the sea, suffering from the number of furrows cut by the keels of the ships, had determined to take a fierce revenge by swallowing them up!

"Once more, therefore, the Virgin condescended to accompany a galleon to Mexico, bringing her back safely to these shores in 1672.

"This was the Virgin's last sea voyage. Again, and forever, she was conveyed by the joyous multitude to her resting place in Antipolo Church, and, on her journey thither, there was not a flower, adds the chronicler, which did not greet her by opening a bud—not a mountain pigeon which remained in silence, whilst the breezes and the rivulets poured forth their silent murmurings of ecstacy. Saintly guardian of the soul, dispersing mundane evils—no colors, the historian tells us, can paint the animation of the faithful; no discourse can describe the consolation of the pilgrims in their refuge at the shrine of the Holy Virgin of Antipolo."

We cannot blame the Filipinos for being superstitious when such stuff as the foregoing is printed by their religious teachers as veritable history. It is stated, in the nature of a sequel, that, in spite of the holy influence of this shrine, the village of Antipolo is "the center of brigandage, the resort of murderous highwaymen, the focus of crime," by which we might infer that it does not pay to prevaricate in order that good may come.



A SUBURB OF OLD MANILA OCCUPIED BY NATIVES.

It is related as a notorious fact that in a church near Manila, a few years ago, an image was made to move certain parts of its body as it was appealed to during the course of his sermon by the priest in charge. It would wag its head and extend its arms, while the native women in the audience wept and wailed. As soon as knowledge of this miraculous contrivance reached the ears of the archbishop, he ordered the image removed, and severely reprimanded the padre whose excess of zeal had induced him to resort to so shallow a trick for the conversion of his parishioners.

During Holy Week it was formerly the custom of many of the natives to parade the streets almost in a state of nudity, doing penance for "the wounds of our Lord." They

would leap and shout and beat themselves with flails, some of which were made of iron chains and others of rope with thongs of rattan. This ceremony was in imitation, perhaps, of the Flagellants who infested Europe during the Middle Ages, and who were especially obtrusive about the middle of the fourteenth century, when the "black death" desolated nearly the whole of the continent. At that time, vast bodies of men, women and boys, girded with ropes, marched in procession through the streets, and from city to city, singing lugubrious chants, scourging their naked shoulders, and calling on the people to repent. The Filipinos, however, did not carry their devotions to such an excess, and the Spanish authorities eventually put a stop to their displays by vigorously assisting the fanatics in their penitent castigations!

The most picturesque fanatics among the natives compose an order called "*Santones*"—indolent scamps, who never cut their hair, and roam about in remote villages and districts, feigning the possession of supernatural gifts, and the faculty of seeing souls and the truth of the charge, but excused himself on the ground that he had used holy water from the church founts, which he claimed vastly improved the quality of his milk, especially as he was himself deeply penitent at the time he committed the sin! Some of our American milkmen might learn wisdom, as well as piety, from this complacent Filipino.

It is stated as a singular fact that the Filipinos do not kiss. No matter how intimate their relations may be, this common manifestation of affection is unknown among them. In its stead they smell one another, or, rather, they place the nose and lips on the cheek and draw a long breath. This, perhaps, answers the purpose just as well, but, as a rule, Americans will probably adhere to the old-fashioned kiss—in spite of the warnings of the doctors against microbes.

Regardless of their civilization, marriage customs among the Tagalogs and Visayans closely resemble those of the savage tribes. As Foreman is everywhere regarded as an authority on subjects



NATIVE MUNICIPAL EMPLOYES AT MANILA.

These men subsequently deserted and joined the native army in the field, and, no doubt, constituted an effective force, for they had been well drilled by the city authorities.

curing diseases, with the object of living at the expense of the ignorant. But why should we smile at these eccentricities of the credulous Filipinos, when in every one of our principal cities there are long-haired "Indian doctors" who make a living, and in some instances fortunes, by humbugging the afflicted? Long hair seems to be the insignia of quackery the world over.

A parish priest at Lipa, in Batangas Province, relates this incident of native superstition at his own expense: Having on one occasion distributed all his stock of pictures of saints to those who had come to see him on parochial business, he had to content the last suppliant with an empty raisin box, without noticing that the lid contained a colored print of General Garibaldi. Later on he observed the Italian liberator's portrait in the native's hut, where it was surrounded by candles and being adored as a saint.

Another case, illustrating native shrewdness combined with philosophy, was reported in the Manila papers. A milkman, being accused by one of his customers of adulterating his milk, admitted

relating to these people, we follow him in describing a native wedding and the succeeding family relations:

"Marriages between natives are usually arranged by the parents of the respective families. The nubile age of females is from about eleven years. The parents of the man visit those of the maiden, and approach the subject delicately in an oratorical style of allegory. The response is in like manner shrouded with mystery, and the veil is only thrown off the negotiations when it becomes evident that both parties agree. If the young man has no dowery to offer, it is frequently stipulated that he shall serve on probation for an indefinite period in the house of his future bride—as Jacob served Laban to make Rachel his wife—and not a few drudge for years with this hope before them.

"Sometimes, in order to secure service gratis, the elders of the young woman will suddenly dismiss the young man after a prolonged expectation, and take another *catipad*, as he is called, on the same terms. The only colonial legislation, 'Leyes de Indias,'

in vain prohibited this barbarous, ancient custom, and there was a modern Spanish law which permitted the intended bride to be 'deposited' away from parental custody, while the parents were called upon to show cause why the union should not take place. However, it often happens, that when Cupid has already shot his arrow into the virginal breast, and the betrothed foresee a determined opposition to their mutual hopes, they anticipate the privilege of matrimony, and compel the bride's parents to countenance their legitimate aspirations to save the honor of the family. *Honi soit qui mal y pense*—they simply force the hand of a dictatorial mother-in-law. The women are mercenary in the extreme, and if, on the part of the girl and her people, there be a hitch, it is generally on the question of dollars, when both parties are native. Of course, if the suitor be European, no such question is raised—the ambition of the family and the vanity of the girl being both satisfied by the alliance itself.



RECEIVING AND SENDING MESSAGES ON THE BATTLEFIELD.
This photograph represents a field telegraph station near the firing line at Pasig, with Corporal Ten Eyck in command.

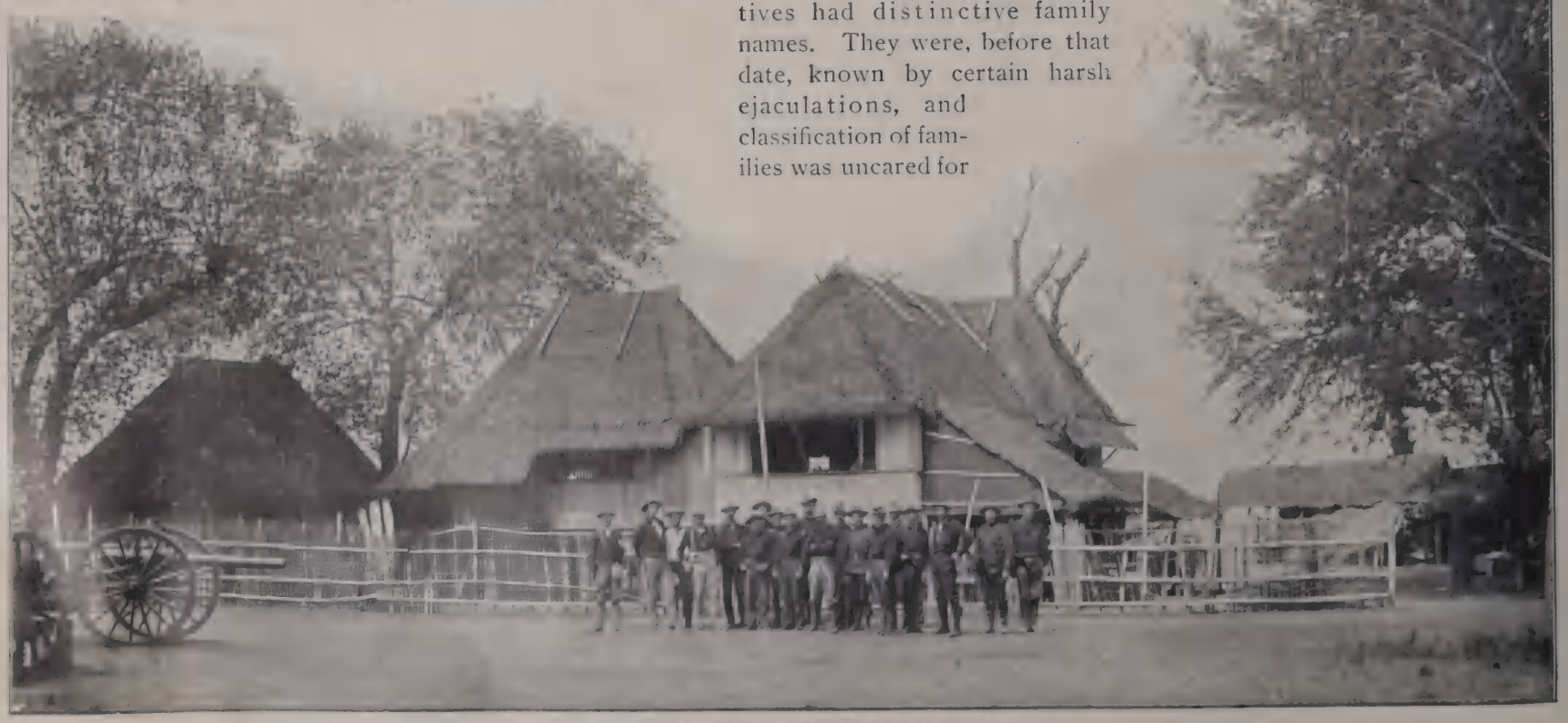
"When the proposed espousals are accepted, the donations *propter nuptias* are paid by the father of the bridegroom to defray the wedding expenses, and often a dowery settlement, called in Tagalog dialect *bigaycaya*, is made in favor of the bride. Very rarely the bride's property is settled on the husband. I never heard of such a case. The Spanish laws relating to married persons' property are quaint. If the husband be poor, and the wife well off, so they may remain, notwithstanding the marriage. He, as a rule, becomes a simple administrator of her possessions, and, if honest, often depends on her liberality to supply his own necessities. If he happens to become bankrupt in a business in which he employed also her capital or possessions, she ranks as a creditor of the second class under the 'Commercial Code.' If she dies, the poor husband, under no circumstances, by legal right (unless under a deed signed before a notary). derives any benefit from the fact of having espoused a rich wife—her property passes to their legitimate issue, or, in default thereof, to her nearest blood relation. The children might be rich, and, but for their generosity, their father might be destitute, whilst the law compels him to render a strict account to them of the administration of their property during their minority.

"A married woman often signs her maiden name, sometimes adding 'de ———' (her husband's surname).

"If she survives him, she again takes up her *nomen ante nuptias* among her old circle of friends, and only adds 'widow of ———,' to show who she is to the public (if she be in trade), or to those who have only known her as a married woman.

"The offspring use the surnames of both father and mother, the latter coming after the former, hence it is the more prominent. Frequently, in documents requiring the mention of a person's father and mother, the maiden surname of the latter is revived.

"Up to the year 1844, only a minority of the Christian natives had distinctive family names. They were, before that date, known by certain harsh ejaculations, and classification of families was uncared for



GROUP OF AMERICAN OFFICERS AT SAN ROQUE.
Correspondents frequently refer to native villages as having the appearance of a bunch of hay-stacks, and these houses certainly give one that impression.

among the majority of the population. Therefore, in that year, a list of Spanish surnames was sent to each parish priest, and every native family had to adopt a separate appellation, which has ever since been perpetuated. Hence one meets natives bearing illustrious names, such as Juan Salcedo, Juan de Austria, Rianzares, Ramon de Cabrera, Pio Nono Lopez, and a great many Legaspis.

"When a wedding among the natives was determined upon, the betrothed went to the priest—not necessarily together—kissed his hand, and informed him of their intention. There was a tariff of marriage fees, but the priest usually set this aside, and fixed his charges according to the resources of the parties. This abuse of power could hardly be resisted, as the natives have an intense aversion to being married elsewhere than in the village of the bride. The priest, too (not the bride), usually had the privilege of 'naming the day.' The fees demanded were sometimes enormous, the common result being that many couples merely cohabited under mutual vows, because they could not pay the wedding expenses.

"In the evening, prior to the marriage, the couple had, of course, to confess and obtain absolution from the priest.

"Mass having been said, those who were spiritually prepared presented themselves for communion in the sacrifice of the Eucharist *de sanguine et corpore Domini*. Then an acolyte placed over the shoulders of the bridal pair a thick mantle, or pall. The priest recited a short formula of about five minutes' duration, put his interrogations, received the muttered responses, and all was over. To the espoused, as they left the church, was tendered a bowl of coin; the bridegroom passed a handful of the contents to the bride, who accepted it and returned it to the bowl. This act was symbolical of his giving to her his worldly possessions. Then they left the church with their friends, preserving that solemn, stoical countenance common to all Malay natives. There was no visible sign of emotion as they all walked off, with the most matter-of-fact indifference, to the paternal abode. This was the custom under the Spaniards; the revolution decreed civil marriages.

"Then the feast called the *catapusan* begins. To this the vicar and head men of the villages, the immediate friends and relatives of the allied families, and any Europeans who may happen to be resident or sojourning, are invited. The table is spread *a la Russe*, with all the good things procurable served at the same time—sweetmeats predominating. Imported beer, Dutch gin, chocolate, etc., are also in abundance. After the repast, both men and women are constantly being offered betel nut to masticate, or cigars and cigarettes.

"Meanwhile the company is entertained by native dancers. Two at a time—a young man and woman—stand *vis-a-vis* and alternately sing a love ditty, the burden of the theme usually opening by the regret of the young man that his amorous overtures have been disregarded. Explanations follow, in the poetic dialogue, as the parties dance around each other, keeping a slow step to the plaintive strains of music. This is called the *balitao*. It is most popular in the Visayas.



AN INTERESTING GROUP.

This group of officers is composed of Colonel Kessler, Major Fitzhugh and Lieutenant Knowlton, of the American army, and V. Tokizama, Japanese military attache in the Philippines.

"Another dance is performed by a young woman alone. If well executed, it is extremely graceful. The girl begins singing a few words in an ordinary tone, when her voice gradually drops to the *diminuendo*, whilst her slow gesticulations and the declining vigor of the music together express her forlornness. Then a ray of joy seems momentarily to lighten her mental anguish; the spirited *crescendo* notes gently return; the tone of the melody swells; her step and action energetically quicken—until she lapses again into resigned sorrow, and so on, alternately. Coy in repulse, and languid in surrender, the *danseuse* in the end forsakes her sentiment of melancholy for elated passion.

"The native dances are numerous. Another of the most typical is that of a girl writhing and dancing a *pas seul*, with a glass



AT REST BEFORE THE BATTLE.

of water on her head. This is known as the *comitan*. When Europeans are present, the bride usually retires into the kitchen or a back room, and only puts in an appearance after repeated requests. The conversation rarely turns upon the event of the meeting; there is not the slightest outward manifestation of affection between the newly united couple, who, during the feast, are only seen together by mere accident. If there are European guests, the repast is served three times—firstly, for the Europeans and head men; secondly, for the males of less social dignity, and lastly, for the women.

"Neither at the table, nor in the drawing-room, do the men and women mingle, except, perhaps, the first quarter of an hour after the arrival, or whilst dancing continues.

"About an hour after the midday meal, those who are not lodging at the house return to their respective residences to sleep the *siesta*. On an occasion like this—at a *catapusan* given for any reason—native outsiders, from anywhere, always invade the kitchen in a mob, hang around doorways, fill up corners, and drop in for the feed uninvited, and it is usual to be liberally complaisant to all comers.

"As a rule, the married couple live with the parents of one or the other, at least until the family inconveniently increases. In old age, the elder members of the families come under the protection of the younger ones quite as a matter of course. In any case, a newly married pair seldom reside alone. Relations from all parts flock in. Cousins, uncles and aunts, of more or less distant grade, hang on to the recently established household, if it be not extremely poor. Even when an European marries a native woman, she is certain to introduce some vagabond relation—a drone to hive with the bees—a condition quite inevitable unless the husband be a man of specially determined character.

"Among the lowest classes, whilst a woman is lying-in, the husband closes all the windows to prevent the evil spirit (*asuan*) entering; sometimes he will wave about a stick or bohie knife at the door, or on top of the roof, for the same purpose. Even among the most enlightened, at the present day, the custom of shutting the windows is inherited from their superstitious forefathers."

The term *catapusan* signifies, in the native dialect, the gathering of friends which terminates the festival connected with any event or ceremony. This may apply to a wedding, a funeral, a baptism, or an election of local authorities. Funeral festivities last nine days, and the meeting on the last day for wailing, praying, drinking and eating, is called *catapusan*.

Pork is the chief meat of the people. Every family in the country has its pigs. They are the scavengers, the vultures, the buzzards of the country, living on food so vile that it cannot be described. In some of the camps the soldiers have been forbidden to eat native pork. The natives, however, use this meat in all sorts of ways, a favorite method of cooking being to roast a pig whole on a spit over a fire. The spit is a pole, which is thrust lengthwise through the carcass, the animal being turned round and round in order that it may be evenly cooked, just as we roast meat at our country barbecues—and sweeter, better meat was never eaten.

Even the wealthy and well-to-do natives are strangers to the comforts which are so common in American homes as to be regarded in the light of necessities. If you go by invitation to the home of a Filipino merchant in Manila, for instance, you will enter through a door that stands flush with the street, and find yourself, not in a room or hallway, but in a "patio," or court, usually about twelve to fifteen feet wide by eighteen to twenty-five feet in length. This space is occupied as a house garden, in which flowers, bananas and other shrubs grow. Rustic seats are placed along the sides of the walks, and the roof is covered with thatch, through which the banana plants protrude and spread their broad leaves out over the



BUILDING A NEW HOUSE IN THE PHILIPPINES.
Usually the roof is made first, on the ground, and then raised to its proper position.

top, producing a dense shade and protecting the garden from the noonday sun. This garden has the peculiar odor of an American hothouse, but is free from the oppressive atmosphere of such places. As a rule, you will find the master's favorite game-cock tied by one leg in this enclosure, for he is one of the family and receives fully as much attention as the children.

A narrow hallway opens out of the patio into the living-rooms, with small sleeping apartments on either side. The family living and dining-room, and kitchen as well, for they are usually all in one, will generally be found at the end of the hall. It is a small room with brick floor, the walls and ceiling lined with boards, which are blackened with the smoke of the little charcoal stove on which cooking is done, for there is no flue or chimney, and the smoke finds its way out through the openings that have been left for windows. The room is furnished only with two or three plain chairs and a lounge or rattan bench, with a stationary table along one side, on which the family eat their meals. This table is made of bamboo strips, with spaces between them wide enough to let the crumbs fall through, and the chickens gather under it and dine with the family. In this uncomfortable room the mother and children spend most of their time, the little ones usually clothed only in nature's garb and the mother wearing a single loose garment. The round pillow, long enough to extend across the bed, and is placed under the knees so as to afford a passage for the air. Persons not familiar with this contrivance usually throw it on the floor, but they soon learn its utility, and thereafter become as much attached to the "Dutch wife" as any of the natives.

The cooking stove is merely a ledge of brick, built along the side of the wall, with circular holes in the top for the pots and stew-pans. The fuel is either charcoal or small sticks, inserted in the space under the vessels, the smoke taking care of itself. A favorite dish is a stew of pork and vegetables, cooked together in one vessel, and you will find this in nearly every Filipino house. Another familiar dish consists of beans and fish cooked together and mashed like potatoes. About the only cooking vessels to be found, even in the best-furnished kitchens, are a few clay bowls, a gridiron, two or three pots or stew-pans, and a similar number of cocoanut ladles. The children are greatly petted, though rarely spoiled, and many



A BREAK-DOWN.
The photograph represents the breaking of an improvised harness, attached to a rapid-fire Colt gun, at a critical moment.

patio is used as a parlor, or reception room, and here, on state occasions, the Señora will meet you, arrayed in all the glory of piña cloth and embroidery.

The bedrooms connect with the hall, and are just large enough to accommodate a single narrow bedstead composed of a framework of bamboo, with strips of the same material extending lengthwise and fastened with nails or bejuco rope. On top of this framework a mat of woven straw is laid, and this constitutes the bed of the well-to-do classes. None of the beds have sheets or covers, as these are not required; but they are usually provided with mosquito bars. The children sleep naked, just as they go during the day, but the elders generally wear pajamas or night-robes. At the hotels the beds are furnished with sheets and coverlets, but these are rarely seen in private houses. Most of the hotel beds, and some also in the private residences, are provided with what is known as a "Dutch wife," which is merely a hard, special dishes of sweetmeats are prepared for them. One of these consists of sweetened rice flour made up into a paste and boiled in strips of bamboo. It is served hot to the little ones, and resembles macaroni in appearance and flavor, though it is much sweeter.

The children occupy a large share of attention, and they are invariably treated with affectionate tenderness. Mothers who are so fortunately situated as not to be required to assist their husbands in making a living, devote nearly all their time to their children. This is true even of most of the wild tribes, and it is especially so among the Tagalogs and Visayans. Mr. Carpenter, writing from the country of the latter, pictures this pleasant domestic scene:

"The houses are much like the country houses in Luzon. They are thatched huts built high up on posts, with a place under each hut for the chickens and pig, and also for the farming tools, if the owner is so fortunate as to possess any. Most of the

houses are near the roads, but some are off in cocoanut groves at the sides. The people live, in most cases, high up, and the average hut is reached by a ladder of bamboo poles. The ladders slope upward at an angle of about forty-five degrees. They usually consist of heavy side-pieces and rungs about as big around as your arm, and as long as the width of the door. On the rungs the women and children sit in the evening, as our people do on their front door-steps, and quite small babies are to be seen thus balancing themselves and crawling up and down."



THE RAINY SEASON IN THE PHILIPPINES.

During the wet season the rain falls in torrents almost every day, until the whole surface of the country is soaked with water, which also stands in pools and puddles over the ground.

Incidents like this serve to remind us that all men are indeed akin, and that we have no right to regard anything as common or unclean which God has created and endowed with the capacity to love.

Scenes in Manila.

Some one has said that we never lose interest in those places where we were born, and where our dead are buried. So far very few Americans have been born in Manila, but many thousands of our dead sleep their last sleep under the green sod of the tropical isles, as the long rows of numbered boards in the American cemeteries pathetically attest. Hence, whatever may be the future of the Philippine Islands, our peeple can never cease to feel a profound interest in their chief city. Business enterprises have also been established there of a character that will endure, and it is probable that for all future time Manila will be an American city in its business and social life, as it has been Spanish in the past.

The Bay of Manila is like an inland sea or lake. It is twenty-eight miles from the city to Corregidor Island, which stands in the mouth of the bay like a cork in a bottle; and when you reach the midway point going down in a vessel, the shores can be but dimly seen on either side, like distant clouds on the horizon.

The Pasig River, which unites Laguna de Bay with the Bay of Manila, and makes a second Venice of the city by debouching through a number of passages and canals, is about fifteen miles in length, with a number of small tributaries which our American map-makers have not regarded as of sufficient importance to be indicated or named. The river is navigable only for small steamers and native boats, many of the latter being of a very picturesque character, as evidenced by numerous photographs in this work.



NATIVE RAFT OF BAMBOO POLES, ON THE PASIG RIVER.

The foundations of the city and the country immediately around it are so low and flat as to be practically on a level with the bay, and many of the soldiers in their letters home speak of the blue waters of Manila Bay as appearing higher than the city—a fantasy of vision familiar to all who have ever viewed large bodies of water.

The scenery in this locality, and, in fact, throughout the archipelago, is very fine, as all testify who have seen it.

"Of all the places I have ever seen," writes a correspondent, "none is of as varied beauty as the Island of Luzon. Any way that you look is a scene that an artist would rave about. It would take a volume to describe the soul-inspiring views, and we have the most beautiful sunsets imaginable. There is a plant along the trench we occupy that wilts as though scalded on touching it. Taking a stem between the thumb and finger, all the leaves immediately wither. It is a wonder. I have not learned the name of it. To those desiring to get close to nature's heart, the Philippine Islands are a rare opportunity." Another correspondent thus describes a sunset which he witnessed at Manila, and the hyperbole of his language may be excused in consideration of the splendor of the scene:

"It was the most beautiful and vivid picture of the 'Great Artist' ever spread upon the canvas of the earth, sea and sky. Rain had been falling the greater part of the afternoon, but the dull, gray clouds broke in the west and let the golden rays of sunlight steal through the rifts, like the search-light of heaven, onto the bay and the great, white city of Manila. The clouds rolled back like a great curtain and hung in folds over the tops of the mountains beyond Manila, and made a hazel background to the picture I am trying to describe.

"The sun sank low over the waves beyond Corregidor, and slowly the whole world seemed to be flooded with saffron glory, and the windows of the old Cathedral reflected

the light of ruby and gold until it reminded me of the eternal city of heaven as described in the Book of Revelation.

"The ends of a rainbow sprang up from the midst of the tropical foliage, which spread on either side of the city like a thick, waving garden, whose every leaf and flower sparkled and glittered with silvery raindrops like a sea of jewels. The two ends of the rainbow grew up higher and higher, as some tall, bending vine of glory gorgeously tinted with every color of the spectrum, until the ends came together and were blended into a complete arch of infinite beauty like a halo of heaven, holding the city, with its buildings, domes and towers, within this superb arch of the rainbow ring.

"The clouds, nestling on the crest of the mountains, became purple, with fringes of gold, while zigzag lightning played at hide-and-seek around the mountain crags. The low rumble of the distant thunder, like a gutteral laugh from the caverns of eternity, was the only sound to distract attention from this sublime painting of nature.

"With admiration and rapture I gazed, and as I stood entranced the scene changed. The sun sank into the lapping waves until they seemed to wash all the glory from his face. He battled a moment with the waves, and then I saw him no more. Scarlet deepened into flaming red, silver tints to golden yellow, and violet to heliotrope, while the green foliage faded into a sea of purple. The whole world seemed to weep upon the destruction of this, the world's greatest picture. The rainbow faded like a phantom and was gone; a few dark clouds were seen sailing away into the dusky twilight, tinted lightly with the dying blush of the sunset's ruddy glow.

"Night came on quickly with its myriads of glimmering stars, and dropped a hazy curtain o'er the faded glory of this corner of God's art gallery. I felt as if the curtain of time had been rolled back like a scroll and I had seen heaven and the Golden City of God. Then the curtain was lowered again."

Corregidor Island is described as the "fairest spot in the Philippines." Lashed on the south by the restless waves of the sea, with the great expanse of the bay spreading out toward the north, the island enjoys a climate of perpetual spring and is free from the pest of mosquitoes. The Government has established a hospital on Corregidor, and the island has become a famous pleasure resort for the citizens of Manila. Nine hours are consumed in making the round trip, three each way coming and going, and three for recreation on the shore. The island is shaped precisely like a lady's high-heeled shoe, with the heel and sole toward the bay and the upper part facing the sea. It is divided into two sections, connected by a low neck. The part facing the sea is a big wooded hill, rising up to a peak, on the top of which is a lighthouse. The whole surface is covered with trees, bushes, flowers and dark green grass, with enough boulders and gray stones peeping out of the foliage to lend an aspect of grandeur to the scene. There is a small native village on the island, which adds to its picturesqueness by the quaint architecture and other curious features of Tagalog home-life.

A well-bred American who goes to Manila now is not necessarily required to sacrifice the enjoyments of social life as he knows them at home. American society at the capital is very much like one finds it in all the principal cities of the United States. The wife of a distinguished army officer, writing of a reception given by the peace commissioners, says:

"Last evening we attended a reception given by the peace commissioners. They occupy a beautiful palace on the shore of the bay, a delightful place for entertaining. The entire second floor was as one room, but ordinarily it is the parlor, library and dining-room. The floors are marble, and the woodwork is beautifully carved. There is no upholstered furniture, but they have pretty wooden and bamboo chairs, Japanese tables, screens, lacquered cabinets, inlaid pictures of rare and delightful designs. An orchestra played during the reception."

Evidently our peace commissioners are not making martyrs of themselves for the uplifting of the poor Filipinos. The same lady describes the elaborate carving of the Church of St. Ignatius,



ARMY TRANSPORT CART IN THE PHILIPPINES.

Without the native buffalo, transportation would be difficult, if not impossible, in many portions of the islands. The load is balanced on the wheels of the cart and the neck of the animal, and the driver accommodates himself to a seat on the back of the latter.

which is one of the wonders of Manila. The interior of this edifice is finished with the beautiful natural wood called molave, and the carving is thus described:

"Words fail me in describing the gorgeousness and beauty of the carving. The entire interior is carved, and eleven years were spent in accomplishing the beautiful effect, so many biblical scenes are exquisitely portrayed in the carvings. This beautiful work was done by the native Filipinos. Some one said, 'They are not a smart people, their heads are empty;' but a quick repartee was, 'Their brains are in the ends of their fingers.'"

For some months after the Americans came it was a rare thing to see any women other than slippered Filipinas on the street. Occasionally a few American ladies might be seen shopping in the forenoon or driving late in the afternoon, but not one of the Spanish or wealthier class of Filipino women was visible. Now all that is changed. Possibly the freedom and confidence of our own countrywomen have encouraged them; at any rate, there is hardly a dry goods or millinery store but has a number of native and Spanish customers during business hours, while many of these ladies have resumed their afternoon drives on the Luneta, where a regimental band plays for an hour before sunset. Undoubtedly, not much business is done in certain departments, particularly among the Chinese merchants dealing almost entirely with the native population, but in other directions it is thriving. Tailors, shoemakers, hatters, and workers in straw and cane have their hands full. The stocks of India stores, jewelers and grocers are daily diminishing, and there is every indication of increasing business along



WEALTHY CHINESE MERCHANT OF MANILA.

Many of the Chinese merchants have acquired large fortunes by thrift and cunning. They usually adhere to their native customs and dress, and are heartily disliked by the Filipinos.



GENERAL EMILIO AGUINALDO.

President of the Republic of the Philippines. This photograph was presented to one of the American officers on the evening of the day on which the American and Filipino armies captured Manila from the Spaniards.

the Escolta. One reason for the decline of the Chinese trade is explained by one of our soldiers, who says that while he and a comrade were making some purchases in a Chinaman's shop they discovered a number of dried rats hung up for sale. They left much quicker than they had come, and when the rat story spread, as it did on rapid wings, the soldier boys thereafter religiously kept away from the shops of the almond-eyed merchants. Rats and leprosy are too closely associated in the American mind to constitute attractive trade inducements. But after all, the Chinaman is the favorite cook and servant-of-all-work in the islands, and he could hardly be dispensed with. The Filipino is also a very good house servant, but he lacks both the experience and the initiative of the Chinaman. He is merely an imitator, and not a first-class one at that, while the man from China invents as well as imitates. The Celestials are great money-makers, and they have instituted a number of curious customs in the propagation of that industry.

"Here in Manila," says a correspondent, "they make your chocolate while you wait. Right into the house a Chinaman comes with his basket and he rolls the crushed cacao beans and sugar, and then makes a supply of chocolate that is sweeter and more palatable and cheaper than the commercial brand sold in our home stores.

"When the Chinaman comes he lays aside his hat and shirt, and, stripped to the waist and barefooted, he begins his work. In the basket is the chocolate or cacao bean, from which the rancid oil has been extracted, and which oil long ago has anointed the hair of some Filipino belle, or lighted some Filipino home. The beans first come on the board bitter and brackish. With a rolling pin the Chinaman grinds them into a fine powder. When it is done he opens another basket and dips out the sugar for the sweetening and the final mixture. The sugar is what would probably grade 'coffee C,' if it were in commercial circles. Like the bean, it grows on the island. Industriously the Chinaman rubs, and gradually the chocolate forms on the bottom of the board and drips off in sticky sweetness into the basket beneath. The family gathers about to sample the product and the Chinaman stops to smoke a cigarette while judgment is being passed.

Cups of the beverage are handed around and all 'taste.' If it is not sweet enough, the manufacturer throws more sugar on his board and drops in another pinch of vanilla and cinnamon for the flavoring. When it is 'right,' he goes to work and for several hours rubs away at his task. The deposit below the rolling pin is a brown substance that is soft and moist, while above it is to all appearances a dry powder and sugar. The little ones gather about, and if there is an older daughter, perhaps she sits down on the floor in front of the Chinaman and watches the growing pile.

"Such was the case in the house of a Spaniard to-day, when I called. The young lady sat there and idly watched the manufacture of the edible, and when a little brother came, she took his head in her lap and he lay there with her, watching the brown-skinned Chinaman rub and rub the sugar into the other ingredients. It was insisted that I should sample the finished article, and I found it very good.

"The chocolate before it is chocolate is cacao bean, and the cacao bean is a speculative crop at best. First, it takes four years to raise a crop. The plants grow only ten feet in height. They are subject to insect attacks, and when the fruit is nearly ripe and ready to pick, a windstorm may come along and break it from the tree. As long ago as the seventeenth century the work of raising cacao began in the Philippines. Then priests brought the bean here from Mexico. In Mexico, the tree grows twenty-five or thirty feet tall, and the crop is not always an uncertain quantity. Here, however, only those planters who can afford to lose a crop oftener than they harvest one, raise the cacao bean.

"The fourth year the fruit comes, and when ripe it is filled with seeds that are not unlike almonds in shape, growing in a pulp, like the seeds of a watermelon. These seeds are separated from the pulp by hand and dried in the sun; then the shell is taken off and the bean is further dried, after which it is ground into powder and the oil extracted.

"Then it is shipped to Spain or anywhere that there is a market, or it is sold in the markets in Manila. There is a mill in this city where the chocolate is ground and seasoned with vanilla and cinnamon, and moulded into cakes, wrapped in tinfoil and pretty blue paper and sold. But the picturesque way is to rub it with sugar and vanilla and cinnamon, and make one's chocolate under one's own roof and before one's own eyes."

The same correspondent describes an industry which he says most of the books have omitted, and incidentally throws light on the good nature and happy-go-lucky disposition of the natives:

"There is one industry which most of the books on the Philippines have omitted, and that is stage driving. One horse, having a wreck of a harness, with rope lines, pulls a two-wheeled cart used to carry passengers. It only costs three centavos—that is, three cents in Mexican money—for a ride from Pasig into the very heart of Manila. These vehicles come in from every direction in the morning, and at night they go back again.

"Early in the day they bring in market-women and men, with their flat baskets of fruits, vegetables and fish. Sometimes one of the patrons carries a load of suckling pigs, and the freight protests in loud squeals all the way to market. One wagon that comes down Calle Real has loose spokes and the wheel is reinforced in a native way by bamboos bent around the hub to the felloes. It has been a question as to how long the wheel will last, but the vehicle always has plenty of passengers.



ON THE FIRING LINE.

This photograph shows the attitudes and appearance of the men on the firing line, with officers occupying a dangerous position at the rear of the ranks. The view was taken as a "snap-shot," and consequently is not so clear as it would otherwise have been.

"The equipages are open to the sun and rain, but if the woman passenger has her umbrella, she cares little what comes. Passengers of both sexes smoke cigars and cigarettes and sit independently erect. If the stage is crowded it does not stop, and when it does, as like as not the horse balks and backs into the curb or fence, and the driver is compelled to alight and lead his animal for some distance until the little beast makes up his mind to go. Sometimes there is a collision between two passenger carts, and all go down in a heap, laughing, among the vegetables or other market stores."

In many respects Manila presents the peculiarities of a metropolitan city, while in others it is singularly provincial. One section is given up almost wholly to the Chinese, and here you see their curious stores and queer signs, just as you would on the

streets of Canton or Pekin. On the Escolta, the main business street, the signs are nearly all in Spanish, and the shops are owned and run by men of that nation; while in other localities the little bazaars that occupy mere holes in the walls, with awnings of dirty canvas flapping in the wind, are kept by the dark-skinned natives of Delhi or Agra, in northern India. The city is so divided and cut up by the rivers, canals and estuaries as to constitute a second Venice, and in these waterways there are many strange crafts in which people are born and spend their lives and die. But the houses are the most curious feature of the city. In the native sections they consist of the bamboo frame and grass thatch which the photographs in this work have made so familiar to the reader, but in the city proper they are built more substantially, usually consisting of two stories, with balconies jutting out over the sidewalk. The roofs are made of red tiling, on which the birds have dropped the seeds of various trees and plants of the islands, and these springing into life have in many instances grown into roof-gardens and miniature forests, where green boughs wave and flowers bloom all the year round. The sides of the houses above the balconies of the second stories are made of light framework, filled with transparent shells until they resemble a shell mosaic of many colors. These admit the light, softened and mellowed, and exclude the heat. The frames are usually movable, and may be rolled aside in good weather, leaving the rooms exposed to the open air. There are but few chimneys to the houses, for fire is not needed except for cooking or laundry purposes, and then it is usually made of charcoal or little sticks the size of your finger, and the smoke goeth where it listeth. Our gas and gasoline stove manufacturers ought to do an immense business in the Philippines. There are no tall buildings, except the churches and cathedrals, whose domes and steeples rise here and there high above the rest of the city. Manila lies in a plain, backed by distant blue mountains whose tall peaks unite with the sea in tempering a climate that would otherwise be unbearable for any but black-skinned people. All over the flat plain immediately surrounding the city are thick forests, interspersed with fields of rice and vegetable gardens; while nestling in their midst are many native villages of bamboo and thatch. When the sun sets the roads through these plains are filled with carts and people who make black and white lines through the green fields, going home from market or daily labor in the city. Many of them are women, wearing bright red skirts, which catch the rays of the sinking sun and reflect gorgeous colors in the moving caravans.



A CHINESE PEDDLER AND HIS PACK.

These peripatetic merchants carry their goods to the homes of the people, and sell them, principally to the women, at enormous profits.

In their homes and shops the people cook, eat and work on the ground. Tailors sit cross-legged on the ground and run sewing machines. Blacksmiths work on their knees, and it takes six of them to shoe a native pony so small that they could almost devour it at a single meal. They fit the shoe on cold and one rarely sees a fire in their forges. Tinners sit or kneel on the ground while working, and so do the laundrymen and women, except when they wade into a stream or pond and stand waist-deep in the water, which they frequently do. Shoemakers are for the most part Chinese, and they work with the most primitive tools. Instead of a knife they use a tool about the size and shape of a ship-carpenter's adz, to cut the leather with. These Chinese shoemakers are a dishonest lot, and if you do not watch them they will make or patch your shoes with brown paper made to imitate leather. Some of the soldiers who had shoes made in Manila, returned from a two days' campaign with nothing but the strings; as soon as the shoes got wet they disappeared. John Chinaman is a model army contractor, and he thoroughly understands his business.

"Up the street on which our barracks are situated," writes a soldier, "and distant only about three short blocks, one sees a stone wall, possibly nine feet in height, running parallel with a narrow cross street, the wall being in length one thousand or twelve hundred feet, and serving to enclose a parcel of ground ten acres in size, in which hundreds of vaults for the reception of the dead are erected. Many are now empty, waiting for some occupant, whose influence while living or whose wealth after death will throw into the coffers of the church twenty-five dollars for the repose of his or her bones for a term of five years, and an annual payment thereafter of five dollars, until that great day of resurrection; on failure to pay which, the vault again becomes the property of the representatives of the church, and the bones of the defaulting occupant are raked out as a fireman rakes cinders out of a fire-box. The bones—and there are tons and tons of them—are carted or wheeled off to some obscure corner of the cemetery and there dumped in a common heap, where birds of prey occasionally find some rare bit, for not in all cases has the flesh decayed. I saw in several instances flesh still clinging to the bones. Hundreds of skulls, arm and leg bones, ribs and several portions of the vertebra are scattered here and there. Five skulls which I counted



A CHINESE COBBLER.

The cobbler carries his kit in baskets, supported by a stick across his shoulders. He will mend your shoes in the street, at the side of a lane, in the woods, or wherever you may happen to meet him—and he will also cheat you out of your eyes if you give him half a chance.

could have been covered with a wash tub—skulls of adults—while partly on top lay the frame of a child, evidently six or seven years of age, and close by lay the frame intact of one, evidently a female, as the long, black hair still clinging to the skull would indicate. Against the remains lay the grinning skull of some poor devil whose money gave out before Spain's barbaric cruelty ceased."

But these are things of the past, which disappeared with the last flutter of Spain's yellow flag.

In one respect Manila is ahead of the United States—we mean in time. When the people of the Mississippi Valley are closing up their stores or feeding and stabling their teams for the night, the citizens of Manila are beginning the duties of a new day. For instance, it was Saturday night in St. Louis when Dewey opened fire on the Spanish ships that eventful Sunday morning, May 1st, 1898.

Manila is just fourteen hours ahead of St. Louis in point of local time. It is practically upon the 120th meridian east of Greenwich, while St. Louis is practically upon the 19th meridian west of Greenwich, the Greenwich meridian being the standard from which time is reckoned. The 180th meridian, which is near the center of the Pacific Ocean, is the standard for the change of days, it being midnight on that meridian when it is noon on the Greenwich meridian. When a ship crosses the 180th meridian going west the time in the logbook is advanced a day, and when going east a day is lost.

There is really only a difference of ten hours, sun time, between St. Louis and Manila, but the 180th meridian lies between the two points, and the days change between here and there. Twenty-four hours are added, and ten hours, the sun distance between the two places, are subtracted, leaving fourteen as the difference. In other words, the difference in time is counted by way of Greenwich.

A solution of this problem might well bring to mind Edgar Allan Poe's story, "Three Sundays in a Week," in which a young man was told by a young lady's father that he could marry her when there were three Sundays in the week. The young man, aided by persons who had crossed the 180th meridian in different directions, and one who had never crossed it, won the lady's hand. One had lost a day, and Saturday was his Sunday; another had gained a day, and Monday was his Sunday, and one still observed the schedule that he was born under, and Sunday was his Sunday. There were three Sundays in a week, and the young man claimed his bride.

Perhaps the most appropriate conclusion that we can give to this work will be General Wheeler's account of his visit to Guam Island. This is the largest and most southern of the Marianne or Ladrone group, and is located almost directly east of Manila, in latitude 13° north, longitude 145° east. Guam was discovered by Magellan in 1521. The interior is well watered, wooded and fertile, and rice, corn, cacao, sugar cane, indigo, cotton, and the tropical fruits are grown in profusion. A few domestic animals were imported several centuries ago, and these have multiplied and become wild in the forests of the island. The original inhabitants were long since extirpated by the Spaniards, and the natives who now occupy the island are descendants of Mexicans and Philippine Islanders, who constitute a hybrid though industrious race of agriculturists and mechanics. General Wheeler says:

"I cannot learn that the island of Guam has ever been surveyed, but its area may be stated at about 150 square miles, one-half of which, it is estimated, is susceptible of cultivation. Nearly all of the land is still virgin soil, my information being that only about one per cent is now under cultivation. The population is about 9,000 souls, nearly all of whom reside in the towns. Those who own ranches also have rude houses on them, where the family spend a portion of their time.



THE "FISHES OF THE TWELVE APOSTLES."

Representing a native "fiesta" of the Tagalogs, with characteristic group of country people, on the island of Luzon.

"The land, which is regarded as arable, is very fertile, producing cocoanuts, oranges, lemons, cacao, rice, corn, sugar cane, beans, tomatoes, etc., the cocoanut trees having an appearance of thrift and bearing-power superior to those I have seen in any other part of the tropics. Deer and wild goats are found in abundance, and for years formed the principal meat food for the Europeans (Spaniards); cows and pigs are also reared.

"The road from Agana to the north of the island passes through an especially fertile country. In this section there is a large table-land, and where clearings have been made the ranches are in a good state of cultivation. All other parts of this table-land are covered with a very thick jungle, which can with difficulty be penetrated by a man on foot. The dugdug and other bread-fruit trees grow to enormous size on this island. The trunk of the former is supported about its base with flat, radiating buttresses.

"The belief in spirits inhabiting forests and lonely places is widely spread throughout the islands of the Pacific. In Samoa they are called 'aitu,' in Guam, 'gente del monte,' or people of the woods, often described as being headless, and jumping on the backs of people going through the woods at night, as did the devils upon the saints of old. They are supposed to frequent especially the vicinity of banyan trees, and of prehistoric remains, called 'latda.' These are upright stones in the form of rough, truncated pyramids, arranged in two rows, and were very probably used as supports for a roof or covering of some kind, or possibly they were sepulchral monuments of ancient rulers. There are many of them upon the island of Guam.



THE SULTAN OF SULU.

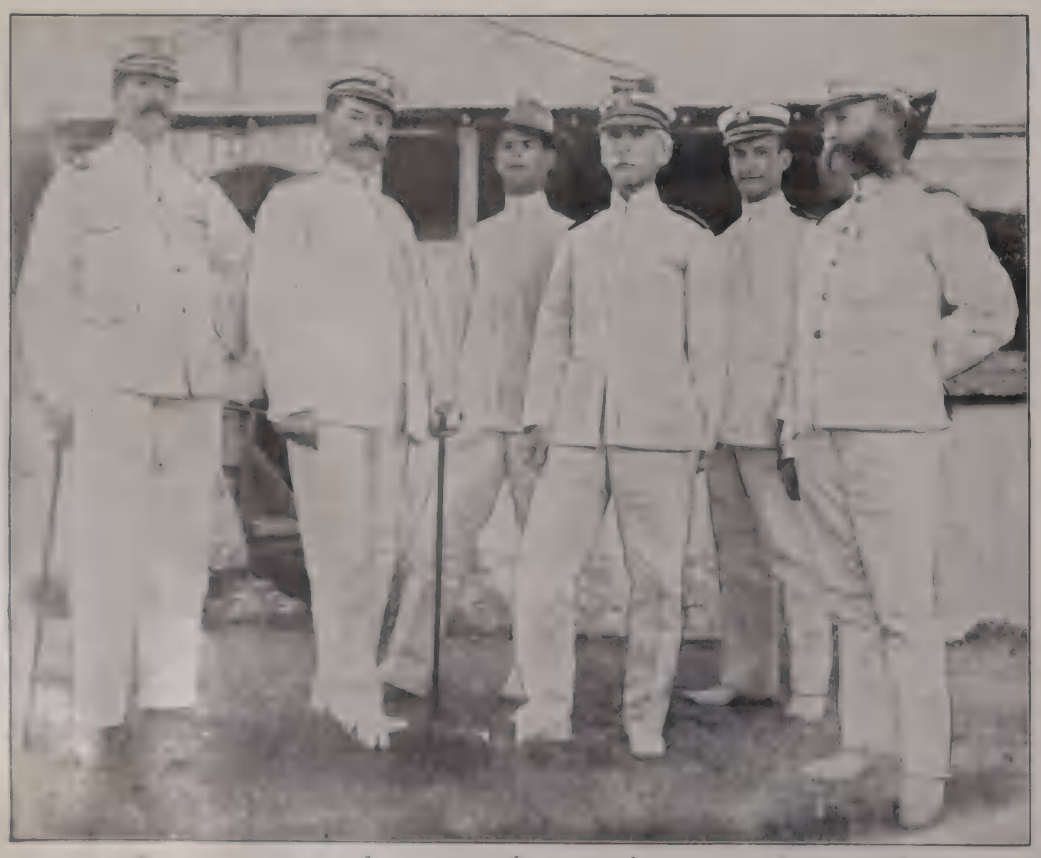
Taken at Jolo, Sulu Islands, January 2d, 1900. 1, the Sultan; 2, Major Owen J. Sweet, 22d U. S. Infantry and Governor of Sulu; 3, Prince Dato Rajah Mudah Mohamad Mualil Wasit, the Sultan's elder brother and heir-apparent to the Sulu throne; 4, Capt. Wm. H. Sage, Adjutant 23d Infantry and Secretary Moro Affairs; 5, Hadji Mohamad Butu, Prime Minister to the Sultan; 6, Abdul Uahab, interpreter for the Sultan; 7, Charles Schuck, official interpreter to the Governor of Jolo; 8, Otto Basarudin, fourth principal adviser to the Sultan; 9, Hadji Cato Mohamad Sali, sword bearer to the Sultan.

"Flying foxes are numerous. They fly in full daylight, flapping their wings slowly, like a crow. They are eaten generally, and are one of the usual staples of food. They belong to the genus Pteropus, which is widely distributed over India, Ceylon, the Malay Archipelago and the islands of the Pacific. Besides this and a species of smaller bat, the only mammals are deer, rats, mice and pigs, all introduced. There are no snakes. Centipedes and wasps are common, both indoors and out. There is a small scorpion. The stings of none of these are dangerous. Spiders are common. Some of the spiders are very large, but none are dangerous. There are no tarantulas. There are a number of fishes and articulates in the fresh-water streams. These are probably peculiar to the island.

"The only industry of any consequence in the island of Guam is the production and exportation of copra. The price received by the natives from traders buying on the island ranges from $3 to $4, Mexican, per hundredweight. These merchants receive about double the above price for the product in Japan. In England copra sells for $75 per ton, gold.

"We found the towns very neat, indeed. In Agana probably half the houses are built of stone; the other houses are of nipa and bamboo, very much like those in Luzon.

"The people were very cordial and friendly. At every town we entered we were met by the leading men of the place—at two places with United States flags flying—while flags were on many of the houses, bells were rung and other efforts were made by the natives to manifest regard for the Americans. I saw a few people who, I was informed, were pure Chamorros, and they impressed me very favorably. Their features were regular, their forms erect and they were in all respects fine physical specimens. There is very little money on the island. Wages are very low. The teacher at Urmata had a nice school of little children, and his pay was only three pesos, equal to $1.50, gold, per month. I understand that the pay has been or is about to be increased to $6, Mexican, per month.



MAJOR OWEN J. SWEET AND GROUP OF AMERICAN OFFICERS.

Taken at Fort Alfonso XII., Jolo, Sulu Islands, March 11th, 1900. 1, Rear Admiral John C. Watson, U. S. N.; 2, Major Sweet; 3, Executive Officer Aaron Ward, Lieut.-Com. U. S. N.; 4, Flag Officer Frank Marble, U. S. N.; 5, Capt. Wm. A. Nichol, 23d U. S. Infantry; 6, Capt. Wm. H. Sage.

"A short distance north of Agana is a settlement of from seventy-five to 100 Caroline Islanders. They preserve the native customs and methods of dress and have quite the appearance of American Indians. They are industrious and peaceable. They were brought to the island for employment as farm laborers, but now they seem to all have their own houses, or, more properly, huts, and they make a living by cultivating cocoanuts and small patches of ground, and by catching fish.

"Our party spent a night at Ynarajan, and was received with the most marked hospitality. We were met by the leading citizens as we approached, and it was touching to see the efforts of all the people to show respect to the American Government. Guns were fired, bells rung and the little son of the town governor walked by my side, playing an accordeon. We were taken to the best house in the place, where we were entertained by the people. We were given an excellent supper, and were furnished comfortable beds, with very clean, nice, snow-white sheets and pillow-cases. The next morning the population, including the women, called. We were given a good breakfast, and six of the citizens insisted on accompanying us to Apra, a distance of nearly if not quite fifteen miles."

ESTABLISHING CIVIL GOVERNMENT IN THE PHILIPPINES.

Chapter XXXIV.

EARLY in April of 1900, President McKinley appointed the following named gentlemen as commissioners to the Philippine Islands, to continue the work of organizing and establishing civil government already commenced by the military authorities; namely: Hon. Wm. H. Taft, of Ohio; Prof. Dean C. Worcester, of Michigan; Hon. Luke E. Wright, of Tennessee; Hon. Henry C. Ide, of Vermont, and Prof. Bernard Moses, of California. Judge Taft was designated as president of the board. The members of the commission set out for the Philippines soon afterward, and on the first day of September of 1900, having arrived at Manila, they issued a proclamation to the people of the islands, announcing the object of their coming and the character of the government which they hoped to establish. The latter was set forth at length, and was in accord with instructions previously given by the President to the secretary of war, the former acting under the authority of Congress as set forth in the act known as the "Spooner Resolutions."

The President had suggested that steps be taken from time to time to inaugurate governments essentially popular in form, in territory controlled by our troops. Several such governments had been in fact, contemplated the establishment of governments similar to those which prevail in our domestic states and territories, except that nothing in the nature of statehood was yet to be held out to the people of the Philippines. The power of the civil commission was placed above that of the military, by special instructions, authorizing them to extend civil government over certain districts, whenever in their opinion such districts were ready to receive it. They were empowered to make rules, having the effect of law, for the raising of revenue by taxes, customs duties, and imposts; to supervise the appropriation and expenditure of the public funds of the islands; to establish an educational system throughout the archipelago; to found a system that would secure an efficient civil service; to organize and establish courts; and to form municipal and departmental governments, as above indicated. They were likewise empowered to appoint all officers under the judicial, educational and civil service systems until other arrangements should be made. It will be seen at a glance that the task assigned to the commissioners was not a light one; but the general results of their work indicate that it has been performed with faithfulness, industry, and an eye single to the welfare of the people.



UNITED STATES CIVIL COMMISSION IN THE PHILIPPINE ISLANDS.

Reading from the left of the picture to the right, the names of the gentlemen are as follows: Hon. Luke E. Wright; Hon. Henry C. Ide; Hon. William H. Taft, President of the Commission; Prof. Bernard Moses; Prof. Dean C. Worcester.

organized by the military authorities before the arrival of the commissioners, and these were in due course of time turned over to them. It was not the purpose of the commission to take charge of any of the districts or provinces until they had been pacified and order restored within their limits by the military arm of the government, and the President had suggested that this transfer should be gradual. But the commissioners met with greater encouragement than they had expected, and the work of organizing civil governments proceeded with gratifying results.

They were instructed, after making themselves familiar with the conditions and needs of the country, to establish municipal governments, in which natives of the islands, both in the cities and the rural communities, should be afforded opportunities of managing their own local affairs to the fullest extent of which they were capable, subject to the least degree of supervision which observation and experience might show to be consistent with the preservation of law and order. Following this first step, they were to organize larger administrative divisions, corresponding to departments, counties or provinces, in which the common interests of several adjacent and convenient municipalities were to be centered. The plan,

The most commendable feature of the system is that which concentrates power in the local organizations, and thus brings the people into direct, personal contact with their own government, under the administration of officials selected by themselves. The instructions on this point were explicit. In all cases the municipal officers who administer local affairs are to be selected by the people of the vicinage, while in cases of more extended jurisdiction, natives are to be preferred over Americans. The commissioners were especially instructed by the President to bear in mind that the government which they were organizing was not designed for the satisfaction of the American people, or for the expression of theoretical views; but to secure the happiness, peace and prosperity of the inhabitants of the Philippine Islands; and in order that this might be accomplished, all the measures adopted should be made to conform to their customs, their habits, and even their prejudices, to the fullest extent consistent with the requisites of just and efficient government. "At the same time," said the instructions, "the commission should bear in mind, and the people of the islands should be made plainly to understand, that there are certain great principles of government which have been made the basis of our governmental system which we



ALBERT E. FOUT.
An American soldier, and one of our artists in the Philippine Islands. He secured many of the photographs that appear in the Philippine department of this work.

deem essential to the rule of law and the maintenance of individual freedom, and of which they have, unfortunately, been denied the experience possessed by us; that there are also certain practical rules of government which have been found to be essential to the preservation of these great principles of liberty and law, and that these principles and these rules of government must be established and maintained in their islands for the sake of their liberty and happiness, however much they may conflict with the customs or laws of procedure with which they are familiar." In other words, they were to take what was given them and be satisfied, whether they liked it or not.

In all those districts which have been organized into civil governments, the fundamental principles of our own system have been instituted. That is to say, no person can be deprived of life, liberty or property without due process of law; private property cannot be taken for public use without just compensation; in all criminal prosecutions the accused is entitled to a speedy and public trial, to be informed of the nature and cause of the action, to be confronted with the witnesses against him, to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense; excessive bail cannot be required, nor excessive fines imposed, nor cruel or unusual punishments inflicted; no person can be put twice in jeopardy for the same offense, or be compelled in any criminal case to be a witness against himself; each citizen is secured against unreasonable searches and seizures, and it is especially proclaimed that slavery or involuntary servitude shall not exist except as a punishment for crime. This latter provision, however, has not yet been extended to the Sulu Islands, where the special treaty with the sultan is still in force. It is provided that no bill of attainder or ex-post-facto law shall be passed; that no law shall be enacted abridging the freedom of speech, or of the press, or of the right of the people to peaceably assemble and petition government for a redress of grievances; that no law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and that the freedom and enjoyment of religious profession and worship shall forever be allowed. When these provisions are considered, the reader will perceive that immense strides toward real and substantial freedom have already been made in the Philippines. It is also provided that no form of religion and no minister shall be forced upon any community in the islands; and, on the other hand, that no minister of religion shall be molested or interfered with in following his calling, to the end that the separation between church and state shall be real and absolute.

An extensive system of common schools has been established throughout those sections of the islands that have been brought under civil government, in which primary education is free to all. At first instruction is given in the language of the people, but as the pupils advance in their studies English is gradually substituted, in order that it may in time become the universal language of the archipelago.

Taxes which have a tendency to penalize or repress industry are prohibited, and the fewest subjects of levy are selected that will serve the general distribution of the burden. Provisions for taxation are purposely made as simple as possible, in order that the natives, as yet unfamiliar with the workings of self-government, may easily comprehend what is required of them.

All officers and employees of the United States, both civil and military, are enjoined to observe, not merely the material, but the personal and social rights of the people, and to treat them with the same courtesy and respect for their personal dignity which the people of the United States are accustomed to require from each other.

In dealing with the uncivilized tribes of the islands, the commissioners have adopted the course pursued by Congress in the control of our domestic Indians. They are permitted to retain their tribal organizations and government, without being required to conform to the rules of civilization by which they are surrounded, except at their own pleasure. At the same time they are subjected to a wise and firm regulation; and, without undue or petty interference, constant effort is exercised to prevent barbarous practices and to introduce civilized customs.

This broad basis for civil government having been laid in the Philippine Islands, another forward step was taken in Congress early in January of 1902, looking to the establishment of a permanent territorial government in the archipelago. A bill to that effect was introduced by Representative Cooper, of Wisconsin, chairman of the House committee on insular affairs, providing for a complete form of civil government, to take effect January 1, 1904. Meanwhile the civil commission is to be continued in authority. Mr. Cooper's bill provides for a governor, to be appointed by the President, a legislature of two houses, and two commissioners to represent the Filipino people in the American Congress. The upper branch of the legislature is to be called the Council, and will consist of five members, appointed by the President. The lower branch is to be called the House of Delegates, and is to consist of thirty members, elected every two years by the qualified voters of the islands. Voters are required to be over twenty-one years of age, to be able to read and write Spanish or English, to possess taxable property, and to have resided at least one year in the islands. This bill—or something similar to it—having the approval of the insular committee, will doubtless become a law; and thus we shall see inaugurated in the Philippine Islands a system of self-government very similar to that of our domestic territories.



AGUINALDO AT MANILA.
This photograph was taken at the Palace, in Manila, a few days after Aguinaldo's arrival there. The young lady sitting by his side is Miss Annie I. Mitchell, formerly of St. Louis, Missouri, but now residing with her father in Manila.

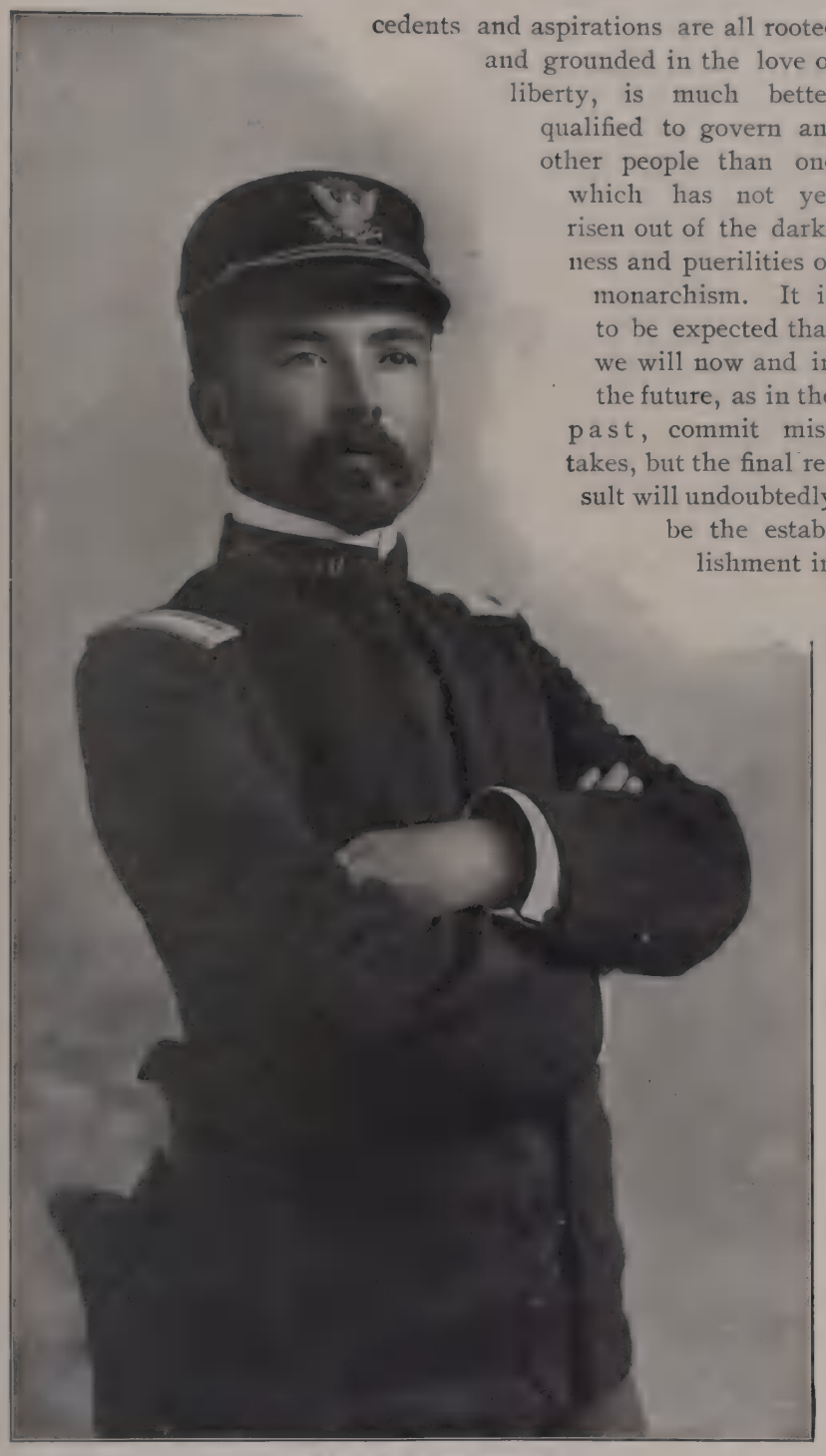
The population of the Philippines, according to a recent report of the commission, amounts to 6,961,339, which is considerably less than any previous estimate. While this report has not the accuracy of a regular census, it may be regarded as approximating the truth, since it was made up with great care from the best available sources. No official census of the islands was ever taken by the Spaniards, but they estimated the population at between ten and twelve millions at the time of the surrender of the territory to the American government. In the present instance sufficient care has been exercised to insure reasonable accuracy, and the figures may be accepted as in the main correct. The population of all our new possessions, including Alaska, is given by recent census reports as follows:

Porto Rico, 953,243.
Hawaii, 154,001.
Guam, 9,000.
American Samoa, 6,100
Alaska, 63,592.

The application of our form of government to an alien race hitherto unaccustomed to self-rule, and in a general way not yet qualified for it, will necessarily be influenced to a large extent by that natural love of liberty and respect for law and order which, by long usage, have become a part of the genius of our people. A free race, like the Americans, whose ante-



GEORGE C. DOTTER.
A soldier of the Philippines, and Assistant U. S. Photographer, who, with Mr. Fout, obtained most of our views in those islands.



GENERAL FREDERICK FUNSTON.

Hero of the capture of Aguinaldo, from his latest photograph in the uniform of a Brigadier-General of the U. S. Army. Supplied especially for publication in this work.

cedents and aspirations are all rooted and grounded in the love of liberty, is much better qualified to govern another people than one which has not yet risen out of the darkness and puerilities of monarchism. It is to be expected that we will now and in the future, as in the past, commit mistakes, but the final result will undoubtedly be the establishment in the islands of justice on the basis of liberty and humanity. Nothing short of this could be expected of a nation in which each individual citizen is a sovereign, and all public officers merely servants of the people, selected to carry out their will. We have been too long accustomed to a government by the people and for the people, to establish any other kind in our territorial dependencies.

The manifest success of the commissioners thus far in satisfying the people whom they are serving, is due no doubt to the spirit in which they entered upon their work, and which they have steadfastly maintained toward the inhabitants of the islands. This spirit was specially displayed in the proceedings of a banquet given in honor of Judge Taft, by his friends in Cincinnati, a few days after his appointment. One of the guests on that occasion was the Hon. Judson Harmon, formerly attorney-general for the United States, who accepted the invitation under the assurance that he would be at liberty to freely express his opinions regarding the acquisition of the Philippine Islands and the proposed plan for their government, without regard to whether he was in harmony with the administration or otherwise. In his speech he referred to the opportunity presented us at the outset to vitalize our oft-repeated words of sympathy for the oppressed, by helping a people struggling for independence to gain it. He scouted the question as to whether or not promises had been made to the Filipinos. "Our history and principles," he declared, "are a perpetual promise, and no one will deny that when the Filipinos joined forces with us they believed, and we knew they believed, that our success would mean the fulfillment of their hopes." He asserted that it was the duty of our government, when peace came, to put an end to the claims of Spain, but that "instead of buying off the king of Spain the government had bought him out, and proposed to realize on the investment." This policy he denounced as a great wrong, and earnestly advised that it be quickly righted. "No nation," he said, "is good enough to rule another nation without that other nation's consent; if the American people shall remember what it cost us to cast out the heresy that the great principles of liberty do not apply to black men, and shall refuse to embrace it as to brown ones; if they shall conclude that this country cannot long exist part vassal and part free, as they found it could not part slave and part free, then there will be no difficulty in doing what we ought to have done in the beginning—leave the Filipinos to manage their own affairs, and serve notice on the world that they are under our protection. The issue may be settled soon. It may take long. As it involves right and wrong, it will never be settled until it is settled right."

In responding to this speech Judge Taft announced his virtual acquiescence in its sentiments; adding, however, "I am not now, and never have been, an expansionist; but circumstances beyond our control, the sequel of the Spanish war, have thrust on us responsibility for the future government of the Philippines." While this responsibility is reasonably questioned by a large proportion of our citizens, all seem to feel that we have gone too far to recede, and that we must finish what we have undertaken; always having in view, however, the predetermined fact that the Filipinos must be a free people. It is fortunate for us as a nation that the course of our officials in dealing with this intricate subject has been not only in the main above suspicion, but of such a character as to win the confidence of the islanders themselves. According to the latest reports the general conditions of the islands are constantly improving, and the civil government now covers by far the larger part of the archipelago. The masses are said to be turning from war to peaceful avocations, and industrial interests are discussed by the people themselves in a way that shows their confidence in the future. Two-thirds of the telegraph and telephone lines established by the army for military purposes have been turned over to the civil authorities, and are now in a large measure operated by natives. It is proposed also to purchase the lands of the friars, whose ownership of immense tracts has caused so much contention in the past, and throw them open to homestead purchasers. If this course should be pursued, the friars would be paid with bonds running thirty or



GENERAL EMELIO AGUINALDO.

Late President of the Filipino Republic. Taken immediately after his capture, in the [illegible] he wore at the time. This photograph was supplied for special publication in this work.

more years, which would afford abundant time to dispose of the lands to actual settlers and thus acquire a fund for the liquidation of the bonds. Such a course would settle a dispute of long-standing between the natives and the priests, and insure the rapid development of the islands. This land question has been the main cause of previous revolutions, and if it can be solved in some common-sense way like that proposed, it will be more effective than any other single measure in creating a feeling of permanent good-will for the Americans. It is certainly the earnest wish of all classes of our citizens that something should be done to secure the confidence of that people, and bring to a speedy and satisfactory end the unprofitable and deplorable war that has so long prevailed there. No one believes that we have so far departed from our high ideals of liberty as to desire to force an unwelcome government on an unwilling people; and in view of the glory of our past and present history as a nation, we cannot afford to pursue a course that would justify even a suspicion of such a purpose on our part. The Americans are too great a people to attempt the conquest or spoliation of a weaker race, and if in the end we shall be the means of establishing on the borders of Asia a new government by and for the people, we can then afford to overlook some of the mistakes that have been made.



SCENE OF THE CAPTURE OF AGUINALDO.

In the center of the picture Aguinaldo's body-guard are seen laying down their arms. The photograph was taken for the official records of the Government, and supplied for special publication in this work.

Meanwhile, much has been written and published about the Philippine Islands and their people that is misleading. Transient visitors, having seen a few specimens of the natives, have jumped to the conclusion that they consist of a large number of half-civilized or barbarous tribes, an error which reports of some of the officials have helped to confirm.

While it is true that there are many distinct classes and tribes of people in the islands, some of whom are as barbarous and low in the scale of humanity as can be found anywhere in the world, it would be exceedingly unjust to accept these as true representatives of the mass of the population. Many of the divisions and subdivisions of the inhabitants that have been classed as separate tribes, are not such in fact, but are merely variations of the same stock of people. There is more homogeneity among the Filipinos than is generally supposed. With the exception of the Moros, the Negritos, and a few other distinct tribes, the islanders are near enough alike to be considered as one race, in which the Malay characteristics predominate. The distinctions which have led to their designation as separate tribes are due to their different stages of development and civilization, just as we find varying peculiarities among the diverse races that compose our own population. It has been the purpose of this work to make these facts plain, and the authors feel a certain degree of satisfaction in having their views sustained by a learned native of the Philippine Islands, who has recently published several interesting articles on this subject. Reference is made to Señor Sixto Lopez, a university graduate and a writer of ability, who has resided for some months in the United States. He has traveled more extensively among his native islands than perhaps any other person now living, and is an authority regarding the racial distinctions and characteristics of his people. This gentleman took exception to a report of the first civil commission, which divided the Filipinos into tribes, and in replying to the report he gave a vast amount of exceedingly interesting and valuable information regarding his countrymen. He said, in part:

"Statements have been made to the effect that we are divided into eighty-four tribes, speaking different languages, and of all degrees of barbarism and civilization; that these 'tribes' are at enmity with each other; that they would never agree to form a united, strong government; and that one warlike 'tribe' is seeking to dominate all the others, and to rule with an iron hand the weaker and peaceable citizens of our country.

"These statements are entirely incorrect.

"That there are a few uncivilized or semi-civilized peoples still inhabiting the northern part of Luzon and the interior of the island of Mindanao is a fact which no one disputes. They correspond roughly to the uncivilized and semi-civilized remnants of the Indian tribes still inhabiting certain parts of the United States.

"It is clear that the commissioners' list has been compiled from imperfectly kept and still more imperfectly spelled Spanish records. The confusion into which they and others have fallen in reference

to the so-called 'tribes' is due to the fact that our country is divided, not only into provinces, but into provincial districts, wherein slightly different dialects are spoken. The inhabitants of these provincial districts have been confused with the few mountain peoples. The latter have been subdivided by purely artificial boundaries, by means of which a small community has been divided into two or more 'tribes.' Additional 'tribes' have been created by the incorrect spelling of local Spanish officials, and by giving two native equivalents for the same people—as, for instance, when two 'tribes' are created by calling the one Banquils and the other Banquiles, which is equivalent to saying that there are two tribes in England, the English and the British.

"Examining the list still more in detail, we find that there are said to be two tribes of Aetas, two more of Attas, and one of Atas. These are not 'tribes' at all. The word 'Aeta' is the Tagalog equivalent of 'Negrito.' This word has been spelled in three different ways by careless Spanish officials, and thus multiplied by the commissioners into three separate and distinct 'tribes.' The word especially negroid in appearance, and only those inhabiting the province of Bataan, in Luzon, have curly hair.

"In the large and only partly explored island of Mindanao there are several Indonesian 'tribes,' the chief of which are the Subanos, estimated to number from 50,000 to 70,000; the Mendayas, who are estimated to number 35,000, and the Tagabauas, comprising about 30,000. The Mendayas and the Manobos are said to practice the one human sacrifice, and other ceremonials of cannibalism. But the evidence of this is conflicting and untrustworthy. It is also said that the small 'tribe' of Ilongotes, in Luzon, are head-hunters. This has been denied and asserted on equally untrustworthy authority. I have never met or heard of any one who had witnessed any of these practices. The information has always come from a neighboring people. The idea has probably arisen by travelers having seen the heads of criminals erected on spears, just as one might have witnessed the same thing a century or two ago on Temple Bar or London Bridge. But if that proved head-hunting on the part of the Ilongotes, it also proved that the English were head-hunters.



CIVIL AND MILITARY OFFICERS OF THE FILIPINO REPUBLIC.
This photograph was taken for the official records of the Government, immediately after the surrender, and furnished for special publication in this work.
Aguinaldo and his chief-of-staff are the central figures in the line of officers at the back of the picture.

'Baluga' is another native equivalent for the Negritos, and this word is also given by the commission as the name of a separate and distinct 'tribe.' It would be just as absurd to regard the Americans as one tribe and the 'Yankees' as another, and then to increase these two tribes into four or more by misspelling the word 'Americans,' or by translating it into French.

"There are also said to be sixteen Indonesian tribes in the island of Mindanao. It would be interesting to know where the commission obtained this information. The interior of Mindanao has never been explored; all that is known of it with any degree of certainty is that the inhabitants are Indonesians, and that they are divided into sections under small chiefs or head men.

"There has been a considerable amount of speculation about the Negritos, who are erroneously regarded as the aboriginal inhabitants of the whole archipelago. But Pedro A. Paterno, one of our most capable ethnologists, and others, have shown that the Negritos are the surviving remnant of the slaves brought to our islands by the Moros in the eleventh and subsequent centuries. They are not

"There are also the Moros of Mindanao, and the Sulus. They are Mohammedans, and some of their institutions are contrary to the true ideals of morality and liberty.

"There are a few natives in Mindoro who have not been Christianized or tyrannized by Spain. But they have a religion and a code of morals of their own, the latter of which they adhere to and which in many respects is superior to that practiced by the Spaniards. They believe in one God and are monogamists. They are a moral and hospitable people who do their duty to their fellow-man, worship God in their own way, and do not believe in any kind or form of devil.

"At the period when the Normans were invading Britain, and bringing to Celt and Saxon new institutions and a greater degree of social refinement, the Moors were migrating to the Philippines, taking with them their science and arts. Long prior to the Spanish occupation, the degree of civilization and culture to which the Filipinos had attained was remarkable, and was regarded by many as superior to that of Mexico, Peru, or Japan. Their form of gov-

ernment was similar to European feudalism, and was as good in practice as were those of European countries of the same period. Education was further advanced, and was more general than in any other country in the world at the time. The people had a written language, Moorish in character, which was taught in almost every school, and 'there were very few,' says Dr. de Morga, the first Spanish governor-general, 'who could not write well and correctly.' The religion of the people was similar to that of Zoroaster. When Christianity was being introduced into the islands, it was found that there were words in the language of the Filipinos capable of expressing all the higher spiritual phases and doctrines of the Christian religion.

"The industries of the country at that time were extensive. Most of the arts of peace and domestic life were flourishing. There were factories for the weaving of delicate silks and other textile fabrics. Father St. Augustine mentions that the making of cotton stockings for exportation was then a large and flourishing industry. The secret of the manufacture of gunpowder was known to the Filipinos from an early period. They had powder and ammunition factories; and there were brass and iron foundries in Bulaca, Pangasinao, Ilocos, and Manila. When some of the European armies were assaulting city walls with the battering-ram, the Filipinos were making double-barreled revolving cannons, or 'lantacas,' as chief. These contained enclosures which enabled the American officer to write pretended replies from the Filipino General Lucana, the deception being rendered complete by the use of that officer's seal and official papers and correspondence, which Funston had previously captured in Lucana's camp. The decoy letters were delivered to Aguinaldo at the proper time, and served their purpose by throwing him completely off his guard. This preliminary step having been taken, Funston applied to General MacArthur for authority and a force with which to make the contemplated capture. Seventy-eight of the most daring of the Macabebe scouts were assigned to him for that purpose, twenty of whom were dressed in the uniforms of Filipino soldiers and the remainder as laborers. The whole force was placed under the command of four ex-officers of the Filipino army, who had declared their allegiance to the United States, one of the four being a Spaniard. Four American officers, besides Colonel Funston, also accompanied the expedition. They embarked on the 8th of March on the gunboat "Vicksburg," which landed them in the province of Principe, twenty-five miles south of Casiguran. Funston and his American officers then assumed the role of prisoners of war to the rest of the party, who pretended to be Filipino troops; and the authorities at Casiguran were informed by the officers ostensibly in command that they were on their way to join Aguinaldo, and were taking to him five Americans of impor-



SUBURBS OF CASIGURAN.

This is one of the principal places in the province of Principe, through which Colonel Funston and his party passed on their way to capture Aguinaldo.

they were called, many of which were afterward exported to Spain and South America.

"The so-called wild men of Luzon are the Igorrotes, who are 'a warlike but semi-civilized people, living in villages, owning farms and cattle, irrigating their rice fields, mining and working gold and copper, and forging swords and spear-heads of iron,' but who have not been converted to Christianity or subdued by Spain."

The country of the Igorrotes is supposed to be rich in gold, and during the era of Aguinaldo's government they sent that chief large presents of the precious metal as contributions to the expenses of the war with the United States. The capture of the Filipino leader put an end to their dream of a native republic, and the Igorrotes have of late manifested a spirit of friendliness toward the Americans.

The exploit of Colonel Funston in capturing Aguinaldo may be regarded as the virtual ending of organized war in the Philippines, for there have been no subsequent indications that any native leader would arise with sufficient courage and talent to take the place of the late Filipino president. The incident, which excited a great deal of comment at the time, has several parallels in our national history.

On the 28th of February, 1901, Colonel Funston obtained from a confidential officer of Aguinaldo information as to the location of the latter's retreat, and also several letters written by the Filipino tance whom they had captured in a fight where a number of other Americans had been slain. They exhibited Funston and his companions in evidence of the truth of their statements, which, however, do not appear to have been doubted by the native officials. From this place the forged Lucana letters were forwarded to Aguinaldo, and the party at once set out for the latter's headquarters, the American officers remaining under the assumed character of prisoners of war. On March 22d they arrived within a few miles of Aguinaldo's camp, having meanwhile suffered intensely from lack of food and the hardships of marching through a wild country. They accordingly appealed to the Filipino leader for food and other supplies, which were promptly furnished; and Aguinaldo likewise directed that the prisoners should be kindly treated. So far not the least suspicion had been aroused as to the real character of the invaders. The next day the party marched to headquarters, where an interview took place between Colonel Funston and the Filipino president in the latter's office, during which Aguinaldo was seized. A moment before the seizure was made a fight commenced between the Macabebes and Aguinaldo's body-guard, whereupon the chief, supposing his men were firing their guns as a salute, ordered them to desist. In this fight one of the Filipinos was killed, and this proved to be the only casualty of the entire expedition. The whole affair was managed with consummate skill and daring, and Agui-

naldo was safely delivered to the American authorities in Manila. There he took the oath of allegiance to the government of the United States, and on the 19th of April issued the following address to his fellow-countrymen:

"I believe I am not in error in presuming that the unhappy fate to which my adverse fortune has led me is not a surprise to those who have been familiar with the progress of the war. The lessons taught with a full meaning, and which have recently come to my knowledge, suggest with irresistible force that a complete termination of hostilities and lasting peace are not only desirable, but absolutely essential to the welfare of the Philippine Islands.

"The Filipinos have never been dismayed at their weakness, nor have they faltered in following the path marked out by their fortitude and courage. The time has come, however, in which they find their advance along this path to be impeded by an irresistible force which, while it restrains them, yet enlightens their minds and opens to them another course, presenting them the cause of peace. This cause has been joyfully embraced by the majority of my fellow-countrymen, who have already united around the glorious sovereign banner of the United States. In this banner they repose their trust and belief that, under its protection, the Filipino people will attain all those promised liberties which they are beginning to enjoy.

"The country has declared unmistakably in favor of peace. So be it. There has been enough blood, enough tears, and enough desolation. This wish cannot be ignored by the men still in arms, if they are animated by a desire to serve our noble people, which has thus clearly manifested its will. So do I respect this will, now that it is known to me.

"After mature deliberation, I resolutely proclaim to the world that I cannot refuse to heed the voice of a people longing for peace, nor the lamentations of thousands of families yearning to see their dear ones enjoying the liberty and the promised generosity of the American nation.

"By acknowledging and accepting the sovereignty of the United States throughout the Philippine archipelago, as I now do, and without any reservation whatsoever, I believe that I am serving thee, my beloved country. May happiness be thine!"

Since his capture, the late president of the Filipino republic has manifested a great reluctance to talk or write for publication, but he has displayed at the same time an unbounded admiration for the Americans and their institutions, and especially for the progress they have achieved in his own country. He has made a systematic study of the English language, which he did not previously understand, and expresses an earnest desire to visit the United States, a wish which the government will no doubt allow him to gratify at an early date. His admiration for the American troops is unbounded. In response to a question concerning his opinion of them, he said: "How terrible are the Americans! They are splendid and ferocious fighters. I no sooner built arsenals and barracks than they destroyed them. Colonel Marsh chased me in the most lively manner for two months, in the western mountains, until I worked eastward with thirty horses and eighty men. I crossed the Cagayan and lived on the east coast for eight months. My outposts often saw the Americans, but I did not participate in a single engagment, though I once commanded forty thousand riflemen."

The influence of the former chief is constantly exerted for peace and the welfare of his country, for which he seems to entertain a patriotic enthusiasm bordering on the sublime. The educated Filipinos of Aguinaldo's type have carefully studied our system of government, which they fully understand and appreciate; and in time, with the help which they will derive from association with our people, they will undoubtedly become a nation in whom we can feel an honorable pride for the part we have performed in aiding them to establish themselves as a self-governing race.



AGUINALDO'S BODY-GUARD.

This was regarded as the finest regiment in the Filipino service, and it was accordingly selected as the body-guard of the commander. The buildings on the hill at the right were occupied by Aguinaldo as his headquarters at the time of his capture.

During January of the present year (1902), Gov. Taft, president of the civil commission, arrived in the United States on leave of absence, and in public interviews, as well as by testimony before the investigating committee of the Senate, imparted much new and interesting information regarding the work accomplished by the American authorities in the archipelago. He states that civil government has been organized in thirty-four provinces, while there are still fifteen in which no government has yet been established, except that which is dependent upon the military. For some time there was considerable friction between the American civil and military authorities, as to which should have precedence; but this has been measurably adjusted, in such a way that the civil government does not interfere with the military in those districts where insurrection is active, nor the military with the civil in districts where order has been established.

Gov. Taft asserts that American soldiers captured by the Filipinos have uniformly received good treatment at their hands. This has been the case almost universally where the prisoners were under

charge of Filipino officers of rank; but there were some cases of a contrary character on the part of subordinates and privates in the native army. With regard to the conduct of American officers and soldiers in their treatment both of prisoners and natives, the governor expresses it as his deliberate judgment that "never has a war been conducted in which more compassion, more restraint, and more generosity have been exhibited than in connection with the American war in the Philippines."

When questioned regarding a system of "concentration" organized in the islands of Batangas and Samar, he replied: "A continuance of the war in Batangas and Samar, after peace had been established in all other parts of the archipelago, maintained as it is by a system of terrorism and murder against the people of those islands, causes useless suffering and prevents a return to the contentment and peace to which they are entitled. It is justifiable, therefore, to bring an end to that war by the use of the most rigorous methods within the laws of war." He also stated that as a matter of fact there had never been any thought of establishing "concentration camps," in the ordinary acceptation of the term, in those islands. "All that has been proposed is an insurgent cordon, usually engaged in mercantile pursuits, and many of them are quite wealthy. They are natural traders, and by no means scrupulous as to their methods.

Many exaggerated and extreme pictures have been drawn regarding the honesty of the native Filipinos. They are neither so bad nor so good as they have been represented. In this respect they are like all other people, and no general characterization can be given. There are bad Filipinos and good ones; many have been arrested for theft, and there are also numerous charges of treachery; but these are not national characteristics, any more than Americans are treacherous and dishonest as a nation because there are many persons of that kind among us. The Filipinos are very susceptible to kindness, and rarely betray a friend or prove ungrateful for a service.

With regard to the material interests of the archipelago, there are about 5,000,000 acres of land owned by private persons, of which amount 403,000 acres belong to the Catholic friars, and considerably more than one-half of the latter tracts embrace the best land in the islands. The land question is one of the main factors of disturbance, and if this can be adjusted it will have a powerful influence in maintaining permanent peace.



A CHARACTERISTIC SUNDAY SCENE IN THE PHILIPPINES.

Cock-fighting is the national sport of the Filipinos, as base-ball is with us, or bull-fighting with the Spaniards. Scenes like this may be observed at any Filipino village on Sunday, after the close of religious services in the morning.

the establishment of a dead line, into which will gradually be drawn all the remnants of insurrection that exist." The distinction, however, between a "concentration camp" and an "insurgent dead line" does not appear to be very wide.

Women in the Philippines occupy a superior position. They are active managers in all general affairs, and the Catholic archbishop of the archipelago has earnestly recommended that the right of suffrage be extended to them equally with the native men. The women are not only influential in all private and public affairs, but they are more industrious than the men. While they remain at home attending to their domestic duties and the needs of their families, the men often idle about, engage in personal brawls, and enjoy themselves in the national sport of cock-fighting. The male Filipino is not as industrious as some writers have pictured him; there are many who might secure work who do not seek it, and this has led to a demand for Chinese labor. Since the advent of American authority, however, the Chinese have been excluded from the islands, under the general law on that subject prevailing in the United States. The Chinamen now living in the Philippines are

There is nothing in the Philippines in the nature of established rank in society. In social affairs the whole people occupy a plane of practical equality. There are few, if any, distinctions in this respect. Neither wealth nor official position has heretofore had the effect of separating the inhabitants into classes; and the color line is unknown. All races and conditions mingle on the same level, and enjoy equal social privileges. This is attributed both to the characteristics of the natives and the teachings of the Catholic Church, which proclaims universal equality before the altar. It is due also, in a large measure, to the prestige of the women, very few of whom have yet risen above the position of domestic workers in their own families. In consequence of the prevailing influence of the native women, it has been strongly advised that American officials in the Philippines, both civil and military, should be accompanied by their wives and families, as a feeling of trust and friendship soon springs up between the generous-hearted American women and the natives of their own sex. This rapidly extends through the whole community, and becomes a leading factor in pacifying the people and maintaining order.

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